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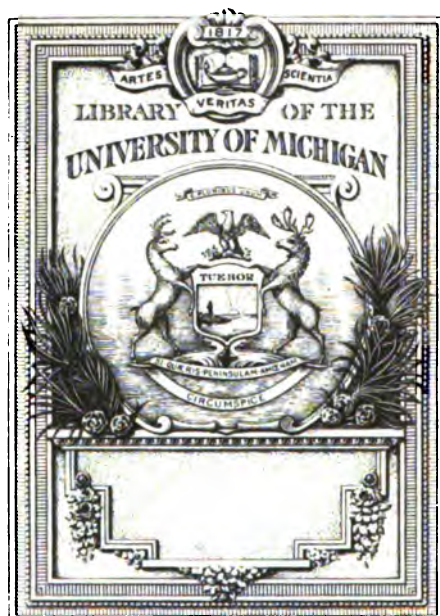
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

MAY TO AUGUST (INCLUSIVE,)

—1803—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

VOL. XV.

LONDON:

Printed, for the Proprietors, at the Anti-Jacobin Press, No. 3, Southampton-Street, Strand,
By R. BOSTOCK, of Bridges-Street, Covent-Garden.

AND PUBLISHED AT THE ANTI-JACOBIN OFFICE, NO. 3, SOUTHAMPTON-STREET, STRAND,
BY J. WHITTLE; AND BY E. HARDING, AT THE CROWN AND MITRE, FALL-MALL;
C. CHAPPLE, PALL MALL; T. PIERSON, BIRMINGHAM; BELL AND BRADFUTE, EDIN-
BURGH; BRASH AND REID, GLASGOW; AND BY J. W. FENNO, NEW-YORK.

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THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

For MAY, 1803.

Nunc vero non id agitur, bonisne an malis moribus vivamus, neque quantum, aut quam magnificum Imperium Populi Romani sit, Sed Hæcce, cujuscunque modi videntur nostra, an nobiscum unâ Hostium futura sint.

TACITUS.

ORIGINAL CRITICISM.

The True Churchmen ascertained; or, an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern publications. By John Overton, A. B. Mawman and Rivingtons, London; Wilson, Spence, Todd and Wolstenholme, York, &c. 8vo. Pp. 422.

WE consider the publication now before us as highly important, and as laying claim to the peculiar regard of every conscientious minister of the established church. But let us not be misunderstood. Its importance, in our estimation, arises much more from the nature and magnitude of the object which the author has in view, than from any success which has attended his endeavours to attain it. If, however, he has failed, as we conceive he has, in establishing the point which he labours to prove, we impute the failure to the badness of the cause, and not at all to the weakness of the pleader. Mr. Overton is, in fact, both an able and an artful advocate; and we certainly think that the interests of his clients could have been entrusted to few more zealous, or, to say the truth, more competent to do them justice. But there are some causes so hopeless and desperate, as to baffle all the powers of learning and ingenuity; and such, we are convinced, is that which our apologist has undertaken to support. It has indeed been pronounced, as we are informed, by *very high authority*, that his book will not be easily answered; and we have reason to believe that it is regarded by *the party*, as altogether unanswerable. But every one knows how apt minds, even the most ingenious, are to be imposed upon, without perceiving the imposition,

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tion, by arguments in favour of preconceived opinions. We are not, therefore, greatly intimidated by the self-complacency of Mr. Overton, or the confidence of his friends; but shall proceed to examine his principles and reasonings with that serious attention which the subject demands, and with all the impartiality of which we are capable. And, although we will not adopt his triumphant language (p. 43), "Let the reader, then, only exercise a little patience, and he *shall be fully satisfied* on the question;" yet we will presume to request the patience of our readers also: and we *trust* that they will see grounds to be satisfied that our author's decisions are, at least, not so certain and incontrovertible as he seems to suppose.

The professed aim of Mr. O.'s book is to prove that those of the English clergy "who are sometimes called evangelical ministers, are the only true churchmen." Of these, he says (Pref. p. xi.) "It is *intended to appear* that the characters in question are *true churchmen of a true church*, and therefore worthy of the title in the highest sense." The evangelical teachers, of the description here specified, certainly *do* pretend "to adhere strictly to the doctrines of the Church." (P. 17.) And he thus formally states the question to be determined between these teachers and the rest of the clergy: "WHOSE DOCTRINES ARE REALLY THOSE OF OUR ARTICLES, HOMILIES AND LITURGY? WHO, IN REALITY, TEACH THE DOCTRINES CONTAINED IN THESE FORMULARIES, AS THEY WERE FIRST DELIVERED BY OUR REFORMERS?" (Ibid.) And, in his Recapitulation, he thus unequivocally expresses himself: "Nay, let it be said whether the conclusion is not established on grounds equal to demonstration, that WE DO, and that THEY DO NOT *teach according to the plain, primitive, genuine doctrines of our Articles, Liturgy, and Homilies*:" to which he immediately subjoins "*We* then are the TRUE CHURCHMEN; and, whatever astonishment certain critics may express at the affirmation, in a very fundamental and important sense of the word, Mr. Daubeny and his associates," whose notions he all along strenuously combats, "are DISSENTERS from the Church of England." (P. 397.)

The evangelical teachers to whom Mr. O. would exclusively appropriate the honourable appellation of *true Churchmen*, are frequently known by the less dignified name of *Calvinistic methodists*. He does not, however, undertake the vindication of all who have obtained that designation: for his apology, as his title-page bears, respects only such of them as are *regular clergy of the establishment*. He is, therefore, the ostensible advocate only of Calvinistic methodists *within*, and not of those *without*, the church; of such ministers as "equally respect, in their theory and their practice, the *doctrines* and the *constitution* of the established church; lament, most cordially, every occasion, and every degree of deviation from her; and wish for nothing so much as her *preservation in her genuine purity*. For *these*, and *these* EXCLUSIVELY, under whatever title they are found, it is the

the object of this work to apologize." (Pref. p. iv.) Again; "Let it be invariably inculcated," he says, "that, to constitute a genuine churchman, an obedience to her," the Church's, "authority is equally essential with an adherence to her doctrines." (P. 399.) He assures us that they are "the farthest possible from the fact, who represent the views and conduct of Dr. Haweis as a fair specimen of the general opinions of the clergy of the Church of England who are called evangelical:" and that "the general body of these divines as sincerely lament the *schism* of Dr. Haweis, as the *heterodoxy* of some other doctors." (Ibid.)

We shall certainly not be suspected, by our readers, of contemning church authority and discipline. Our opinions on that subject are sufficiently known; and we earnestly wish that sentiments similar to our own, respecting ecclesiastical unity and the sin of schism, were universally entertained by Christians. The regard which the persons here defended discover for regularity and order, is highly commendable, and shall not, by us, be defrauded of its due portion of praise. But our ingenious apologist was well aware that ministers may be found within the pale of the church, who are yet *false* churchmen. A clergyman, to be a *true* son of the church, must teach her doctrines, as well as conform to her discipline. In order, therefore, to substantiate the claim which he advances in favour of himself and of his friends, it was absolutely incumbent upon him to shew that they alone have adopted, and propagate, her real tenets. To shew this, indeed, is the principal aim which he has in view: and, according to him, these tenets are strictly and accurately in unison with those of Calvin. The proof of this position in general, he strenuously urges in his second chapter, intitled "The Real Sense of the Articles and Doctrines of our Reformers investigated," &c. in which he argues from "our different forms as they explain and illustrate each other; the title and preamble annexed [prefixed] to the articles; the circumstances and object of our reformers; their other public and approved writings; the authorities they respected; and their known private sentiments." (Pp. 44 and 69.) From all these sources of information he thinks himself warranted to conclude that the genuine doctrine of our church is Calvinism. "These sentiments," he says, meaning the private sentiments of the reformers, "we mean to shew were those which are now usually termed Calvinistic." (P. 69.) "The doctrines now often termed moderate Calvinism, she," the church, "unequivocally inculcates." (P. 95.) And, towards the end of the chapter, he thus sums up the result of his inquiries: "Here then we might well rest our whole question. The Church of England, we have seen strong reason for concluding, is *moderately Calvinistic*. The chief subjects of our apology are *professedly* so.—This circumstance, therefore, might at once decide who have *adhered* to, and who have *departed* from, the original and genuine doctrines of the Articles, as none but those accused of *methodism* even profess

to hold any tenet that is *Calvinistic*."* (P. 97.) But the prudence and caution of this apologist are equal, at least, to his learning and ingenuity. He was sensible that the tenets of Calvin, when exhibited in their true and legitimate colours, display such a disgusting mass of impiety, blasphemy, contradiction, and cruelty, as cannot fail to inspire with horror or contempt, every mind which retains any sentiments of respect for the Supreme Being, any spark of benevolence for its fellow-creatures, or even any glimmerings of reason and common sense. He is anxious, of course, to exonerate the Church, and, by consequence, his favourite evangelical divines, from the accusation of maintaining these tenets in their full extent. He, in various places, pleads, as we have seen, for *moderate Calvinism* only. But, as to get rid of the charge of holding the most shocking parts of the Calvinistic system was a point of great importance to his cause, he is not satisfied with incidentally disclaiming them. On the contrary, he is at great pains to disown them explicitly, and at large. After long contending for the Calvinism of the standards of the Church, he, at p. 93, thus proceeds:

" Nothing, however, is further from our purpose, than to infer, from what has been advanced in this section, that the precise theological system of John Calvin in *all its parts*, and to *its full extent*, was intended to be established in the 39 Articles, to the exclusion of every milder sentiment. We think they have equally failed who have attempted to show this, whether the exaltation or degradation of the national confession has been their object. To say the least, our established forms do not *teach directly*† several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the *fall of Adam* was the effect of a *divine decree*: they do not use the language it does, respecting the *extent of Christ's redemption*: they are silent concerning *absolute reprobation*, which is here taught expressly. The authors of these forms unquestionably built upon the same *foundation* with this celebrated reformer, but they have not carried the *superstructure* to the same height. They were aware of the *extremes* to which some had proceeded on these subjects, and of the liability of the doctrines of grace to abuse, and wished therefore to express themselves with moderation and caution. They were aware of the inability of the human understanding to comprehend the *whole* of the divine procedure towards his creatures; and, of course, of the difficulties attending the subject, when pursued beyond a certain limit. They wished, therefore, in framing a standing public confession, to decide no further upon these deep points than they believed the decision of importance, and for which they had the most express and certain warrant of scripture. They wished unequivocally to teach that man's *salvation* is *wholly of grace*, but that his *perdition* is

* The author must here mean any tenet that is *peculiarly Calvinistic*—any tenet that distinguishes the School of Calvin from other schools in theology.

† Is not this a very significant insinuation that the three doctrines of Calvin, afterward mentioned, are taught by our Church, at least *indirectly*?

of himself; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this they have left to be resolved on the principle of human ignorance."

"It is said," adds our author (p. 95), "that, in reality, there is no difference between this system and the higher species of Calvinism. It may be answered, however that be, the Church is only responsible for the doctrines *she teaches expressly*, and not for the *inferences and consequences* which may be deduced from these doctrines by those who perhaps do not understand them, and which she probably may disavow."

"When, therefore," continues our wary apologist, (p. 96), "certain writers have formed a frightful system of nothing but absolute decrees, absolute reprobation, and other extravagancies, which we disavow, they may attack it as vehemently as they please; but it deserves their consideration that it is a creature of their own, and that in respect to us, at least, the most pointed of their weapons falls "*Telum imbelles sine ictu*."

We have inserted this long quotation, that our readers may see with what anxious concern Mr. O. repels from his party, and, by consequence, from the church, the credit of which must, in his opinion, stand or fall with himself and his friends, the imputation of adopting what he calls *the higher species of Calvinism*. "In which of their writings," the writings of the divines whom he is vindicating, "can our opponents," says he, "find a single paragraph that goes beyond the Sublapsarian scheme? But much may be found that comes below it. Mr. Daubeny," he adds, "may deduce his consequences, assume the prerogative of knowing men's hearts, and insist upon it, in spite of themselves, that they hold doctrines which they *say, and believe, they do not*;"* but it deserves his consideration, that such a procedure is absurd in itself, that it is contrary to the established laws of controversy, and that it is just as fair, and just as significant, as it would be to infer, from his stronger expressions respecting *human agency*, that at the bottom he must be a socinian." (P. 96.)

We are unwilling to suppose that all this ostentatious parade about the moderation of his Calvinism is intended, by Mr. O., only to throw dust in the eyes of his readers, though we are sorry to observe that the whole of it has too much this appearance. We should not, however, do justice to our readers, or to the cause which we have in hand, if we did not explicitly inform them that the whole of his defence, on this part of the subject, is labour completely lost. No man, we affirm, and we affirm it confidently, can be a Calvinist by halves. No man who embraces any one of the tenets peculiar to this system can possibly reject the rest. Mr. O., indeed, makes use of language directly calculated to mislead and deceive. He talks of *absolute decrees, absolute reprobation, and other extravagancies, as creatures*

* We suppose that this must be an error of the printer; though we know not what the author intended precisely to say. We consulted Daubeny, as referred to in the margin; but no expression similar to this is there to be found.

ORIGINAL CRITICISM.

of his opponents, which he and his party disavow. Now he tells us that they are *Sublapsarian* Calvinists; and do such, in truth, hold no kind of *absolute decrees*? Yes; they contend that the decree of *Election*, at least, is absolute: and his master will tell Mr. O. that, if this be admitted, the decree of *reprobation* is absolute also. "Multi quidem," says Calvin, "ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed insulse nimis et pueriliter: quando ipsa electio nisi reprobationi opposita non staret. Dicitur Deus segregare quos adoptet in salutem: fortuitò alios adipisci, vel tuâ industriâ acquirere, quod *sola electio* paucis confert, plusquam insulse dicitur. Quos ergo Deus præterit, reprobat; neque aliâ de causâ, nisi quod ab hæreditate quam filiis suis prædestinat, illos vult excludere." Inst. Lib. 3. Cap. 23. Sec. 1.

This reasoning of Calvin we deem irrefragable. SOLA ELECTIO is *unconditional, absolute* election: it can mean nothing else; and for this our evangelical divines are strenuous advocates. When they teach us that God only *passes by* a great part of mankind, and leaves them in their desperate condition to perish, they amuse us with words, and attempt to establish a distinction without a difference: for "Quos Deus præterit, reprobat." A decree of preterition is, to all intents and purposes, a decree of damnation, since every person who is absolutely excluded from the decree of election must infallibly be damned.*

It is, indeed, highly deserving of attention that, whatever opinion different men may form of the value of the Calvinistic system of theology, its admirable consistency with itself must be universally admitted. Its characteristic doctrines hang so closely together, and depend so essentially upon one another, that, if you remove a single dogma, you demolish the whole. Thus if you deny election, you must deny reprobation, and vice versâ. If you reject unconditional decrees, both election and reprobation fall to the ground. He who does not allow of invincible grace, must abandon the final perseverance of the saints. The result is the same, wherever you begin.

* The Calvinistic notion of reprobation seems not only to derive no support from the word which, in the New Testament, is rendered *Reprobare*, but even to be totally inconsistent with its real import. *Αδουπος* is *useless, of no value*; therefore *good for nothing but to be thrown away*. Its proper and original application is to the dross or scoriæ of metals. According to the scheme of those who think that the everlasting destiny of men is, in some way, dependent on their characters, it conveys a most significant, and most instructive intimation. The wicked have abused all the means of grace: they have shewn themselves incapable of improvement: they are only a nuisance in the creation of God: they are, therefore, fit subjects for being *reprobated*, that is, rejected, treated as vile, and cast away. "Cut it down; why cumbereth it the ground." On the principle of unconditional decrees, all this important and highly interesting instruction is lost.

Every

Every tenet of the system is necessary to the support of every other. We have therefore said, that no man can (consistently at least) be a Calvinist by halves: and to talk, as Mr. O. does, of a *moderate Calvinism* is, in fact, to talk of a *real non-entity*.

We have long remarked, indeed, that it is a common artifice with writers of a certain description to garble this precious system of divinity, and to exhibit only a partial view of it. They either entirely keep out of sight its most prominent and hideous, though essential, tenets; or, if they are forced to bring them forward, they boldly deny that they admit them: though what is thus disclaimed as necessarily follows from what is admitted, as any corollary of Euclid from the proposition from which it is deduced. This conduct, however, we cannot but regard as extremely disingenuous, and unworthy of sincere inquirers after truth. We are not ignorant of the rule of controversy which forbids us to ascribe to an antagonist those consequences of his opinions which he disavows. But this rule can, in equitable construction, have place only in cases where these consequences were either not foreseen, or not pointed out. That our author stood in this predicament, no man who reads his book will believe. But, if Mr. O. chooses to be inconsistent; if he will still insist on his privilege of making what reservations he pleases in favour of himself; of adopting and rejecting precisely such shreds of Calvinism as he thinks will best suit the purposes of the party for which he writes: we think that the observations already made confer on us an equal or a better right to conclude, that if our Church inculcate the theology of Calvin, she inculcates it in its genuine purity, and to its legitimate extent.

It may be proper here to inform our readers, that, to justify the propriety, or rather necessity, of his publication, Mr. O. alleges that those heterodox writers whose opinions he controverts were the *aggressors*, and had attacked, not himself indeed, but his friends, with unprovoked malignity. (Pref. p. vi.) But even our respect for Mr. O. cannot restrain us from affirming, in the most unqualified manner, that this is a gross and most shameful misrepresentation. It would be insulting our readers to suppose them ignorant that it has always, and uniformly, been a standing rule with persons of Mr. O.'s principles, to abuse and vilify both clergy and laity, who had sense enough to reject the Calvinistic doctrines. Were we to credit his insinuation in another place, (p. 42,) we should certainly suppose that his party had been violently assaulted by a host of foes: for he talks of "*Many* of their assailants." But when we examine the fact, even as stated by himself, it appears that this formidable army of assailants consists of about six or seven divines, with the conductors of the *British Critic* and of the *Anti-Jacobin Review*.

The conductors of the *British Critic*, our respectable co-adjutors in the cause of the Church of England and of Truth, are fully competent to their own defence. With respect to ourselves, whose volumes we observe are often referred to by this apologist, we shall endeavour

deavour to settle the account between him and us at a future opportunity. Till then, we are perfectly satisfied with the company in which he has placed us; and, in the mean time, we thank him for some obliging expressions which (pp. 15, 16,) he has been pleased to employ with regard to us.

We have said that our author is an artful advocate; and we foresee that we shall frequently have occasion to notice the wary and guarded caution with which he writes. This forms, indeed, a conspicuous characteristic of his book; and he seems, at times, to carry it so far as to display a kind of mysterious ambiguity, which, to speak the truth, now and then puts on very much the semblance of jesuitical equivocation, and of a consciousness of the badness of his cause. Of this excessive wairiness the following is an instance, which is the more remarkable as it relates to the very design of his publication, in explaining which an author ought surely, if any where, to be open, explicit, and ingenuous. Although in his title-page he professes to apologize "for those of the regular clergy of the establishment who are sometimes called evangelical ministers," he soon discovers that he has taken upon himself too hazardous a task. He is evidently afraid that this description of his clients is too extensive and general: he, therefore, in Pref. p. v. takes care to reduce it within bounds sufficiently narrow. "Nor will," says he, "the work become responsible for the doctrines of any persons except those for whom by *name* it undertakes." He has thus expressly reserved to himself the privilege of defending just whom he pleases, and, by consequence, of leaving to the vengeance of their adversaries those refractory brethren, however dear, who presume, in any degree, to exceed or come short of the standard which he means to establish. Observe then, reader, and mark it well, that the real and only defendant in this cause is JOHN OVERTON, A. B.*

To the foregoing restriction, indeed, the following shuffling qualification is subjoined; but it can be intended only for a blind, because, in the author's particular situation, it is entirely destitute of meaning; "Few, however, it is believed, will be found of the denomination and description in question," that is, regular evangelical ministers of the establishment, "who will not cordially subscribe to their sentiments," the sentiments of those "for whom," to use his own phraseology, Mr. O. "by *name* undertakes."

* From the general stile of his work we conclude that Mr. O. is a *clergyman*—by which our readers will understand us to mean that he is in episcopal orders. If so, we should be glad to know why he has omitted to prefix the usual and appropriate designation of REVEREND to his name. On this affected practice, which we are sorry to see gaining ground, whether it be intended as a puritapical display of "voluntary humility," or as a private sign of fraternal affection for Calvinistic methodists out of the church, we shall not cease, wherever we meet with it, to impress our note of decided reprobation.

But *why* does Mr. O. believe so? *We* believe no such thing. All those, at least, who entertain the supralapsarian principles will openly and clamorously dissent. We have reason to think that the number of these among the regular clergy of the established church is still not inconsiderable; and Mr. O. knows that they too are SOMETIMES called evangelical ministers. At all events his extreme caution has, in the present instance, exposed him to the charge of most egregiously trifling with the public. When he wrote the following bold defiance, he probably expected that his readers would good-naturedly have forgotten the declaration in his preface. "And here our opponents are challenged to shew, by fair quotation, from the writings of any person here vindicated, any doctrine that *exceeds this standard*; any thing that in its natural tendency, and by fair construction, *means more* than what is plainly taught in our Articles, Homilies and Liturgy, and illustrated by the other writings, and known sentiments, of our reformers." (P. 242.) The challenge is, certainly, a curious one. Mr. O. undertakes to vindicate only those whom he mentions by name; persons who, to be sure, teach his own doctrines; and then gravely defies his opponents to produce, from the works of those persons, doctrines different from his! The individuals, however, whom he names with approbation make a pretty large assemblage.—He enumerates Robinson, Hervey, Milner, Venn, Hawker, Knox, Romaine, Cecil, Cadogan, *Scott of the Lock*, &c. &c. with Mr. Wilberforce, and *that prodigy of female understanding* (p. 317) Mrs. Hannah More. The list is indeed so large, that we must decline taking up Mr. O.'s gauntlet. We are either too indolent, or too busy, to enter into a minute examination of the voluminous productions of these worthy champions of the True Churchmen, although, by such an examination, we should, no doubt, be greatly edified and instructed. We shall, therefore, give full credit to Mr. O.'s assertion, and firmly believe that there is not the shadow of a disagreement between their theological notions and his.

But the question at issue between our author and his opponents is the REAL SENSE of the authorized standards of the doctrines of our church. Mr. O. insists that they go the length of Sublapsarian Calvinism at least, and often intimates that those do not, in his apprehension, misinterpret them, who represent them as going still farther. We are most decidedly of a different opinion. He has brought, indeed, many arguments to prove that our reformers were Calvinists. But granting that *some*, or even *many* of them, were Calvinists, in the most extensive sense of the word; it would not follow that our public standards are therefore Calvinistic. This point is to be determined on other principles, and by a different criterion. This criterion, we are happy to observe, Mr. O. has fairly and fully proposed: we, therefore, quote with pleasure the passage in which it is laid down.

"The Articles, Homilies, and Liturgy of our Church are three distinct species

species of writings. They were composed at different times, and, in some respects, for different purposes. And yet, in point of doctrine, they uniformly breathe the same spirit, and express themselves with the same degree of force. No one of them contracts the ideas, or by any means lessens the import, of the rest; but, when compared with honesty, and understood according to the common rules of interpreting written compositions, each mutually illustrates and confirms the full and natural sense of the others: In this light they were uniformly considered by the great characters who reviewed and examined them at their first establishment; and whatever may have been urged to the contrary from a few *detached passages*, he must be a very superficial theologian, who considers them *thoroughly*, and does not perceive the same *exact harmony* in them now. To the great disturbance of such divines as Archdeacon Paley, the doctrines of the articles are 'woven with much industry into the forms of public worship.'—This circumstance, therefore, must materially assist us in discovering the original sense and intention of the *whole*, and leaves little room to doubt but it was that which is most obviously suggested by the *words*, when understood according to the common use of language applied to such subjects." (P. 45.)

With all this, which is well and sensibly said, we most cordially agree, and here join issue with our apologist. Indeed the Articles, Homilies, and Liturgy of the Church must necessarily have been meant to be in harmony with each other, unless we will suppose our reformers to have been destitute either of common understanding or of common integrity. If they possessed the former, they could not draw up, as standards of orthodoxy, three instruments stamped with equal authority, of which the doctrines were discordant and irreconcilable: nor could they, if not devoid of the latter, intend that the clergy, in subscribing the Articles, should make profession of a different faith from what it is their daily duty to profess, and inculcate on the people, in the public Liturgy. We know not what disturbance it may give to such divines as Mr. Archdeacon Paley, that the doctrines of the articles are "woven with so much industry into the forms of public worship;" but, for our share, we sincerely rejoice that such is the case. We could have wished indeed that Mr. O. who has undoubtedly compared, with *care and honesty*, the offices of the Liturgy with the Articles and Homilies, had favoured us with a particular detail of the results which he must have found on such comparison. But as, for reasons best known to himself, he has not thought this incumbent upon him, we must endeavour, for the sake of our readers, in some degree to supply the defect; and we begin with inquiring whether the Liturgy teaches the doctrines of Calvin: for if it does not, then neither do the Articles or Homilies, our learned apologist himself being judge.

Now the key stone of the whole Calvinistic system is the doctrine of unconditional decrees, on the removal of which the whole edifice instantly tumbles into ruins. Even the mild and moderate Calvinism for which our author pleads, and which he anxiously contends to be

be the doctrine of the Church, is built on an arbitrary election of individuals, without any regard to the character and conduct of the persons elected. (See p. 354.) "And what scheme," he asks, "does so much honour to the character and government of the Supreme Being as that which represents him as aiming continually at the manifestation of his own glorious perfections, and the greatest possible ultimate felicity of his creatures; as accomplishing these ends by means concerted in wisdom and goodness; permitting *partial* evil, in order to greater good; leaving his intelligent creatures to be influenced by motives which are certain in their effects, but which destroy not the moral responsibility of the agent?" (P. 255.) Our reformers, he had told us before, "wished unequivocally to teach that man's *salvation* is *wholly* of grace, but that his *perdition* is of himself; and neither to make God the author of sin, nor man a mere machine, and unfit to be treated as a moral agent." (P. 95.) But if our reformers wished indeed to teach so, they must have believed election to be conditional, and dependent on men's use of the grace afforded them; for on no other possible scheme of election can man be other than a mere machine, be made responsible for his own perdition, or considered as a moral agent. But conditional election necessarily supposes universal redemption; and that every man's future happiness is in his own power; since if man's salvation is suspended on his compliance with the influences of divine grace, a sufficient portion of that grace must be proffered equally to all. On this important subject, however, Mr. Overton speaks in the following cold and equivocal manner: "They," the reformers; "do not use the language it," Calvin's work, "does respecting the extent of Christ's redemption." (P. 94.) Mr. O. knew that they really use language diametrically opposite. But he also knew that if the doctrine that Christ died for all men be the doctrine of the Church, he must abandon either the church or his favourite tenet of unconditional election, and all its consequences.

Now, in the form of daily absolution, the priest is made authoritatively to pronounce that "God desireth not the death of a sinner, but rather that he should turn from his wickedness and live." But can God desire that those should live, who, in consequence of his decree of præterition, are left by him in a state which inevitably leads to eternal death? The petition in the Litany, "That it may please thee to have mercy upon all men," is absolutely and totally inconsistent with Calvinism, in all its modifications and forms. For whether those who shall be finally miserable are condemned by a positive or negative decree; are reprobated, as they say, or only passed by; their salvation is impossible: and it is only a solemn mockery of God to pray that he would have mercy on them. The same observation is equally applicable to the language employed in the commencement of the prayer for the whole state of Christ's Church: "Almighty and everlasting God, who, by thy holy apostle, hast taught us to make prayers and supplications, and to give thanks, for all

all men." In the Collect for Ash Wednesday, we address our Maker as a Being "who hateth *nothing* that he hath made;" words which surely quadrate ill with the sentiments of those who believe that the means of salvation are denied, by an arbitrary, unconditional decree, to a great proportion of the human race. In that for the Sunday next before Easter, God is affirmed "of his tender love to mankind to have sent his Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross;" and that for this end, "that all mankind should follow the example of his great humility." But it is obvious that, on the Calvinistic scheme, whether Supralapsarian or Sublapsarian, the affirmation is false, and the end impossible. Both reprobation and præterition necessarily suppose that for a great part of mankind God had no tender love, and that such part can never follow Christ's example. In the first Collect for Good Friday, *every* Christian congregation is directed to say "Almighty God, we beseech thee graciously to behold *this* thy family, *for which* our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross;" expressions which have no meaning unless all men have it in their power to become partakers of the inestimable benefits of the death of Christ. The same conclusion may be inferred from the collects for the 4th and 13th Sundays after Trinity, in the first of which *all Christians* are taught to pray "that they may so pass through things temporal that they *finally* lose not the things eternal;" and in the second "that they may so faithfully serve God in this life, that they *fail not finally* to attain his heavenly promises."

But we are not left to collect, by inference, that our Church holds the doctrine of universal redemption, and, by consequence, that of conditional election, which totally overthrow Mr. O.'s scheme. She teaches them in terms as plain and unambiguous as the language can supply. Thus she makes us, in the general Thanksgiving, give God "most humble and hearty thanks for all his goodness and loving kindness to *us* and to *all men*; to bless him, above all things, for his inestimable love in the redemption," not of a select number of persons arbitrarily and unconditionally chosen, but "*of the world* by our Lord Jesus Christ:" who, in the prayer of consecration at the communion, is affirmed to have "made, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for *the sins of the whole world.*" The Catechism which she enjoins to be learned of all her children, and in which she surely lays down with plainness and perspicuity the religious principles which she wishes them to adopt, instructs the catechumen, in reply to the question "What dost thou chiefly learn in these articles of thy belief?" to answer, among other things, "In God the Son, who hath redeemed me and *all mankind.*" Nay, as if all this were not sufficiently decisive of her sentiments on so important a point, she has taken care, in her thirty-first Article, to declare them formally, in terms
so

so clear and comprehensive, so emphatical and precise, that we should be greatly obliged to Mr. O. or any of his friends, if they would inform us how to couch the doctrine of universal redemption in words more expressive of its nature and extent. "The offering of Christ once made," says the Article, "is that perfect redemption, propitiation, and satisfaction for ALL THE SINS OF THE WHOLE WORLD, BOTH ORIGINAL AND ACTUAL." This unlucky declaration we boldly pronounce to be *crux Calvinistarum*; and unless, in his *honest comparison* of the Articles, Homilies, and Liturgy, it, by some most unaccountable fatality, escaped Mr. O.'s eye, we must be content to run the risque of his displeasure, by *honestly* and roundly telling him that to charge the Church of England with teaching the Calvinistic tenet of a partial, arbitrary, and unconditional election of individuals to eternal life, required a degree of impudence equal, at least, to his other powers.

Nor are we at all afraid to meet this dextrous controversialist, this redoubted champion of Sublapsarian Calvinism, on the subject of the famous XVIIth Article, which is uniformly appealed to in the present dispute. For our own part, we never could perceive in this article the shadow of a difficulty. We have always thought, and continue to think, it completely anti-Calvinistic. Indeed, to let our readers into a secret, we shrewdly suspect that Mr. O. thinks so too; nor shall we be much surprized if, after perusing the following quotation, which, though somewhat long, we cannot abridge, and of which, regarding it as a curious specimen of the art of confutation, we were unwilling to deprive them, some of them should be inclined to entertain the same suspicion with ourselves.

"There is, however," says Mr. O. "it must be confessed, a discovery made by Mr. Daubeney, which, if it be just, forms a considerable objection to our conclusion." "But, Sir," says this writer to his opponent, "I shall not do justice to the 17th Article, if I do not observe further, that, so far from being intended to favour the *Calvinistic doctrine*, it appears to me to furnish the MOST DECISIVE INTERNAL EVIDENCE AGAINST IT." Poor deluded historians, ancient and modern, foreign and domestic, who, with one voice, have told us that our public confessions are formed on the *Augustinian*, or *Calvinian* plan! Poor unfortunate Bishop Burnet, who, when employed by his Queen, and the great metropolitan, for the very opposite purpose, has said, "It is not to be denied but that the Article seems to be framed according to St. Austin's doctrine;" that although, in his judgment, *others* might subscribe it, yet that "the *Calvinists have less occasion for scruple*, since the Article does seem more plainly to favour them;" and that the very "cautions that are added to it, do likewise intimate that St. Austin's doctrine was designed to be settled by the Article!" Poor good-natured Arminians, who have made so many undue *concessions*, and have so laboured to account for this circumstance; ascribing it to the Marian exile, and a desire to comprehend

hend the Calvinists, and to the fact that "some of the compilers of the articles were Calvinists!" Poor short-sighted simpletons altogether, who, for *two hundred and thirty-seven years* have been doting about the *Calvinistic tendency* of our articles, when, after all, the *very article upon which this point has been chiefly founded, furnishes the MOST DECISIVE EVIDENCE AGAINST IT!* Well may Mr. Daubeny be represented as "indisputably the *very foremost*, or *among the foremost*, writers of the age!" Well may it be triumphantly concluded that Calvinists will hardly attempt to *reason* with him!" With the man, who can view such an article in such a light, considered under all its circumstances, and in connection with what has been the prevailing opinion of persons of all persuasions upon it, it is certainly in vain to reason." (P. 93.)

When this extraordinary passage met our eye, we instantly conjectured that Mr. O. had found, upon this occasion, Mr. D.'s armour impenetrable. It is not in a stile like this that a keen and able disputant writes when he is really persuaded that his adversary lies at his mercy. Accordingly, on consulting the "Appendix to the Guide to the Church," we were fully convinced of the justness of our conjecture. We again most earnestly recommend to the attention of our readers the whole of that incomparable production, especially Letter 4th, where, if we have not entirely lost our faculty of judging, they will find such proofs of the Anti-Calvinism of the 17th article, as the whole brigade of "Evangelical ministers," whether regular or irregular, *male* or *female*, of the establishment or out of the establishment, will never be able to overturn.

The 2d section of the 2d chapter of Mr. O.'s book, is entitled, "The true Interpretation of the Articles further sought from the known private Sentiments of our Reformers." These sentiments, he says, he means to shew were those which are now usually termed Calvinistic; and his first proof of this position is deduced from "the UNANIMOUS TESTIMONY of men of all sentiments, and," reader, mark! "*of the utmost respectability.*" His witnesses, indeed, are not deficient in number; though, with regard to the *respectability* of some of them, at least, as well as to their competence to give evidence in this cause, a court properly constituted might possibly be inclined to hesitate. We are presented, however, with the depositions, at large, of the historians HUME, Robertson, and Mosheim, of the *Critical Reviewers*, of Bishop Burnet, and of the CONDUCTORS OF THE NEW ANNUAL REGISTER. "The same, in effect," adds the author, "say Maclaine, Strype, Wilson, Smollet, and numberless others." The learned author of the Confessional "too is referred to; and what credit is not due to the venerable testimony of Davenant, Carleton, Hall, Ward, Usher,* Whitaker, and the whole class of

* Mr. O. may possibly somewhere have seen that this very learned man, at one time a zealous supporter of the most rigid Calvinism, solemnly renounced

of writers of their description?" (P. 72.) Having first duly commented on this great body of evidence, Mr. O. triumphantly demands a verdict. "And what now, we ask, but the irresistible force of truth, could induce men of such opposite principles"—all, you will remember, *of the utmost respectability*—all honourable men—"and in such opposite situations, Believers and INFIDELS, Churchmen and DISSENTERS, Natives and FOREIGNERS, CALVINISTS and Arminians, thus to unite in their testimony on the point? Must we not cease to expect any authentic information from history, if, to a considerable extent, credit is not due to such evidence as this?" (P. 73.)

By a certain class of readers, for whom it was designed, all this will, no doubt, be reckoned very conclusive. But *τι επος Διονυσίου*? Had Mr. O. critically analysed the 17th article, and shewn that, in fair construction, it cannot be reconciled to the Arminian scheme, his procedure would have been directly to the purpose; and he would have done more to prove our formularies Calvinistic, than can be done by the testimony of ten thousand such witnesses as he has produced: of whom some may be justly suspected to have been but indifferent judges of the subject, whilst almost all of them were interested in fixing the charge, either as avowed friends to the doctrine, or as professed enemies to the Church of England. Our author, however, has thought proper to honour this important article with very little of his notice. After miserably mangling, perverting, and misrepresenting a remarkable passage of the illustrious Hooper, he says, "The whole therefore that this famous passage can be made to inculcate, is the propriety of guarding against the *excesses* and *abuses* of the doctrines of Predestination and Election; and the *proper manner* of treating on the subject; namely, that we must argue from the effect to the cause, and only infer our election from our Christian experience and conduct. And precisely the same," he afterwards adds, "might be shewn of *all* that is so generally quoted by writers of an Arminian cast, from the works of Melancthon, Latimer, Hall, the Reformatio Legum, and the last clause of the 17th Article. The passages contain nothing more than some *salutary cautions* against the *abuses* or *misrepresentation* of the Calvinistic doctrines, of which cautions every prudent Calvinist fully admits the propriety." (Pp. 90, 91.)

That Mr. O. is, or at least intends to be, a *very prudent* Calvinist, we are ready to allow: indeed we have conspicuous proofs of it in almost every page of his book. We also allow that the last clause of the 17th Article was intended to guard against the *abuses of the doctrines of Predestination and Election*. But when Mr. O. asserts, that it "contains nothing more than a *salutary caution against the abuses of the CALVINISTIC DOCTRINES*," we beg leave to remind him that

nounced that system before his death. But we beg Mr. O.'s pardon; as this fact did not come within his plan, he was not, of course, obliged to notice it.

his assertion is gratuitous, and built on a gross and disingenuous *petitio principii*. Mr O. must know that, to render this assertion of any validity, he ought to have proved that the predestination taught in the article is *Calvinistic predestination*; *absolute, arbitrary, and unconditional*. But this, we are confident, he cannot prove; for there is nothing in the words of the article itself, when taken in their *literal and grammatical* sense, which gives the smallest countenance to such a notion. We have always conceived that, in drawing up this article, our Reformers had the words of St. Paul (Rom. viii. 29, 30.) immediately in view: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The article, indeed, it will be acknowledged, has the appearance of being a very exact paraphrase of the Apostle's language. But supposing that St. Paul, in this place, is treating of the predestination of individuals, as such, to eternal salvation, (of which, however, we think that there is great reason to doubt) nothing can be clearer than that his predestination is not arbitrary and absolute; for he expressly founds it on the *foreknowledge of God*.* At all events, if our Reformers meant,

* In the whole of our reasoning about predestination, we took it for granted that Mr. O. and his friends hold unconditional election, which we always conceived, indeed, to be an essential part of the sublapsarian scheme. But it seems, after all, that we were deceived. He notices, it is true, as liable to objection, the Bishop of Lincoln's opinion on the subject; of whom it is said (p. 354.) that "IN OPPOSITION TO THE CALVINISTS, he represents predestination as *founded on FORESEEN OBEDIENCE*." This we were simple enough to consider as most unexceptionable *positive* evidence that the Calvinists do not found predestination on foreseen obedience. But our readers are not even yet sufficiently acquainted with the versatile talents of our ingenious apologist, who can, at any time, by a motion of his magical wand, make his party instantly embrace or renounce the most important doctrines, just as best promotes the particular purpose which he has then in view. We must acknowledge, however, that notwithstanding the numerous proofs which we had remarked of his singular dexterity in managing an argument, we were perfectly confounded, and, for some time, could hardly persuade ourselves that we were awake, when, after having nearly finished our observations on this extraordinary production, the following passage, referring expressly, as appears from the margin, to Rom. viii. 29, 30. accidentally met our eye. "Our uniform doctrine is, that all whom God did foreknow, he also did predestinate to be conformed to the image of his son, and to walk religiously in good works." (P. 295.) From this it would seem, to our apprehension, that our author, and his evangelical brethren, do found predestination on *foreseen obedience*; and that, therefore, on this point, there is no disagreement between them, his Lordship of Lincoln, and ourselves. If there be, M. O. would do us a favour if he would inform us what he
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meant, in the body of the article, to inculcate the tenets of unconditional election, their subsequent caution is not only useless, but perfectly absurd. "We must receive," say they, "God's promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed which we have expressly declared unto us in the word of God." Now it would be superfluous to multiply quotations in order to demonstrate that the promises of God, as set forth in Scripture, are all general and conditional. "God will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God." (Rom. ii. 6—11.) It were also needless to accumulate proofs that the Redemption purchased by the death of Christ is represented, in Scripture, as extending to the whole human race. The parallel which is drawn by St. Paul, (Rom. v. 15—19.) between the effects of Adam's transgression and those of our Saviour's satisfaction, is full to the point. The same Apostle expressly affirms (1. Tim. ii. 6.) that "Christ Jesus gave himself a ransom for all;" St. John (1. Ep. ii. 2.) that "he is the propitiation for the sins of the *whole world*;" and the writer of the Epistle to the Hebrews, (ii. 9.) that he "tasted death for *every man*." If, therefore, as our Apologist conceives, and as we conceive likewise, "Our established forms exhibit the plain and genuine doctrines of the Scriptures," (p. 368.) the election taught in the 17th article is *conditional* election; not the election of certain individuals, without regard to their character and conduct; but of all those of whom God foresaw that they would believe, and obey the gospel. If this was the doctrine of our Reformers, their caution in the conclusion of the article, is pertinent, sensible, and to this effect:

"The Lord knoweth them that are his; for though the gracious terms of salvation, through Christ, are offered to all men, yet all will not accept

here understands by the *foreknowledge of God*. He cannot, we presume, in this place, confine it to the *natural and simple attribute of PRESCIENCE*: for that were to charge the Apostle with uttering not only nonsense, but blasphemy. It were not only making him say that the divine prescience extended to those who shall be saved, which is nothing to the purpose, since we know that it extended, in an equal degree, to those who shall be saved, and to those who shall be damned: but also that those who shall be damned were predestinated by God "to be conformed to the image of his son, to be called, justified, and glorified." But we leave it to Mr. O. to adjust, at leisure, his sentiments on the subject.

"Quo teream vultus mutantem Protea nodo?"

them. But those who do, He, who seeth the end from the beginning, hath constantly decreed to bring to eternal felicity. This decree, however, makes no alteration in the duty or destiny of any individual. Let none, therefore, think that they are, by it, excluded from the benefits of the redemption through Christ. Everlasting happiness is promised, in Scripture, to every man who will fulfil the conditions on which the promise is made. Hence, although we may not be able to perceive how the certain foreknowledge of a future event is to be reconciled with its contingency; yet we are not, therefore, to remit of our exertions: since we certainly know from the word of God, that our final salvation depends on these exertions, and that none will be ultimately miserable but through their own fault."

Let us now suppose that the predestination taught in the article, is the same with that of our author and his friends, the moderate Suplapsarian Calvinists, and, in that case, observe the reasoning of the Church.

"The Supreme Being hath, from all eternity, constantly decreed, from the mass of mankind to select a part, in consequence of which they shall infallibly be saved. The rest he hath as constantly decreed to leave in a state of wrath and damnation, in consequence of which they must infallibly perish. But in these decrees of election and preterition, no respect is had to the characters of the persons; to the foreseen faith and obedience of the one class, or to the foreseen infidelity and disobedience of the other. Although, however, the divine decrees are thus arbitrary and absolute; although all our endeavours to work out our salvation are useless and nugatory, because those who are not comprehended in the number of the elect cannot possibly be saved; yet the word of God has expressly assured us, by making all its promises conditional and general, that every man may be saved if he will. We must, therefore, receive these promises as true, though we know them to be false; and act upon them in our conduct through life, though our actions are of no manner of consequence one way or other."

This is the legitimate import of the doctrine which even Mr. O.'s moderate principles would attach to our venerable Church; and we appeal to every reader of sense, whether any doctrine can be imagined more absurd or impious.

The doctrine, indeed, of absolute decrees, in every light in which it can be viewed, is attended with consequences which are equally at variance with the deductions of reason, the known course of providence, and the uniform tenor of revealed religion. How contingent events, which depend upon the will of free moral agents, can be certainly foreseen, we have, it is true, no faculties to understand. It has, indeed, been well observed, that *predestination, prescience, election, &c.* are words accommodated to human capacities, and cannot, in a strict or proper sense, be predicated of God; for with him there is neither *past nor future*: all things are *present*. But the truth is, that of the *natural* attributes of God, as they have been called, such as his *eternity, omnipresence, &c.* we comprehend almost nothing; and, therefore, whenever we attempt to scan them, our reason is apt to be bewildered and lost. But, with regard to his *moral* attributes, the case

is widely different. We are certain that, in God, *justice, veracity, goodness, and mercy*, though infinitely higher, in *degree*, are the same in *kind* with what they are in ourselves. Of these, therefore, we have clear and distinct ideas; and we can argue from them with safety and precision. Were it not so, the situation of man would be an enigma altogether inexplicable; and to talk of a moral government of the universe were nothing better than downright nonsense. Now the Calvinistic tenet of absolute decrees is destructive both of the justice, and of the goodness of God. It is justice to punish the wicked, as well as to reward the righteous. But that being cannot possibly be just who dispenses happiness and misery by caprice: nor can he be either just or merciful, who, when a ransom has been paid him for the deliverance of a thousand prisoners, chuses, for no other reason but the gratification of his own whim, to condemn five hundred of them to dungeons and to death. In the ordinary œconomy of human affairs relating to the business of the present life, we know from the best of all evidence, that of experience, that, without industry, and the exertion of our own powers, no great or valuable acquisition is, in general, to be expected. Though every blessing which men enjoy is rightly considered as the bountiful effect of divine beneficence; yet the labourer or mechanic were an absolute madman who should trust to providence for the supply of his wants, whilst he passed his time in habitual idleness. We are taught, indeed, to pray for our daily bread; but we may chance to starve, if we do not work for it. The case is the same in what concerns our everlasting interests. The redemption of the world, by our Lord Jesus Christ, is truly represented, in Scripture, as a scheme of free and unmerited grace; but, although it be true that "by grace we are saved," we must yet "work out our own salvation with fear and trembling, giving all diligence to make our calling and election sure." It could not possibly, indeed, have been otherwise, supposing this world a state of probation, and man, a moral, accountable creature, the proper subject of reward and punishment.

(*To be continued.*)

A Tour through several of the Midland and Western Departments of France, in the Months of June, July, August, and September, 1802, with Remarks on the Manners, Customs, and Agriculture of the Country. By the Rev. W. Hughes. 8vo. Pp. 246. 6s. Ostell. 1803.

EVERY book which tends to convey *true and just* information respecting the actual state of France, must be considered as forming an acceptable addition to our general stock of useful knowledge; but we have to lament that hitherto the task of conveying such information has not been undertaken by any one (as far as we know) who knew that country in its pristine state, and who, from

such knowledge, would be enabled to direct his inquiries with better effect, and to give a comparative view, of a nature highly interesting, instructive, and important. The intelligence which Mr. Hughes attempts to communicate to his readers has little to recommend it either from its novelty or its usefulness; it contains little to amuse and still less to instruct; and it is so enveloped in affectation and self-consequence, as to be extremely offensive and disgusting. The pert flippancy of the author's style, contrasted with his dogmatical tone of decision, exhibits a strange mixture, that might indeed excite a laugh, if all propensity to mirth were not forcibly restrained by indignation, at a perpetual recurrence of ignorance, vanity, misrepresentation, and injustice.

The first instance of misrepresentation and injustice occurs in the description of the first town reached by Mr. H. on the coast of France. Dieppe, he describes, and we dare say with great truth, as the most miserable of all miserable places; "Spiders," he says, "and vermin of a hundred different sorts, have tenanted, undisturbed, every corner; and the accumulated filth of generations, long since mouldering in the dust, almost renders the glass impervious: in short, the *tout-ensemble* is poverty in the extreme." But lest any one should be led from this horrid picture to deduce any consequences unfavourable to the revolution, he immediately assures us, with a confidence uniformly displayed in exact proportion to his own ignorance of the subject, that "to account for all this, we must look to a higher source than the revolution. It is, by no means, the effect of any thing modern; it is the result of abuses which flourished under the Bourbons; but, for the oppressions of the antient government, there is no reason to be assigned why an English port should bear the aspect of *comfort*; a French port the aspect of *misery*." What these abuses, and these oppressions were, which rendered the inhabitants of Dieppe so filthy and squalid in their habitations, this *intelligent* traveller has left us to conjecture. It might have occurred, we should think, to a less confident writer than Mr. H. that the *abuses* and *oppressions* of the last twelve years were as well calculated to check the spirit of commercial enterprize, to destroy all habits of industry, and to paralyze the exertions of the people in every respect, as any abuses or oppressions which could have existed before. But to put an end to his ingenious hypothesis by a plain matter of fact, we can assure him, that in the year 1786, when one of the Bourbons occupied the throne of France, the town of Dieppe exhibited a very different appearance to that which is here given of it; the place itself was (with an exception as to one particular) as neat and clean a sea-port as we recollect to have seen in France, and the *oppressed* inhabitants were as gay, lively, and contented, as any race of beings with whom we ever associated or conversed. We were sorry to find this same spirit of misrepresentation pervading the greater part of the book; and a constant effort on the part of the author to justify the regicides at the expence of their
sovereign.

sovereign. Rouen, if his description of it be accurate, is nearly as much altered as Dieppe.

Mr. H. justifies the plunder of the Church, and though a priest himself, seems to think the robbery of ecclesiastics no crime. If he had condescended to point out the difference between the validity of lay property, and that of church property, he would, at least, have acted more consistently, than by a gratuitous justification of plunder, on the jacobinical plea, urged in the language of *Golden Lane*, (one subject of his elegant comparisons) in which he appears to be a proficient; that the property so seized was that "of which quaking guilt and credulity had been gulled." It is but justice, however, to observe, that with all this prejudice against ecclesiastical establishments of every description, and with all his malevolent invectives against the Roman Catholic clergy, he decidedly prefers the *slaves of popery*, as he calls the French before the revolution, to the *slaves of the philosophers* as he terms them since that epoch.

"The Frenchmen, as long as the *Ancien Regime* endured, were men of gentleness and urbanity—from the moment they fell into the hands of the modern sage philosophers they became demons—slaves of popery: many an amiable virtue endeared them to surrounding nations, and prompted the sigh as often as their degradation became the subject of reflection—the *slaves of the philosophers*, not a solitary qualification remained, to soften the shade of the enormities they hourly perpetrated—from objects of pity, they became the objects of universal hatred and detestation. Humanity is indeed *returning*—order and decency begin to raise their persecuted heads again; in the provinces they will flourish with recruited vigour. At Rouen it will be long ere the happy change takes place; the present generation must first wear away."

And again,

"As might be expected, the disposition of the inferior orders has been but little meliorated by the revolution: the perverse and preposterous notions of equality with which the abettors of anarchy and despotism combined to din their ears, have completely poisoned the ancient French mildness and urbanity, and their rudeness and incivility are intolerably offensive."

As consistency, however, is not an indispensable qualification in a modern tourist, any more than in a modern philosopher, we find, though humanity was only *returning* in June, when Mr. H. began his tour, that *order and decency* were then only *beginning* to raise their persecuted heads, and though, at a subsequent period, even the *ancient French mildness and urbanity* were *completely poisoned*, yet before the completion of his philosophical excursion in September, such was the rapidity of their progress, that they had totally recovered their health, had actually established their reign, and were in possession of plenary power.

"The French are, upon the whole, an amiable people—there is an urbanity—a good nature—a readiness to oblige which is highly interesting—

politeness and suavity of manners, in other countries confined to the elevated, ranks of life, here pervade, with few exceptions only, every situation, every profession—they are mild and gentle—affable and easy—as desirous to please as to be pleased. I know, that what we call *excess* of civility, because we are rather unaccustomed to it, throws a doubtful cast upon their candour—our cunning trading spirit, which judges every man by itself, and suspects the generosity, to which we are strangers, to be nothing less than deeper cunning still, attributes their guiltless honesty to insincerity, to French *politesse*—every profession is *palaver*, the mere empty breath of compliment, which will expire in froth and smoke. For my part, I must enter my most solemn protest against such a construction of their polished civility—it is a calumny as groundless as it is injurious and unjust."

It is a pity the author did not give us some account of the wonderful process by which demons are thus speedily converted into social angels. But all this is mere harmless folly compared with the mischievous spirit which occasionally displays itself in some parts of his book. One instance will suffice; let our readers recollect that it is the *Reverend* W. Hughes who speaks. The subject is the profligacy that prevails in manufacturing towns.

"What are the antidotes by which the poison is to be corrected? We answer, complete religious liberty. Legislators have enacted pains and penalties for this and the other irregularity and vice; and what has been the effect? Nothing.—Absolutely nothing. Well then—if the secular Aaron cannot preserve the morals of the people from contamination, let them try what religion will do; for in vain do they attempt to make good citizens without it.—Let them give equal countenance to as many as are disposed to enter the abodes of squalid wretchedness to attack vice, even in its seat of empire—to warn the thoughtless, to confirm the wavering, to reclaim the wanderer, to edify the virtuous; in a word, to plant the seeds of moral purity in the heart, and cherish them by the sanctions of the New Testament.—I say equal countenance, for every man has an equal right to form his creed for himself, and consequently an equal right to the protection of the law.—If my principles make me a good citizen, the secular arm has nothing to do with me but to animate and encourage me in the prosecution of them. As long as I am taught by them to demean myself peaceably and orderly, and to set an example of social virtue to the surrounding community, I have unquestionably a right to speculate upon abstract points as I please, and to get to heaven my own way; and if my speculations, no matter how absurd, are attended with the effect of snatching the vicious from their crimes, and reducing disorder to temperance and sobriety, I merit the applause, not the persecution of the government, beneath which I live. I will not say, that the established priest of the country cannot check the progress of vice as well as another, but I will say that others are far more likely to do it: no man bears constraint without writhing—from the moment you tell me that I must believe as the cherished servant of the state prescribes, and reckon upon its protection and favour, but, as I obey him, from that moment I listen to his instructions with suspicion; I consider him as an *hireling*, and his doctrines as ultimately contrived, not for my edification, but for the consolidation of your empire over me—of course the impression made upon my mind is faint and transient—the most impassioned persuasion melts

melts me not—the most terrific denunciations affright me not: in short, I must be won by one who comes forward as my beloved Master did—whose principles are disinterested—whose *sole* object is my edification and eternal happiness. This is the man who must reclaim the vicious herds which the manufactories assemble together—who must arrest them in their career of vice—humanize the savage and reduce him to the orderly discipline of the New Testament: within these forty years past, we have seen more accomplished in the work of public reformation by the efforts of two unaided individuals only, than by those of a whole hierarchy combined. In our late troubles, we have seen also that the exertions of one respected individual only, an individual on whom the smiles of favour never fell; nay, who was brow-beaten and depressed—could restrain the fierce impetuosity of the Irish hordes assembled in the metropolis, and do more towards preserving public peace and public order, than legions of ecclesiastics who had never given proof of their sincerity. The conclusion is evident: let as many as are disposed to undertake the work divine of instructing the ignorant, be animated to it—let not their pious zeal be quenched by the frowns of authority, nor the effect of the New Testament be anticipated by compelling us to accept it in a mode at which nature revolts.”

Here Mr. H. betrays alike an ignorance of the doctrines of the New Testament, and a contempt of the spirit which it inculcates. If every man have a right to form a creed for himself, it necessarily follows that God had either no right to form a creed for him, or that he never exercised that right. Unfortunately for the position of this vain, ignorant, and presumptuous man, God chuses to be worshipped in his own way, and has revealed to his creatures the way in which he will be worshipped; any deviation from which is an act of disobedience to him. Is this reverend gentleman to learn that the *labourer is worthy of his hire*; and is he who receives that hire to be branded with the ignominious appellation of *hiringling*, and to be represented as an impostor? In what part of the *New Testament* does Mr. H. find a sanction for such monstrous doctrine? As to the *Bible* he seems to make no account of it, for he talks of the *New Testament* exclusively as if the one were at variance with the other, the law with the gospel. From this circumstance, and from his earnest recommendation to turn unlicensed shepherds into the Christian folds, we are led to suspect that our author is some itinerant preacher, or possibly some stationary exhorter in the purlieu of Golden Lane. We suppose the *two unaided individuals* to whose superiority over the whole hierarchy, in the task of reformation, he gives his decided testimony, are Messrs. Whitfield and Wesley; and we marvel much that he neglected to complete a hopeful trio, by the addition of Mr. Rowland Hill, their worthy co-adjutor in the pious work of schism.

In passing through a part of La Vendée, the author takes occasion to vent his democratic spleen against the French royalists, and to

display his inveterate prejudice in favour of the republicans. The former he represents as a merciless horde of assassins, dealing destruction around them with indiscriminate fury, not being aware that there are authentic records in existence which belie his assertions on this subject as on many others. His imputation of perjury (p. 70.) to Louis 16th, is a base and cowardly attempt to asperse the character of an unhappy prince, whose innocence and whose virtue are, almost universally, acknowledged, by the French republicans themselves. But we cannot wonder at any calumny from a man who reviles our ecclesiastical establishment, who represents our marriage ceremony as "the absolutely indecent forms of the Church of England," and reprobates it as *ridiculous* and *offensive*; and who can gravely assert, that "France demonstrated not only a disposition to sign treaties, but to be *bonâ fide* at peace," while we displayed "all the unabating rancorous hostility of actual warfare." It were an endless task indeed to point out all the objectionable passages, all the loose sentiments, and all the mischievous principles which are plentifully scattered through this motley composition.

The last pages of the book are evidently written with more care and correctness than any other part; indeed the difference is so striking, that they scarcely appear to be the work of the same hand. They relate to the state of agriculture in France, respecting which, however, they afford very little information that is new. After drawing a picture of France, the most flattering and inviting that can be, though certainly not the most *correct* and *true*, in which the exemption from *tythes* and *poor-rates* constitute the permanent features; and after using every argument that could induce a man to emigrate to that country, he adds one potent dissuasive from emigration, which, as it forms almost the only passage in his book, that can be quoted for the purpose of commendation, we shall extract.

"What is the inference from all this? that France is the more eligible country in which to fix our abode?—Unquestionably not—the country is *fine*—the climate is delectable and salubrious—the people are gentle, affectionate, amiable—plenty abounds—taxation is easy—and, neither *tythes*, *poor-rates*, nor church-rates are exacted; and, to crown the whole, every man serves his maker according to the dictates of his own conscience, without penalty, and without fear—what then do you want more you will say?—why, only one little circumstance more, which gives zest to every advantage, and, without which, all that we can possess is nothing—a circumstance which Britain proudly boasts, and which, I trust, it will boast till time shall be no more—a circumstance which has given it commerce, trade, manufactures, and will maintain them in their envied pre-eminence as long as it shall last. While the sword peaceably rests in the scabbard, the valetudinarian may seek, within the precincts of the republic, the health which the fogs and the intemperance of his native isle have impaired—the man of science and observation may go thither to improve his taste by studying the remains of accomplished antiquity—and, he who courts relaxation, may amuse himself with novelty and variety, and circulate a few of his *superfluous guineas*;—but, he who is determined at all events, be the consequence

quence what it may, to canvass all the proceedings of the political circles—to cavil at every thing he does not approve or comprehend, and sound the whoop of tyranny and oppression as often as the exigencies of the state demand supplies, had better stay at home—France is not the country in which freedom of speech is tolerated; one sovereign specifies cures all curiosity—hushes all grumbling—silences every complaint. Law is reduced within a very small compass; there is no need there of “*Statutes Abridged*,” *Sir Volo* of the Grand Consul has power to solve all difficulties—to quiet all the qualms of judge and jury—to constitute right or wrong; under a military government, person and property are held in a sort of vassalage; and, as often as the one or the other are (*à*) convenient to the haughty tyrant, who sits exalted upon the shoulders of the crouching multitude, the prayers, the tears of the widow and the fatherless become insignificant as the drops of the morning, or the sighing of the breeze; nay, should those hapless unfortunates, presuming upon the righteousness of their cause, dare to become sulky, or clamorous—though there be no bastille wherein to encage them till they have learnt not to trouble their superiors with their idle and impertinent wrongs, yet there are other modes of reducing clamour to taciturnity equally effectual at hand. He, therefore, who sets a value proportioned to its worth upon the system of rights which his forefathers nobly wrested from a tyrant’s hand—who defies even power to wrong him till his peers have given it leave—who can neither be taxed nor judged but by his peers—who glories in a constitution to which the prince and the peasant are equally amenable, will never think of bartering privileges like these for aught the Continent can give him. What matters it that I can purchase lands cheaply as above stated—that my husbandmen toil for ten-pence per day—that provisions are 50 per cent. lower than in Britain—that taxation is easy—church-rates and tythes gone to their own place—and the poor maintained as they ought to be—if I have no security from injury—if I dare not exert the privilege which the God of nature gave me—if the breath of a tyrant may annihilate my fortune in a moment—reduce me to beggary, confine me in a dungeon where my complaints cannot be heard, or send me across the Atlantic to delve in the bogs and morasses of Cayenne?—All, all I possess besides is nothing—it is security, the darling of my soul, which renders what I attain worth enjoying:—take from me my security, and you deprive me of that which is *more valuable* than my life—it is security which gives the spur to my industry—it is security which cherishes the adventurous spirit of commerce—it is security which enables me to look forward to old age with cheerfulness and hope—and if I must resign my security I would as soon live in awe of the bow-string as of the guillotine. What is it that has introduced so many valuable arts and manufactures into Britain?—Security. What is it even now which here gathers together as in one focus, men of science and experiment from every civilized region of the earth?—Security. Why do they fix upon Britain rather than their native countries, for developing their discoveries?—Because in Britain only can they reap in security the reward of their labours: and while security shall be extended as hitherto, to person and property—while fortune and life are held not of the capricious will of a despot, but of the will of a nation, generous and just, though sometimes the dupe of accomplished craft, France will in vain endeavour to enter into competition with it.—It may spread abroad all its allurements—it may lay every possible restraint upon British merchandize, and endeavour to seduce its manufacturers from

from the comfort and luxury in which they live—but in vain—till it offers them a government a-kin to the British—till the torpifying influence of despotism ceases to paralyse and to affright exertion, it must be content to move on as it has done, and hold its sceptre over a herd of impoverished slaves! Britons will turn away from the gilded bait, nor sacrifice the solid realities they possess to any Utopian visions with which French philosophy may endeavour to beguile them."

Mr. H. has ridiculously interlarded his narrative with scraps of French, evidently for no other purpose than that of displaying his knowledge of the language; unfortunately for him, however, they only serve to place his ignorance in a stronger point of view. For the rules of orthography and grammar he betrays as sovereign a contempt, as for establishments and creeds. Ex. Grat.—"*Aubergiste*" (*aubergiste*)—"Capitaine" (*Capitaine*)—"enquitude" (*inquietude*)—"bon biere" (*bonne*)—"charetes" (*charettes*)—"St. Owen" (*St. Owen*)—"Lisieux" (*Lisieux*)—"fabrequants" (*fabriquants*)—"chief d'œuvre" (*chef d'œuvre*)—"paulard" (*poulard*)—"roturier" (*roturier*)—"restorateurs" (*restaurateurs*).—We shall close our notice of this contemptible work with two other instances of ignorance, of a different description from the above.—P. 143 we are told, that a bill of fare with the prices annexed to each article is "a convenience which London cannot boast;" though it is to be found in almost every professed eating-house in the metropolis. And in p. 159, we learn, for the first time, "that, at Orleans, the British name was tarnished with indelible disgrace by the infamous destruction of the female enthusiast, Joan of Arc, who, being taken prisoner, was burnt in the Market-place." We really thought that the Maid of Orleans had suffered death at Rouen, and that her statue was erected in the *Marché aux Veaux* in that city, though as Mr. H. has given so minute a description of the capital of Normandy, without noticing the circumstance, we must suppose that our eyes deceived us, and that all former historians, English and French, were mistaken in their narrative of that memorable fact.

Practical Sermons on several important Subjects. By the Rev. Theophilus St. John, L.L.B. 8vo. Vernor and Hood. 6s. 6d. boards. 1803.

THE press seems to be more employed in the printing of sermons than of any other productions. Some men become authors through necessity, some through persuasion of friends, and many, no doubt, in the hope of thereby benefitting mankind. Those who are influenced by the last motive, when they unite judgment with talents, are entitled to, and shall receive, our approbation. But such an union is rare: we in vain look for it in the generality of the discourses which come under our inspection. When a clergyman sits down to compose a sermon, he should be sure that his subject is instructive

attractive and interesting. He should then select such arguments as will be best understood, and most readily applied; and should, in the conclusion of his discourse, impress them strongly upon his hearers. Here he must be eloquent, if he would be useful. Turn to the compositions of Demosthenes and Cicero, and you see, in their perorations, the highest exertions of genius. Look into the English sermons, where you might expect (the subjects being of the first importance to the hearers) an address to the affections as powerful, and an appeal to the hearers as persuasive, as are to be found either in the orations of the Grecian or Roman orators, and what do you discover?—The preacher, before he comes to this part of his discourse, is generally exhausted. He sets before you, often with perspicuity and force, his arguments in the illustration and support of his subject, and then appears to think that his purpose is answered. But does he not deceive himself? The understandings of his hearers, if they have attended to his reasoning, may be convinced; but it is more than probable, that their hearts remain all the while cold and unaffected.

We have been led into these reflections by a perusal of the sermons before us, in number twenty-six. The author modestly entreats his readers to consider them “as sermons calculated for a popular auditory, such as a clergyman, ardently desirous of doing good, would write for the use of his congregation, without an intention of their being ever read; and which, when they have been preached, are to be deposited in his study. Having no motive but utility in their publication, he deprecates the severity and solicits the candour of his readers.”

“The eloquence of the pulpit,” says Dr. Blair, in his admirable lecture on this subject, “must be popular eloquence. One of the first qualities of preaching is, in the true sense of the word, to be popular; calculated to make impression on the people, and to seize their hearts.” The author of these valuable sermons seems to have been actuated by this conviction. He has not considered *how much* he could say on every subject on which he expatiates, but only *what* he could say *most effectually*. In his historical discourses, he is correct and interesting; in his moral, practical and persuasive; in his doctrinal, where he shews himself sincerely attached to the church, orthodox and convincing.

We might instance in all these cases from the volume before us; but, for the sake of brevity, we shall content ourselves with producing a specimen of our author's orthodoxy and argumentative powers, by an extract from the eleventh sermon; in which he opposes his reasonings to the false notions of certain enthusiasts on the doctrine of “Regeneration,” and plainly shews that the words “Kingdom of God,” in John iii. 3. do not mean a future state of bliss, but the state of the Gospel upon earth.

“The clergy,” he says, “are very often, and I believe, in general, very unjustly, charged with delivering in the pulpit, doctrines different from

from those contained in the Prayer Book. Look, I beseech you, into the Office of Baptism, and convince yourselves whether our Church, by the new birth, does not mean our admission into the profession of Christianity. It is said, surely not in a Christian spirit, that the clergy, not having received the Holy Ghost, cannot judge rightly on the subject. So that it seems an ignorant machine is enabled, by the ministration of the spirit, to deliver doctrines diametrically opposite to those revealed by our Lord and Saviour Jesus Christ. But do you think [that] this divine law-giver would have acted with the wisdom of a human legislator, if he had delivered a code of laws, and commanded us to read in order to understand them; when at the same time he had locked up our understandings so impenetrably, that they should be no better to us than a sealed book, unless he opened them with his Holy Spirit—a blessing not attending either severe study or upright conduct, but given in a manner equally whimsical and extravagant?

“But as we are said ‘to be led by the spirit, and that the spirit of God dwells in our hearts by faith,’ it may be thought that something more is meant than merely leading a new life; to which it may be answered, that every man who desires the salvation of his soul will receive the assistance of the Spirit of God, and will daily qualify his heart more and more for the reception and abiding of God’s Holy Spirit: he will pray, and his prayers will be heard and granted, that ‘God will put a new spirit within him; that he will take the stony heart out of his flesh, to the end that he may walk in God’s statutes, and keep his ordinances and do them; that he may be his child, and that God may be his God.’ In descending into himself, if he find his disposition to be perverse, he immediately sets himself to correct it; if he be obstinate, peevish, sullen, censorious, malicious, passionate, covetous, inflexible, he has the assurance of the Gospel, that whilst he indulges such a temper, he cannot be a child of God, and that God cannot inhabit such a polluted breast. He therefore ‘brings forth the fruits of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.’ Thus living under the influence of the Gospel, a new turn is given to the current of his thoughts, new affections are raised in his mind, and the passions of his heart are determined and regulated in another and a better manner. Call such an one, if you please, regenerate and born again, I only say, you use the terms improperly:—the Scriptures style Barnabas, who was ‘full of the Holy Ghost, a good man.’ And indeed there is a strong objection against addressing individuals or assemblies under the titles of believers, saints, regenerate, the called; such disfunctions having a natural tendency to inspire human nature with rigour, singularity, uncharitableness, and spiritual pride—the very vices [which] we are to renounce before we can derive any benefits from the dispensation of the Gospel; or in the words of the text, before we can ‘see the kingdom of God.’—That you have the Spirit of God give this evidence—go on from one degree of excellence to another, and die daily unto sin, and live unto righteousness.” Pp. 164—167.

But it is by exerting his powers of persuasion that this writer claims our particular notice and regard. The conclusion, which usually consists of a third of the discourse, is vehement and energetic; after which he often adds a short, but pious and impressive prayer.

That our readers may judge for themselves, more especially of the preacher’s

preacher's excellence in his *perorations*, we will give an extract from the sermon "on the devout observance of the Lord's day," which is perhaps, on the whole, the most useful, if not the most eloquent, composition.

"Let me appeal," says he, "to the man who sometimes attends the service of the church, and ask him whether there is not more satisfaction in publicly confessing his sins, and begging pardon for them—though he may not, and such an one cannot feel a real vital spirit of piety—than in remaining at home in indolence, or wandering abroad 'seeking rest and finding none,' or partaking of pleasure which is attended with painfulness in the pursuit, with disappointment in the possession, and with remorse in the reflection? Let me appeal to the man, who 'keeps not the sabbath from polluting it,' and ask him, if the Lord's day be an emblem of heaven, if it be designed to prepare him for the celebration of an everlasting sabbath, what pleasure he is to expect in the unceasing adoration of God, who cannot bestow a few hours, on the return of every seventh day, upon his Maker and Redeemer? Or if he hath so much the appearance of religion as to attend public worship, yet cannot devote any part of the remainder of the day to serious meditation, private prayer, and the acquisition of that knowledge which will make him wise unto salvation, but spends it either listless and indolent, or in the fatigues of business, or the amusements of company? Could it be supposed that such a man had received an express command from God to 'esteem the sabbath a delight, the holy of the Lord, honourable, and to honour it by refraining to do his own ways, to find his own pleasure, or to speak his own words?' Could it be supposed that such an one put in a claim to the happiness of serving God for ever and ever? How natural it seems, that, on the return of every seventh day, the poor should assemble at the house of God to beg his blessing and protection, to deplore their offences and transgressions, and to return thanks for the health, and strength, and employment afforded them, by which they are enabled to support themselves and their families! That the remaining part of the day should be employed in reflecting on their condition, and preparing for that state where virtue will be triumphant, and piety ennobled; for that state, where all distinctions, but those of religion, cease for ever! How natural that the rich should testify their sense of God's goodness, by assembling with those to whom Providence hath denied so large a share of worldly comforts, and that they should not suffer their attendance on public worship to be interrupted, as we too frequently see, by an excursion of pleasure, an engagement of business, or a visit of ceremony! Their example to society, and gratitude to God demand of them a very different observance of the Lord's day. He who instituted it for his honour and our benefit, he it is to whom they are indebted for the means of pleasure, the avocations of business, the distinctions of ceremony—and ought engagements, such as these, to take place of his honour, and to supersede his worship? 'Do ye thus requite the Lord?' How natural, that the opportunities of happiness which are so kindly put into your hands should be improved to your eternal salvation!

"Let us all be persuaded, my brethren, henceforth to 'hallow the sabbath,' to cease on that day from 'doing our own ways, seeking our own pleasure, or speaking our own words,' but let us delight ourselves in the worship and service of God; let us, on that day, particularly, 'call our ways

ways to remembrance,' examining with strict impartiality, and severe attention, whether the day which was intended to promote, above all others, our future welfare, hath not often been converted to the purposes of torpid indolence, or licentious pleasure. Let the many fatal examples of those, whose career in wickedness was commenced by profaning the sabbath, and terminated by an untimely death, warn every father and every master of a family, lest the unhappy end of his children, or of any part of his household, should rack him with the reflection, that, either seduced by his example, or encouraged by his connivance to profane the Lord's day, the guilt they incur, the punishment they may suffer, should be owing to himself. And let us often anticipate the awful hour when we shall lie on the bed of death, an inhabitant, [inhabitants] as it were, of both worlds; whether we shall be distracted with terror, warning, beseeching, conjuring our assembled family, [families] not to spend the sabbath in the manner we have spent it; or whether, looking upon death without affright and amazement, we can exhort them, as we have done, to 'do likewise,' expressing humble hopes, that, after having passed our sabbaths in the congregations of men on earth, we shall soon be admitted, through the merits and satisfaction of Jesus Christ, to celebrate an eternal sabbath with saints and angels in heaven." P. 59, &c.

We are unwilling to close this article without another excerpt, which shall be from the sermon "on the loss of the Soul."

"Let us bring the awful subject still nearer; let us suppose that we who are here assembled are the only people upon earth; that this temple is the seat of judgment; that this day, I tremble whilst I make the supposition! is the great day, 'in which God will judge the world in righteousness;' that this is the last hour of our lives, and the consummation of all things; that the heavens are opening over our heads, and that Jesus Christ is appearing in all his majesty with angels and archangels; that the last trumpet is now giving the alarming summons; and that we are attending to receive either the sentence of approbation, or the doom of judgment: on what side should we each of us be placed? on the right hand, or on the left? amongst the sheep, or the goats? How many of us would be called to join the choir of heaven? How many condemned to weeping and wailing in hell? How many would cry, 'Come, Lord Jesus, come quickly?' How many more, I fear, would 'call on the mountains to fall on them, and the hills to cover them?' Represent frequently to yourselves this awful, this interesting scene, and you will feel the force of our Saviour's question—'What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?'"

"Lord of heaven and earth, impress on our imaginations the awful scene, at which we are not to be unconcerned spectators. Grant, we beseech thee, gracious God, when the vivifying call of the last most awful solemnity shall awaken us from the sleep of death; when the trumpet of the archangel shall summon the quick and dead of every nation, and age, and tongue, to give account of themselves to God; when we shall be caught up in the air, and placed before the throne, that tremendous throne from which our final sentence will be pronounced, [that] the voice of mercy, the gracious voice which in agonies unutterable prayed for the authors of them, may acquit, approve, reward us with the bliss, for which
at

at thy right hand he is now interceding, that where he is there we may be also!" Pr. 133, &c.

We strongly recommend this volume, as well adapted to produce benefit in the family, and afford entertainment in the closet, by the taste which is displayed in it, and the eloquence which it contains. It consists not, as the author very properly remarks, of flimsy declamation; though he sometimes, we think, is rather too fond of *verbiage*: but the piety and the zeal, which appear throughout, compensate for those little defects, which the sternness of criticism might occasionally discover, and be tempted to expose.

The History of the Maroons, from their Origin to the Establishment of their Chief Tribe at Sierra Leone: including the Expedition to Cuba, for the purpose of procuring Spanish Chasseurs; and the State of the Island of Jamaica for the last ten Years: with a Succinct History of the Island previous to that Period. By R. C. Dallas, Esq. 2 vol. 8vo. 11. 1s. Longman and Rees. 1803.

HAVING been allured by this attractive title-page to an early perusal of Mr. Dallas's work, we think it incumbent upon us not to delay our review of it, as the subjects are very interesting to the public, and as whatever relates to the West Indies at this important era of colonial history demands immediate attention. The effects of the revolutionary convulsions of Europe now continuing in horrid agitation in the island of St. Domingo, and the improved facilities of intercourse with the regions beyond the Western Ocean, in a manner approximate the extremes of the globe, and the mind is more engaged with the concerns and transactions of Trans-Atlantic islands, than formerly it used to be with the events of a distant country.

The opposition of a handful of men, inhabiting the interior of Jamaica, to a British force almost ten times their number, is, perhaps, one of the most extraordinary passages in the military history of Great Britain; and the removal of the whole tribe, men, women, and children, from their country, a transportation unparalleled in the annals of any nation. Till the year 1795 the name of Maroon had been little heard of. After the conquest of Jamaica in 1655, by Penn and Venables, bodies of the Spanish Negroes fled to the mountains: other fugitives followed the example, and in the course of time established themselves, by treaties with the government, in different parts of the island. Their freedom was acknowledged, and their connexion with the white inhabitants regulated by laws expressly enacted. These occurrences took place nearly a century ago; the Maroons hunted the wild boar, made no progress in civilization, and were forgotten even in the island they inhabited, except as they occasionally brought home runaway negroes, or assisted in quelling rebellions among the slaves. In the year 1795 the alarming war, which the

the tribe of Trelawney Maroons waged against the government in Jamaica, awakened the attention of this country, and of the parliament. The justice of the war, and the nature of the warfare, became the subjects of conversation, and of parliamentary enquiry. It created a lively interest, but the more important events of that period rising daily, close upon our shores, engaged the public mind; the fate of Europe absorbed the distant and petty concerns of the Trelawney mountains; the passions were all employed on the east, and on the south, and curiosity itself was sated with the magnitude of its Gallic aliments. An observation that brings to our mind the opening of Mr. Dallas's preface, which so elegantly compresses into two pages some of the grandest features of the French revolution, that we cannot refrain from presenting it to our readers as a beautiful passage.

"The magnitude of the objects which have engaged the attention of the world during the last thirteen years; the revolution of empires, the destruction of states, the extinction of whole classes of men, the alteration of established customs, the sacrifice of millions of lives, the general convulsions throughout the earth, the terrific though unavailing ambition of groveling upstarts, the unnatural policy and feeble efforts of the most powerful governments, the wonderful exploits of British arms in every quarter of the globe; the return of France to absolute authority, and the extraordinary feats and good fortune of the man who, big with the intent of Cæsar crossing the Rubicon at the head of the flower of the Roman armies, crossed the Mediterranean without a soldier, and seized upon the empire; have accustomed the minds of men to gigantic contemplations. We have seen a pious and beneficent monarch perish on a scaffold; another, virtuous, ardent, and heroic, publicly assassinated; a third, privately put to death; a fourth and fifth, chased from their capitals; and a sovereign pontiff torn from St. Peter's chair, hurried into foreign lands, and dying in captivity; a Queen, bereft of her crown, thrust in tatters into a common jail amongst the vilest of criminals, kept awhile alive on the sordidest food, and at last, with an heroic firmness becoming a Queen, yielding her life to the public instrument of execution. We have seen a chain of opposed armies extending from the north to the south of Europe; the navy of a small island blockading all the ports of all the maritime powers; a Russian issuing from his frozen region, chasing victorious armies before him through Italy, and scouring the Alps; and an Englishman blowing up navies, one after the other, beneath the line and at the pole; in fine, we have seen all the passions in a tempest, and nature herself struggling against the chaos which threatened her very existence. But the contemplation of stupendous objects, far from disqualifying the mind for the relish of less extensive views, heightens its satisfaction in them, as the eye, after poring over the unbounded expanse of the ocean, is relieved and delighted by a streamlet and a dell."

It was not indeed wholly owing to the gigantic contemplations here sketched, that the subject of the Maroon war was so suddenly and so readily dropped, but attention thus occupied was easily withdrawn from it. A hasty narrative was published at the time by Mr. Edwards,

Edwards, and the public might think that the whole had been before them; and were it not for the present work, this singular portion of history seemed doomed to oblivion. We congratulate our readers that it has been snatched from that fate by a pen able to give it its due interest, and which its guide in this instance, as well as on former occasions, has employed in the cause of truth, virtue, and religion.

We find by the Preface, that the authorities for the facts and transactions, related by the author, are of the most indubitable kind, taken not only from the testimony of men who were personally engaged in them, but from the laws and legislative records of the country. Although the history of the Maroons is the chief subject, the scope of the work embraces all the topics relative to the island of Jamaica, and we shall give a short analysis of it before we proceed to observations on particular parts.

The origin, wars, and transportation of the Maroons occupy the greater part of the volumes; but to use the author's words; "the situation of Jamaica, at the breaking-out of the French revolution, its agriculture, commerce, population, force, and the state of slavery at that period; a history of the Maroons from their origin to the expulsion of the greatest part of them, their banishment to Nova Scotia, and subsequent removal to the coast of Africa; the situation of Jamaica at the conclusion of the war between Great Britain and France, and the consideration of a plan for the future protection, security, and prosperity of the island," are the subjects treated in the work.—It is divided into letters, the author having rather prudishly observed in his preface, that "though his task was of an historical nature, he was ready to persuade himself it was one that did not require all the dignity of history, and glad to take shelter under the ease and familiarity of epistolary writing." There are twenty-one letters: the first is introductory, and gives an account of the prosperity, agriculture, trade, population, and military force of Jamaica, and the state of slavery in that island, at the commencement of the French revolution, with the relative affairs of St. Domingo. The second and third recite the origin of the Maroons, their first wars, and the treaties entered into with them. The fourth letter contains the account of their towns, character, customs, manners, population, and the laws relative to them. The fifth, sixth, seventh, and eighth letters give a circumstantial history of the causes and progressive events of their last war, to the middle of December, 1795; and here the first volume concludes. The three first letters of the second volume, being the 9th, 10th, and 11th of the series, are devoted to the Cuba expedition, and in which the author relates the occurrences of a voyage to that island, undertaken to procure Spanish chaceurs and their dogs, and gives a description of these. In letter 12th the narrative of the Maroon war is resumed, and the events detailed to the termination of it, by a treaty entered into by General Walpole with the Maroons. The 13th letter relates the different opinions respecting

General Walpole's treaty; the proceedings of the House of Assembly, on the conclusion of the war, and the departure of the Spanish chiefs. The 14th, 15th, and 16th letters treat of the transportation of the Maroons, and concurrent subjects; their situation and conduct in Nova Scotia; the measures of the Assembly of Jamaica, and of the British government respecting them; their removal to Sierra Leone; and their present character. The remaining letters contain the account of Jamaica for the last ten years. The series of political events is continued in the 17th. The 18th details improvements in agriculture and sugar-making, and contains a proposal for improving the navigation of the Gulf of Mexico. In the 19th we have an account of the modes of agency, and the conduct of agents. The 20th states the opinions respecting the slave-trade, and the topics relating to it; the present state of slavery in Jamaica; the defects of the colonial system; and the subject of religion. In the last letter the subject of religion is continued, and plans for the further security of the island suggested.

Arrangement and perspicuity are the leading properties of Mr. D.'s narration. The origin of the Maroons is traced with great precision, and a considerable degree of interest raised by the account of their first wars, but these are comparatively absorbed when we are led on to consider their late astonishing struggle. Neglected by the government, guided by no efforts of the white inhabitants to the paths of civilization, and continuing to pass their lives in a wild state of existence, it is not extraordinary that they should not be able to reason with logical precision, or that their understanding should be guided by their wishes. They had formed a very warm attachment for the superintendent placed over them. He and his father had been time out of mind their rulers and friends, and they in a manner conceived the superintendency fixed in the family, for his son also was looked up to by them. For some years the improvement of his private fortune had engrossed the attention of this beloved superintendent, and he was seldom with them. The consequence of this was, fruitless complaints and insubordination, and the government removed him and his son from their offices, appointing another superintendent for Tre-lawney Maroon Town. This was not what the Maroons wanted; they wished the reinstatement of the man they loved, and being disappointed in their desire, broke out into excesses which at length proceeded to acts of rebellion: they first insulted the new superintendent, and at last turned him out of their town, threatening his life if he returned.

This was the origin of the war; and we are not a little surprised that it should have been withheld from the public at the time; when they were inclined to reprobate the war as unjust on the side of the government. In contemplating this cause it is evident that the conduct of the Maroons cannot be justified; for we agree with our author, that "the government might have inclined to gratify their prejudices

judices without being able to accomplish their wish; it could not be expected that any man would, for life, devote himself exclusively to an office that interfered with the important interests of his family: it was therefore an unwarrantable hope, springing from unregulated passions." Instead of justifying the proceedings of the Colonial government on this unanswerable ground, an incident was laid hold of for its defence which was untenable, and which seems the only foundation on which the Maroons could support a shadow of justification; and that was the whipping of two of their people in a work-house by the hand of a negro employed to whip the slaves sent thither. This was stated to be the cause of the war, and the punishment of the Maroons was defended. The Maroons certainly made use of the circumstance, but it should have been shown to be, as it really was, a mere pretext to cover the injustice of their discontent, and disorderly conduct. In the statement of the turbulence of the Maroons to obtain an object on which they had unreasonably set their mind, Mr. D. completely justifies the government in the determination of suppressing a spirit that might lead to the most fatal consequences; but far from justifying the subsequent measures that were taken in the progress of this melancholy struggle, the facts he states give room to lament the singular fate of this unfortunate tribe. There is not a doubt that they had been of great service to the country, and were highly valued by many of the planters, who were anxious to bring the affair to an amicable issue. The force drawn out against them, the advice of some temperate chiefs, among them, and the arguments of their old superintendant, who had gone up to their town, had brought them to reflexion, and from the most violent ecstasies of wrath and determined vengeance, they fell into the contrary extreme of timidity and humiliation: They appointed six of their chief men to go up to the capital, to make in their persons submission for the whole body; and nothing was heard of but reconciliation and peace. From this period the error appears evidently on the other side.—While the Maroon captains were on their way to town, the public mind was thrown into new agitation by the affairs of St. Domingo; a variety of reports respecting French plots was circulated; and among others some relating to the Maroons. In order to detain the troops, which were ready to be embarked for St. Domingo, a council of war was held, and martial law proclaimed. The detaining of the troops may be allowed to be prudent, but the measures that immediately followed cannot be said to have been dictated by wisdom. The six Maroon chiefs, with their passport in their hands, were seized on the road and thrown into irons; a proclamation was issued, offering a reward for the head of every Trelawney Maroon after the 12th of August, and thirty-seven of them, having surrendered previous to that day for the purpose of conciliation, were bound, their arms behind their backs, and sent into confinement at Montego Bay. This conduct was drawing the sword, and throwing away the scabbard; an

unaccountable precipitation, and by no means warranted by the documents that were adduced as proofs of a conspiracy between the Maroons and the French. These documents are inserted in an appendix at the end of the first volume; and it is a very striking circumstance that they were not in existence for some weeks after the declaring of martial law, and the execution of the above measures; and when examined, they prove at last to be "depositions, taken *subsequently*, of conversations and vague notions of different times prior to the departure of the six captains from Trelawney Town, or of expressions used, and acts committed *after* they were thrown into irons." Another event, which took place at the same time, concurred to rouse the spirit of revenge among the Maroons, and to confirm the resolution of resisting, rather than share the fate to which such of their people as had tried conciliatory plans had been doomed. Two men, who afterwards proved their boldest and ablest leaders, and who had established their families near some of the planters, in Westmoreland, had gone up to Trelawney Town to advise the Maroons, and it was by their advice that the thirty-seven surrendered in hopes of obtaining terms. While they were thus employed, their houses were burnt, and their provision grounds laid waste by a party of the Westmoreland Militia, who unfortunately suspected that they were gone to join the other Maroons in a war against the white inhabitants. The door of reconciliation was thus shut, and a vengeful war begun, which for some months kept the island of Jamaica in constant danger of total destruction. The fact seems to be, that the Maroons were held in contempt as an enemy, and no doubt entertained of their being terrified into an unconditional surrender. A knowledge of their former wars would have prevented this mistake. Mr. D., on the best authorities, has given a circumstantial and interesting detail of the successive actions and events of the war. It would lead us into too great a length were we to follow him in these, and it is probable that the curiosity of most of our readers will induce them to peruse them in the work itself, as it cannot but excite a general interest: we shall, however, select the account of Colonel Fitch's death.

"About a mile and a quarter to the southward of Colonel Fitch's position, there was an advanced post, consisting of some huts, surrounded by slight palisadoes, occupied by thirty privates, two corporals, and a sergeant, under Captain Lee of the 83d, who, finding his situation by no means a safe one, as it was commanded by heights accessible to the Maroons, informed the commanding officer of the danger of it. Paying immediate attention to this information, Colonel Fitch, on the 12th of September, about nine o'clock, set out for Captain Lee's post, attended by Colonel Jackson of the militia, Lieut. Brunt the adjutant of the 83d, Capt. Britton, Mr. Vaughan, and several other persons, among whom were two Accompong Maroon captains, whose names were Reid and Badnagé. It is to be observed that at this time the Accompongs had offered to serve against the Trelawney Maroons, and Colonel Walpole, who commanded
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in their district, had sent some of them to the seat of action. Previous to his departure from the Old Town, Colonel Fitch set his watch with Lieut. Dixon's of the Artillery, who a few days before had arrived at Head Quarters, with a detachment, two field-pieces, and a howitzer, desiring him to fire one of the field-pieces precisely at twelve o'clock. This was to ascertain the exact bearing of Lee's post, for which purpose a compass also was used; and I mention it to give some idea of a country, where, in so short a distance, the windings and intricacies of a track are such as to defy all certainty of its course or termination.

Colonel Fitch, on his arrival at the post, being satisfied with the representation that had been made of it by Captain Lee, requested Mr. Vaughan to return to Head Quarters and desire the firing of the field piece to be delayed exactly half an hour longer than the hour first fixed. In the mean time adding to those who had accompanied him Captain Lee and fifteen of his men, he moved forward with the double intention of advancing the post, and of establishing it in a position less liable to be annoyed. As this party proceeded, the mountains seemed to rise higher and higher, and the valleys to sink; a better situation was sought in vain, none presented itself. Marching on, however, they came to a spot, where the Accompanying captains, observing some recent traces of the Maroons, said it was better to advance no farther, as the rebels had just been there, and could not be far off. Being ridiculed for their timidity, they proved that they had good grounds for the advice they had given, by pointing out the tops of the wild coco or eddo that they had lately dug up, and other incontestable evidences.

Proofs so unanswerable made an impression on Colonel Jackson, who immediately represented to Col. Fitch, that his life was too valuable to be unnecessarily risked, requesting permission to advance with Capt. Brisset a little further to reconnoitre the ground, and declaring, that if the nature of it proved impracticable and unpromising, he would return, but if at all favourable, he would dispatch immediate information to him of it. The earnestness with which Jackson spoke made Col. Fitch smile.—'What, Jackson,' said he, 'in a point of duty do you think I should not be as forward as any other man?' Then in a placid manner, which was natural to him, he added; 'Well; go with Brisset; there is no keeping him back; but I shall expect to see you here again in ten minutes; for if no eligible position presents itself within a quarter of a mile, I must endeavour to secure Lee a little better.'

Col. Jackson proposed to Capt. Brisset, that they should go alone, but the latter desired the two Accompanying Captains, Reid and Badnage, to advance with them. They moved on accordingly, Col. Fitch and the party following slowly. When they had proceeded about a hundred yards, the path striking into two smaller ones of very abrupt descent, Jackson proposed taking the one, and Brisset preferred the other. After a moment's hesitation, Brisset, turning to the two Accompanys, said hastily,—'Come, take that way, and I will follow you.' These three had gone down about five yards, and Jackson, who had pushed in to examine the nature of the path he proposed, had returned and was just descending after the others, when a tremendous volley of small arms, which made the towering mountains, or rather immeasurable precipices that enclosed the scene of action, resound with thundering reverberations, was poured upon the whole party by the Maroons, from an elevation within ten paces of them. The soldiers me-

chanically discharged their pieces at the smoke made by the volley, but to little purpose; for, as usual, the unseen enemy were covered and protected by trees and rocks. On the fire of the Maroons, Brisset, wounded, was seen staggering to the right, and probably fell dead among the bushes. Reid, the Accompong, gave a loud shriek and fell; Badnage, the other Accompong, fell dead without a struggle or a groan. Jackson escaped unhurt, and running back on ground lower than the path, came up to Col. Fitch, whom he found seated on an old fallen tree, his arm supported by a projecting stump, and his head resting on his hand. His blood was trickling down from the middle of his waistcoat, and the short red and brown striped linen jacket which he wore, stuck out behind, appearing as if a rib had been broken. There could be no doubt that he was mortally wounded. Jackson, taking him by the hand that hung motionless by his side, repeated his name to him. 'It is Jackson, your friend Jackson, look at me.' Saying this, he drew from his side a small dagger, and holding it up to Col. Fitch, assured him that he should not fall alive into the hands of the rebels while he could prevent it, declaring at the same time that he would die with him rather than leave him. No one who knew Jackson could doubt that he would have executed this brave resolution, had the occasion required it. Fitch knew him capable of it, and turned his face with a benign look towards him as if to say something kind; but by this time the Maroons had reloaded, and the clicking of their guns as they were cocked one after the other, giving notice of their being ready to fire, Col. Jackson called out to the soldiers to lie down, which being obeyed in proper time, the second volley did little mischief. On hearing the order, Colonel Fitch turned his head towards the men, appearing to wish to speak, while Jackson at the same instant was endeavouring to pull him down under cover. This he resisted and again turned, seemingly to speak to Capt. Lee or the men; but remaining in the situation I have described, he was too conspicuous a mark, and Jackson's efforts to remove him from it were succeeding when they were too well aided by a fatal ball, which penetrated Colonel Fitch's forehead just above the right eye, and he fell lifeless.

"Several of the party being killed, and many wounded, among whom were Captain Lee and Adjutant Brunt, the former mortally, Col. Jackson thought it best to retreat as speedily as possible; and with the remainder of the party effected his escape, returning, after meeting the men left at Lee's post, who had advanced on hearing the firing, to Col. Fitch's post, where one of the wounded soldiers died that night, and another the next morning: Capt. Lee survived a few days longer. The loss on this occasion was eight killed and seven wounded. No man was ever more lamented than the gallant and amiable Col. Fitch. In his person he was tall and graceful. The manly beauty of his face expressing the liberality of his mind, rendered his countenance extremely interesting and engaging. Easy and affable in his manners, he was never happier than when relieving the wants of his soldiers, or providing some comfort for the younger officers from his own stores. It was his custom to lay in a stock of things for his men, which he occasionally dealt out in presents or rewards. His social disposition enlivened the tropic summits that were the seat of the Maroon campaign: his table was crowded by his friends, and, by method in his establishment, he threw around his hut a certain elegance that bespoke the gentleman. His activity in the field equalled his modesty in company

company. He fell in the bloom of youth. He was brave, benevolent, and of a bewitching address. He had talents, and energy to make them useful; he was therefore a great loss to his country: and his private virtues endeared him to his friends, to whom his death was a deep wound."

General Walpole succeeded Col. Fitch in the command of the troops, on the 15th of September. His acknowledged talents availed him little at first, in a scene of action so uncommon, and in a warfare so novel; but by degrees he turned their own mode of fighting against the Maroons, and in the end of October he drove them from the Glen or Cockpit, at their famous defile, called Guthrie's.

"The rainy season now abated, and Gen. Walpole began his offensive operations. Having gained an accurate knowledge of the country, he determined, in the first place, to cut off the Maroons from all points of convenient rendezvous; and he particularly considered, that if he could deprive them of the resource of water, he should secure an advantage that must tend to a termination of the war. This, therefore, was one of his chief objects; and from the scarcity of that necessary of life in the surrounding mountains in dry weather, he had great hope of accomplishing it. The position now held by the rebels supplied water in abundance, there being a spring called Petit River Bottom in the cockpit to which Guthrie's Defile led, and where they were encamped on a small flat of seven acres. From such a position it was absolutely necessary to dislodge them, and the General soon convinced them that it was not, as they had flattered themselves, impossible. The hill above his quarters being now cleared, he ordered a howitzer to be mounted upon it, and shells to be thrown into the cockpit, from which they were soon driven, leaving it to their conqueror; who, upon their evacuating it, entered with his troops by the formidable defile. 'Damn dat little Buckra,' said the Maroons on retiring, 'he cunning more dan dem toder. Dis here da new fashion for fight; him fire him big ball a'ter you, and when big ball 'top, de damn sunting fire a'ter you again. Come, boys, make we go take farer, and see wha he will do den.'—'Damn that little white man, he is more cunning than the others. This is a new mode of fighting: he fires a big ball among us, and when that seems to stop, the damned thing of itself fires again upon us. Come, my boys; let us be off, and see when we are at a distance what he will do."

But what were the successes of this nature gained by Gen. Walpole, when an endless range of cockpits lay behind the enemy, who, on finding themselves molested in one, might decamp to another by rugged passages, where they could not be followed by the troops? The following is an account of Johnson, the Maroon chief, one of those whose settlements in Westmoreland had been destroyed.

"The body of the Maroons against which these operations were carried on, consisted of their greatest force, and were still called old Montague's, though commanded by Capt. Charles Schaw; but the chief commander among them was Johnson, who was generally at the head of a force inferior in number to those with Schaw, but more active and enterprising.—These were the men by whom the greatest ravages had been committed: these, led by Johnson, had burned the settlements in Westmoreland, and

afterwards Mocha, Catadupa, Lapland, Ginger Hill, Goodveys, and other places. Johnson surprised a party of provisions guarded by two soldiers, going to the posts established at Mocha and Angulus, and cut off the heads of the soldiers. He had no particular station, but shifted from ground to ground, according to the enterprise he meditated. Though known to be at a certain place one day, he would the next surprise another place at the distance of twenty miles. He was not encumbered with women or children, and to his own party he had attached about forty slaves, whom he had armed. Theirs had cause to repent it; but having once joined they could not retract, and suffered themselves to be persuaded that when a peace took place, they would be included in the terms as Maroons. Some of them Johnson flogged for not fighting, while he made others captives, whom he again broke or flogged if they deserved it. This treatment was general; nor did he scruple to inflict the same punishment on his own sons; and, Smith excepted, whose vigour and valour were equal to his own, he was a despot over his men; yet under his discipline they fought better than the rest. On his surrender, he declared that he had never been surprised, but when the slaves were his out-sentries; and that though several of these had been killed, he never lost but two Maroons. He was, however, surprised on the 8th of November, by a very select party from Westmoreland, consisting chiefly of people of colour under Mr. Williams and Russell, and nothing but his uncommon valour saved him. Far from screening himself during the engagement, he was loud in giving his orders, and was violent in the abuse of Williams, whom he knew. Being wounded with a ball, he immediately cut it out with his knife, and continued exerting himself to the utmost to obtain the victory; but all his efforts proved fruitless, and after a hard struggle, he was obliged to quit the field, which he managed to do with great address."

Weary of the struggle and fearful of the event, the planters became anxious for the termination of the war, and a council was held in which it was proposed to send into the woods some of the Maroon chiefs, who had been confined in irons, *to persuade the rebels to make peace.* This humiliating measure was strenuously opposed by Gen. Walpole, and he urged the disadvantages of it so forcibly, that it was unanimously relinquished.

With this period of the war the first volume closes, and our limits compel us to postpone our review of the remainder of the work, which, however, we shall not delay pronouncing to be very interesting and important in its nature, and masterly in its execution.

This volume contains a succinct history of the Island of Jamaica, previous to the time at which the work commences. It is composed with judgment and in pleasing language, presenting all that may be thought interesting to readers whose connexion with that island is not such as to have led them through the voluminous histories of it. At the end of the volume is an Appendix, which furnishes the reader with the Consolidated Act, or *Code Noir* of Jamaica, and some of the proceedings of the House of Assembly cited in the work. Two maps are given to illustrate the subject; the one, a general outline of the island of Jamaica; the other, the seat of the late Maroon war, on a larger

larger scale, given, as we are informed in the preface, to the author by Mr. Robertson, who, under the patronage of the Assembly, has taken a minute survey of the island, and is about to publish four maps of it on a very extensive scale. Each volume is embellished with an appropriate engraving as a frontispiece: in the first is Old Curioe making peace, and in the second a Spanish Chasseur of the Island of Cuba, with his dogs. Nothing seems to have been neglected that could render the work in every way acceptable to the public.

(To be continued.)

The Infidel Father; by the Author of "A Tale of the Times," "A College Story," &c. 3 vols. 12mo. Pp. 998 Longman and Co. 1802.

WE have had frequent occasion to lament that the species of literary composition, unhappily most in vogue in the present degenerate times, and which has, therefore, been rendered by the superficial, scholastic, and disaffected writers of the age, a vehicle for the promulgation of every false, bad, and vicious principle, that can corrupt the heart or contaminate the mind of the present and of the rising generation, has not sufficiently occupied the attention of authors, who are both willing and able to counteract the pernicious effects of the mental poison thus copiously administered. Publications of a religious and moral tendency, unless extensively read, by those who stand most in need of the instruction which they contain, are productive of little advantage; and in order to be so read, they must, occasionally, be moulded into that popular form, which most attracts the public attention. If the shelves of circulating libraries, which supply a very large proportion of the younger part, at least, of the population of the country, with maxims, ideas, and principles; with topics of conversation, and even with rules of action, are loaded with pernicious books, which poison, while they amuse, the mind, and pervert, while they profess to inform, the understanding, surely no small portion of blame must attach to those who, aware of the evil, and possessed of the means of correction, still neglect to apply the only efficacious remedy. Mrs. West, the author of this novel, is not to be classed among these silent and passive friends of religious and social order; vigilant in observation, and active in exertion, she openly braves their enemies; boldly throws down the gauntlet to the philosophical sages, the Paines, the Godwins, the Woolstoncrofts, the Williamfeses, of the age; hurls defiance in the face of fashionable vice, and holds up her unblushing votaries to obloquy and shame. Standing firm herself on the rock of religion, she warns others that it is the only tenable ground which a Christian can occupy, and proves to the sceptic and the infidel, that the sandy basis, on which they have foolishly erected their gaudy superstructure, is unable to resist

resist the slightest breath of reason and of faith, but must fall before it, and involve its rash and foolish tenants in irretrievable ruin.

"The particular design of the present work," she tells us—"is to shew the superiority which religious principle possesses, when compared with a sense of honour, moral fitness, or a love of general applause. The story is confessedly subordinate to this aim; and those who dislike it will observe, that the *argumentative* part is not affected by the faults of the *narrative*.—The epifodical characters have a use besides relieving the sombrous hue of the principal personages. I wish they may be considered as an *overcharged* picture of the vanity, extravagance, and self-importance, that have for some years infected the middle classes of society, threatening destruction to the sound sense, decent propriety, and many virtues of this most *important* portion of the community."

The design is excellent, and the execution is equal to the conception. Sorry are we to say, that the characters are but too faithful representations of nature, not, in the smallest degree, *overcharged*. The principal character, indeed, in high life, we mean that of the Marquis of Montolieu, is, if we may use the expression, considerably *undercharged*; we could have supplied a few traits, taken from real life, which would have added very much to its infamy and guilt.—As we are among those who have long thought that the habit which, of late years, the middle classes of society have contracted, of aping the follies, the extravagancies, and the vices of their superiors, is most fatally pernicious to the community, we cannot but give our hearty thanks to this lady for holding them up to the finger of ridicule, and to shew, that every attempt to change the order of the social pyramid, whether by placing the bottom at the top, or the middle at the top, is alike absurd and presumptuous in itself, and ruinous in its consequences, to its vain and foolish projectors.

The author, as an old acquaintance who has been some time absent, justly thinks that her old friends and readers would wish to know something of the present state of her family affairs. She, therefore, tells us,

"My cat occupies the same corner of my fireside which she did many years ago, and Betty and I continue very well satisfied with each other. 'Tis true, her long waist, square handkerchief, and clear muslin apron, look very Gothic among the genteel dresses, long trains, and nodding plumes of the better sort of Danbury Abigails, who I know have affirmed that she is *desolate* of common sense. I have, however, an high opinion of her understanding; for she is constantly of my way of thinking, and whenever I declaim against the times, she pronounces them "*worse and worse*."

'None of our readers, we hope, will be so fastidious as to quarrel with us for pronouncing this description of *Betty* to be highly *interesting*;—we can solemnly assure them it is so to *us*, and we will tell them *why*. We happen to have a *Betty* as well as our author, who exactly answers this description, and who is endeared to us by exactly the

the same qualities, and the same coincidence of sentiment and of language. Fatal as this confession may be to a grave critic, we will not retract it, but even let it pass, and consign it, without apology, to the candour of our readers, only requesting them to place the two *Bettys* among the *jucunda oblivia vitæ*.

We shall not attempt to analyze the story of the Infidel Father, though, subordinate as it professedly is, to the author's main design, it is certainly well managed, and neither deficient in ingenuity or interest; while the incidents are natural and the characters well preserved. We wish our readers to peruse the book itself, and therefore will not mar their curiosity by anticipation. We shall merely select two or three passages, to shew that our opinion of its merits is not ill-founded. On the love of *novelty* the author's sentiments are extremely *old-fashioned*.

"Though the love of novelty, when combined with a pernicious contempt for established usages, and as pernicious a rage for rash expedients, has produced most dreadful effects, not only in the great republic of Europe, but in the habits of private life; yet, like most of our natural desires, if restrained within proper bounds, and directed to suitable objects, it may be lawfully indulged.

"For instance, propriety may suggest the want of a new garment, accommodation may hint the expediency of following a new fashion, or lassitude may indicate the utility of a change of occupation; in all these instances variety is lawful as well as charming. But let us not be craving for a new religion, a new government, a new system of morals, or a new code of law. Some of those things are in their nature *invariable*, and others are enhanced in value by that antiquity which has recorded their wisdom and utility. Nor may the love of novelty extend to the desire of a new husband, or a new wife, while the old one remains to remind us of the permanence of a tie which was contracted for the term of our joint existence. Instead of indulging factitious desires, and fastidious dislikes, let us steadily examine the *real* value of what we possess; remembering, that nothing human can be perfect, that the failings which we are long accustomed to are become so familiar to our habits, that they may be borne; and the virtues which we have long proved are rendered so necessary to our comforts, that we cannot be deprived of them without experiencing a painful void. I might have extended these observations to old friends, old servants, and old customs, had I not recollected that the beginning of the chapter encouraged my readers to hope for a little novelty, and therefore my habitual proving must seem unusually unseasonable."

We shall just add that the lady might have included *old wine* in the list of her commendable antiquities. To the improvement of the present age in fashionable accomplishments our author bears ample testimony, in her brief delineation of the character of Lord Glanville, the *Infidel Father* of the *vicille cour*.

"Hypocrisy is termed the tribute that vice pays to virtue. It is, indeed, an acknowledgment of superiority; and, though I detest deceit, I cannot think that manners are improved by the sinner's not only proclaiming

ing his triumph with unblushing effrontery, but even with inverted ambition aspiring to more infamy than he is justly heir to. Reputation was the idol that Lord Glanville worshipped; he wished to be considered as the first man of the age; but he was educated in that old school of manners which deprived the jockey, the brute, the boor, and the buffoon, of all hopes of attaining that enviable distinction. He had been taught, that if the morals of the man did not at least seem to regard decorum, an indefinable shade would be thrown over his public character. He was, indeed, well assured that his lady's attachment to Major Mitford, to whom she had been formerly engaged, continued in full force; nay, that he visited her at her villa, doubtless to join in her regrets for her husband's absence. But his lordship certainly never reached the summit of connubial liberality; for he did not profess friendship to the man whom he suspected of supplanting him in the affections of his wedded partner. I am persuaded that he never drove the major in his phaeton; and, though they both ranked high in the beau monde, they were never seen arm in arm in Bond-street, nor lounging together at a fruiterer's. I question if the most spirited woman of high ton would have dared, even for a frolic, to have complimented the Glanvilles by inviting the major to meet them. Nay, I have been informed by unquestionable authority, that the countess had never courage enough to be seen in public with her supposed gallant. I think it my duty to be very explicit in stating these circumstances, as I am aware that the revolution which has taken place in vice within these last twenty years must make such of my young readers as are hackneyed in modern manners think that I sketch the portrait of a *civil* husband with very faint colours. They have heard of men who have gloried in the criminality of their comforts; of gentlemen who trade in adultery, and seek to repair a falling fortune with the spoils of female reputation; of concerted crimes, of convenient crim-cons, of useful absences, and all the diabolical et-ceteras that form the dreadful traffic of conjugal infidelity. But I must inform them, that before philosophism and infidelity systematized depravity, confounded names and natures, and termed criminal indulgences fulfilling the grand laws of our existence, guilt was contented with *impunity*, and did not ask for *fame*. The willing wittol did not then creep from his den of infamy, and bid justice tremble on its awful bench while he demanded a *reward* for being the most *conscriptible* of mankind."

We heartily wish that some of our *fashionable* characters, in the different classes of society, would avail themselves of our author's hints, in order to trace effects to their true causes, and to pave the way for a *radical reform* in their own principles and conduct. But we must exhibit some other features of this infidel character.

" Lord Glanville's manners were formed in the school of Chesterfield, that is to say, they were corrected by the opinion of the world, and restrained by prudential and interested motives. He had imbibed many of his early opinions from Shaftsbury and Bolingbroke; his prejudices against religion received insuperable strength from the sarcasms of Voltaire; and in the varying sophisms of Rousseau he found convincing arguments against revelation. Yet, as his political creed led him to acknowledge the utility of religion as a state engine, he considered that it would be both indecorous and unwise for a member of the highest court of legislature to ridicule

role publicly, what was essential to the well-being of the community, and intimately interwoven with the principles of the constitution. Except, therefore, in the company of his most chosen intimates, Lord Glanville never indulged his secret rancour, farther than by a slight innuendo against the wiles of priestcraft, or a general invective on the evils of bigotry and superstition. He ever made it a rule to attend divine service twice during his residence at his country seat; and, like Rousseau's exemplary Savoyard, with outward propriety, and inward incredulity, he mocked his Maker with the lip-homage of an unbelieving heart. I must allow, that Lord Glanville's deism was far short of the candour and philosophy of our present theophilanthropists; for he patronized charity-schools, and all other means of promoting religious knowledge among the lower classes. He even went so far as to insist on a serious sense of duty, among the requisites that form the usual inquiries in the choice of a servant; for he seemed to think infidelity a sort of aristocratic privilege, and, like the mysteries of Ceres, improper to be disclosed to the profane. So far from wishing the whole human race to rise in rebellion against their Creator, he would not have been displeased if only himself and a few chosen associates had been released from the thralldom of future responsibility. From these principles we may readily conceive what must be his ruling passion. Selfishness was the predominant quality in Lord Glanville's mind; and, indeed, we may call it a constituent part of every infidel. The unfortunate being whose hopes terminate on this side the grave must endeavour to make the best of his little all of existence: for, as he denies reverberatory blessings, he cannot afford to part with a present good; and the well-founded ideas of moral fitness and general utility, when balanced against the cravings of appetite, will fly up 'and kick the beam.'

"I am aware that I continually lay myself open to the censure of illiberality, and upon the present occasion I wish to speak by the card. I by no means deny that deists have sometimes performed great and generous actions; I only assert that they cannot feel benevolence and magnanimity. The mammon of unrighteousness, like the false deities of paganism, varies its form, and different offerings must be prepared for its different altars.—It is not, always the voluptuous Pan, the sordid Plutus, or the ambitious Phaeton; it often wears a more decorous form, and passes for the goddess of worldly wisdom. Lord Glanville's idol was the love of praise; and many specious actions and much regard to appearance are required from those who live upon the aerial food of adulation and popular applause. I much doubt whether a mind, in which this agitating passion prevails over principle and sober reason, does not endure greater privations than those of the anchorite. But this is not the only instance in which the slaves of sin submit to severer bondage than religion ever requires from her sincerest votaries.

"The man who, rejecting the supremacy of Omniscience, regulates his conduct by the consideration of what the world will say of him, quits a sure and lasting recompense for solicitude and disappointment. Lord Glanville's history is designed to exemplify this observation; he pursued fame by indirect courses, and he reaped disappointment."

May similar pursuits ever be productive of similar disappointments! It was natural enough that such a philosopher as Lord Glanville should wish his daughter to be as great a philosopher as himself.

"Lord

"Lord Glauville intended that his daughter, though feminine in her person, and attractive in her manners, should possess a masculine mind, and be in every respect superior to the little vanities, weaknesses, and terrors of her sex. Her taste was to be correct, her judgment unclouded by bigotry, her temper unruffled by any strong passions, all her actions were to be guided by prudence, and virtue was to be the constant inhabitant of her bosom. Not that humble virtue, which, conscious of human frailty, looks continually to divine support, but virtue as exhibited in the beautiful visions of Plato and other heathen moralists, stern, undeviating, self-confident, unrelenting, virtue; a quality which, if it *ever* existed, is at least not congenial to the nature of frail, dependent man.

"As to her behaviour to himself, he proposed that she should comfort him for all his past disappointments and sorrows. She was to be his friend, his confidant, his constant companion. Her attachment to him was to be quite distinct from the ties of nature, because she was to be instructed that those ties are merely the bond of prejudice. It was not to be the result of duty; because duty implies obligation, and must therefore be unsuitable to the nature of an independent, reflecting being.—I shall get bewildered in this maze of metaphysics if I proceed further; and as I really do not understand this scheme of filtering our feelings, I will only state the effects of it. After Lady Caroline's regard for her father had been purified from the *feem* of natural affection, and the *dross* of filial duty, common observers could not perceive that *any* was left."

"Our readers will easily perceive that by following such a pair as this through life; and observing closely the conduct naturally resulting from the principles which they adopted, much useful instruction may be acquired. We lament that our limits preclude us from laying before them the whole of that chapter in the second volume, in which the author "throws down the gauntlet of controversy; or, in other words, defends what former ages considered as *most* valuable and *most* wise." It is replete with sound, judicious, and most useful doctrine. The advice to her own sex, contained in the following passage, will be regarded as an insult by the female disciples of the Godwinian school, the philosophical assertors of the *rights*, and the proud avengers of the *wrongs*, of women.

"Projects are generally unfortunate things to young ladies. Indeed I have a general dislike to them; and I have so often seen the quickness of female feeling betray the most profound scheme of female subtlety, that I have never regretted our exclusion from political rights, though some of my sister authors have lamented it with pathetic and somewhat acrimonious susceptibility. I am, indeed, convinced that a *female* parliament would not only (to use a quaint phrase) be continually flying off in a tangent, but that a *female* administration would be so soon out-generalled by a *male* opposition, that it is not worth while to struggle for a supremacy which we want circumspection to render permanent. And, since unsuccessful resistance always incurs the odious name of rebellion, it is perhaps the wisest course to conform to the long established treaty which has subsisted between us and our present governors (though some of the articles are certainly inconvenient), lest we should, by an ill-concerted insurrection, give them a plea for stricter coercion. My fair readers may be assured that,

though

though I make this free statement of my opinion, I shall not omit to put in a fitting clause in favour of our right to *remonstrate*; which is a very ancient branch of the female prerogative, and cannot be given up.

To apply these observations to private life: I am so thoroughly convinced of the general unfitness of my sex for any thing that wears the appearance of plot, chicanery, and deep design; that I would strongly advise my fair readers never to have recourse to such surreptitious assistance, but to rest their actions on the firm basis of integrity, candour, and generous frankness; with this sole reservation, that they put these noble qualities under the guidance of discretion. An artful woman is a monster, and generally a fool. I would particularly advise all *spinsters* under the age of five and twenty never to attempt to outwit a lover who is not fairly turned of his grand climacteric. If he be, I not only allow that amorous three-score and ten is fair game, but that it is easily caught, even by the simplicity of eighteen; and generally without any assistance from the lady mother: it is, therefore, lawful to turn it to the best advantage."

The reflections in the last volume on the profligacy of modern husbands, and on adultery in general, are such as might be expected to flow from a mind formed on, and regulated by, true Christian principles, unadulterated by any of the vicious refinements of the new morality. Speaking of the proposed admission to virtuous company of a woman who had committed adultery, and afterwards married the guilty object of her criminal passion, the author remarks: "It is an eminently proper, though I am told a peculiar trait in the character of British ladies, to distinguish between a *tarnished* and an *unsported* reputation, even when the stains on the former seem to have been washed away by the tears of true contrition. *We judge nothing so suitable for a penitent as a retired life, and domestic respectability.*"

Such indeed were *once* the virtuous sentiments which distinguished the females of this happy island; but, alas! with heartfelt sorrow, we acknowledge the humiliating fact, that the moral principle of the female mind has, within the last seven years, been materially weakened. The nice sense of religion and of honour, whence originated the plain and broad distinction between virtue and vice, has been essentially impaired. Propriety has been sacrificed at the shrine of *Vanity*. An adulteress, not penitent, but glorying in her sin, and thus adding impudence to infamy, is a character *now* not merely received but *courted*. Nay, even the doors of the puritanic peer, who affects superior purity of principle and of conduct, are thrown open to her, and courtly thousands called to witness her triumph. The moral order of society indeed seems, in this instance, to be inverted. Princely pomp not unfrequently distinguishes the brazen adulteress, where the white sheet alone should mark the penitent prostitute. Pride and puritanism are associated to degrade the female character, by introducing guilt into the mansions of innocence; by encouraging disobedience to the positive precepts of the Deity; by paying homage to Sin; and by utterly destroying all the value of reputation. When we daily witness this profligate scene, exhibited openly to the world;

when

when we see Pride itself personified, making an adulterous arrangement with his bride for the systematic and unrestrained commission of double adultery, and when we find the press, which ought to be the guardian of public morals, either silent or worse than silent on the subject, while those whose bounden duty it is to mark all vicious courses with abhorrence, shew encouragement instead of reprobation, we cannot but conceive this moral revolution to be the precursor of some violent political convulsion that will shake the fair fabric of the British monarchy to its very basis. The slave of dissipation, or the victim of folly, can alone regard with indifference this fatal tendency to a general depravity of manners, to a general contempt of religious and moral principle. The day of retribution *must* come, and who will presume to say, that the people who seem to have been selected as the scourge of Europe, will not be chosen as the instruments for inflicting a dreadful punishment on the sins of this nation. On the eve of the dreadful contest in which we are about to embark, these reflections are at least seasonable, however unacceptable they may prove to many; feasts should now give way to fasts, pride to humiliation, and pomp to penitence. That *nothing is so suitable to a penitent as a retired life* is a truth that ought to be deeply impressed on the minds of penitents of both sexes. On the attention of *one* of the male sex we earnestly press it; reminding him, that if he persevere in his efforts to obtrude himself on the notice of a world, by which it is his interest to be forgotten, he will probably be noticed in such a way as will make him wish for retirement as strongly as he now courts notoriety.

In conclusion, we recommend this novel to our readers, as one which, though it may have been exceeded by many in ingenuity and wit, yields to none in good sense, judicious observation, useful instruction, and sound principle.

Gentz's State of Europe before and after the French Revolution.

(Concluded from Vol. XIV. p. 300.)

HAVING followed this able politician through two important heads of his Enquiry, in answer to the false statements and scandalous perversions of the consular advocate, Citizen Hauterive, we now proceed to examine the conclusion of his argument, in which he discusses the question, whether there existed at the beginning of the French revolution any public law in Europe? The consideration of which leads him, lastly, to take a just and comprehensive view of the relative state of the different powers of Europe, at that period.

"The author (Hauterive) is not satisfied with giving a decided negative to this question. He goes farther, and draws a gloomy and depressing picture of the social constitution of Europe, in the last years which preceded the revolution. 'It was impossible not to observe' (such are the expressions he

he makes use of), "that there had long since ceased to exist any maxims of government, any federal union, any fixed political principles in Europe; that an imaginary principle of aggrandizement, in fact nothing more than a forcible, unnatural, and destructive exertion, had fascinated all governments; that the powers of Europe were involved in general misery; that bankruptcy stood at the door of every government; and that a single nation, grasping at the riches of all the rest, converted the misfortune of the whole to its own exclusive advantage: that the same causes which produced the disorganization of society in France, had sown the seeds of political anarchy throughout the whole of Europe; that the law of nations no longer existed, except in appearance; and that the revolution was only a loud and formal annunciation of its long-determined dissolution."

The fallacy of this monstrous position is clearly demonstrated by Mr. Gentz, in a masterly exposition of the views, resources, and situation of the different potentates.

"I am convinced," he says, "and I trust that all enlightened persons will now agree with me, that the condition of Europe in the latter times preceding the revolution, was not so desperate either in a social, a domestic, or a federative point of view, as to lead immediately to violent convulsions; or to render such convulsions desirable; that the French revolution, though facilitated, and in that sense prepared, by many social and political discordances, was by no means a necessary or unavoidable consequence of the state of France, much less of Europe; that this event, with all its dreadful consequences, was occasioned by some obvious errors of the former French government—was continued and completed by the untimely zeal, the ill-advised activity, the inability, the presumption, or the wickedness of those who, in consequence of these errors, were intrusted with the direction of the public affairs—and was converted into a principle of destruction for all Europe by the improvident measures of the surrounding nations; that, far from furthering the improvement of the condition of civil and political society, this revolution, on the contrary, has interrupted and arrested its progress at a moment when it appeared particularly promising; and that, when considered in a more extensive point of view, the greatest and most lamentable of the evils which accompanied it, was this: before the revolution there only needed a few wise reforms in the internal constitutions of states, and some happy combinations for ameliorating and confirming the federal system, to have raised Europe to a high degree of prosperity and happiness; whereas now all the means of attaining to this desired object must be sought for amidst a heap of ruins, and drawn forth, as it were, from chaos again."

- This is unquestionably true. The boasted regeneration of France has done more to injure the cause of real liberty, and to retard the progress of useful knowledge, in twelve years, than the most despotic conduct of the most absolute sovereign could have done in half a century. In a political and moral point of view the evils which it has produced are incalculable. Mr. Burke has been ridiculed by his enemies for having represented the space which France formerly occupied in the map of Europe as a blank; but who will dare to deny that in the map of freedom it is a perfect blank; and had the ability of the tyrant which rules that devoted country been commen-

lurate with his will, all Europe would, at this moment, exhibit the same mournful appearance.

Mr. G. ascribes the dreadful storms which convulsed the political world, at the close of the 18th century, to a restless and ill-regulated spirit of innovation, arising out of increased opulence and extended knowledge. His remarks on the state of Poland, and on the circumstances which led to the erasure of its name from the list of independent states, are too curious and important to be omitted here.

It may, perhaps, at the first glance, look somewhat like temerity, to mention the unfortunate kingdom of POLAND, in an account of the progress and improvement of the different states of Europe. But even in this retarded and neglected country, the dawn of a brighter day had begun, shortly before its dissolution, to enlighten the horizon. No essential improvement was in this instance practicable without a thorough reform of the constitution; for the errors in the constitution were the real causes of the decay and weakness of the state. This first object had, however, already occupied the attention of all thinking persons; and the partition of 1772, with all its evil consequences, had one beneficial effect for Poland; it pointed out, in the clearest and most impressive manner, the necessity of a great political regeneration. The patriotic zeal of the friends of a radical reform, and the general conviction of its necessity, first brought it forward as an object of public consideration, at the diet in 1788. The result of this diet is well known: the constitution of 1791 was the preface of a happier fortune, the beginning of a new state of existence, conformable to the spirit of the times, and the progress of civilization in the rest of Europe. This is not the place to review the series of events, by which this constitution was destroyed in the moment of its birth, and Poland for ever struck out of the list of nations. But there is one observation which applies immediately to my argument, and will be subscribed to without difficulty by every impartial reader acquainted with the history of modern times: had it not been for the French revolution, the constitution of 1791 would not have been destroyed, nor the political independence of Poland annihilated."

This was always our opinion upon that subject, and we are happy to see it confirmed by so competent a judge, and so attentive an observer as Mr. G. The partition of Poland, then, may be added as another proof of the injury done to rational freedom, by this horrible revolution. On the state of France also, previous to the revolution, the author's observations are equally judicious and satisfactory.

"In order to complete this review of the states of Europe, we must, in the last place, direct our attention to the central point of the revolution; the country out of which its splendid promises, and its dreadful devastations, have immediately proceeded. That the former government of FRANCE was such as stood in need of the greatest reforms; that the errors in its legislation, its administration, and its domestic constitution, were many and great, cannot for a moment be disputed. Nobody will attempt to deny that the government of Lewis the XVth laid the foundation of a dangerous disorganization. But was the reign of LEWIS XVI. from its commencement to its tragical end, a proof of the assertion, that there no longer existed any proper principles of government in Europe? Was it not rather marked throughout

throughout by the desire of beneficial reforms, the prevailing character of the times? Was not its only misfortune a misconception of its strength, which sank under the weight of its own undertakings? Was the monarch who placed *TORCE* and *MALESHERBES* among the number of his ministers, who twice intrusted the fate of his kingdom to the hands of *NECKER*, was he a patron of abuses, a blind follower of former systems? Was the *commissaire de la NOTABILITÉ*, and the plan for which they were convened, the work of means, contemptible, obscure, and common-place politics? Was the facility, or rather the levity with which this government consented to the assembling of the States, a proof of tenacious obstinacy, or of an imprudent spirit of concession? Was the edict of the 5th July 1788, which not only established the freedom of the press, but called upon every hand that could guide a pen to employ itself in publishing plans of general utility—was that edict the measure of a court that trembled at every prospect of innovation? Was the decree of the council of state of the 27th December 1788, and the speech of the minister of finance of the 5th May 1789, and even the unfortunate declaration of the 23d May—were these the productions of a government far behind the wishes and opinions of its enlightened subjects? Is the revolution, in short, to be attributed to the want of system and principles; or, on the contrary, to the superfluity and abuse of them?"

Having thus shewn, in contradiction to Mr. Hauterive, that "Europe possessed, in every reasonable sense of the word, a federative constitution, a political balance, and a law of nations," Mr. G. thus proceeds:

"To explain these truths, it will not be necessary to descend to a minute and particular analysis of the political relations existing at that period. It is sufficient if we dwell upon the leading features of the picture. The fate of Europe depends upon the fortunes and political relations of the powers which preponderate in the general system. If the balance be preserved among these; if their political existence and internal organization be safely established; if, by their mutual action and reaction, they protect and secure the independence of the smaller states (so much, at least, as the weak can be secure in a community with the strong); if there is no dangerous preponderance to be perceived, which threatens to oppress the rest, or to involve them in endless war; we may rest satisfied with the federal constitution which fulfils these most essential points, notwithstanding many errors and defects. And such was the federal constitution of Europe before the French revolution."

Such indeed was the federal constitution of Europe at that period, but what is it now? The very reverse of this; for there "is a dangerous preponderance to be perceived which threatens to oppress the rest, or to involve them in endless war." And without the utter destruction of that preponderance, to effect which *all* the powers of Europe ought to combine, there will be neither peace nor safety for any of them. Mr. G. concludes this head of his enquiry with a summary of the facts which he has proved in it.

1st, That, during the period we have been speaking of, the political security of France was as great and as firmly established in every essential point, as could be desired or imagined: that her geographical situation, the

nature of her frontiers, the magnitude of her internal resources, and even the general interests of surrounding nations, combined not only to support that security, but to ensure it in the completest manner.

" 2dly, That the influence of France in the federal system of Europe was fully adequate to her real, political importance; that it was diminished since the time of Lewis XIV. by so much only as it had then been carried too far; and that it was owing to the temporary errors of a weak administration, not to any unfavourable change in the balance of power, nor to a positive decrease of this influence itself, that it failed in some particular instances to operate with energy and effect.

" 3dly, That France, till the commencement of the revolution, was feared by all the greater powers; while her friendship and favour were sought and cultivated by most of the smaller; that her relations with Germany were more stable and advantageous than in any other period of modern history; that every apprehension Russia might occasion was sufficiently counteracted by the situation of the other powers; that her alliances, her patronage, or her policy, enabled her to govern, exclusively or principally, in all the southern states of Europe; in Spain, in the greater part of Italy, in Switzerland, and in Constantinople; and that the loss of influence sustained by the partition of Poland in the year 1772, was repaired by a more solid and effective connexion with Sweden.

" 4thly and lastly, That France, considered as a maritime state, was more than once the successful rival of the only nation she had cause to fear; that her inferiority was never permanent; and that the last naval war in this period was the most successful and honourable she had ever waged against England."

In the third and last part of this systematic discussion, the author takes a view of the present relations between France and the other states of Europe, in the course of which he fully justifies the English against the unjust charges preferred against them by the shameless pandars of the French government, on the ground of their *commercial tyranny*. It is no prejudice in favour of our own country, though in such prejudice we certainly glory, which prompts us to assert, that in this branch of his enquiry the author proves himself a complete master of his subject, which he discusses with equal ability and judgment. It is impossible, however, for us to follow him through it; and we have less reason to lament this circumstance as we are persuaded the book itself will be, as it deserves, generally read. The copious account which we have given, of it sufficiently shews our sense of its merits; and we shall now close that account with the author's concluding remark on the *object* of Hauterive's publication, which is also the favourite object of his master.

" Adhering to his false premises, he has mixed these proposals with others more doubtful and equivocal. 'The commercial connexions of nations are to be founded upon better regulations;' 'Their rights and obligations are to be defined by better treaties.' Wherein these better treaties and wiser combinations are to consist, remains totally unexplained; but the secret aim and true character of his proposals are betrayed, not only by numerous expressions in various parts of his work, and the general tendency of his politics, but by his explanation of what he himself calls the most important

important article, which is an undefined recommendation of a new political system of commercial relations. He thinks nothing more is requisite than a single ray of light, to show to a few princes and their ministers, the real causes of their political and commercial dependance, and the true principle of their deliverance; and he adds, 'The present state of things might be immediately changed by the energy of one great power, and that power is France.'

"From these declarations, it is evident he did not expect the improvement of European industry, the deliverance of commerce, the prosperity and independence of all nations, either entirely or principally from the reformation of interior administrations, the freedom of trade, the improvement of domestic polity, or the wisdom of governments. Such truly beneficial causes operate slowly, and in regular progression. The mere resolution of a few princes, or the energy of a single power, may instantly alter the course of things, and change the nature of all relations. It is evident that he looks to simple, bold, and decisive political measures, for what he calls the deliverance of Europe; and that he seeks to exalt France; and Europe eventually with France, by weakening or destroying the foundation of Britain's greatness, by means of certain combinations, which he conceals for the present, though they are easily discovered. His favourite object therefore is, the immediate degradation of England; which, according to the principles above explained, is sufficient to warrant his condemnation."

Regeneration stated and explained according to Scripture and Antiquity, in a Discourse on Titus iii. 4, 5, 6. By Daniel Waterland, D. D., late Chaplain in Ordinary to his Majesty. A new Edition, Rivingtons. 8vo. Pp. 61. 1s. 6d. 1802.

WE have to apologize to our readers for having so long delayed to announce to them, the republication of this admirable discourse, to the perusal of which we are persuaded the name of Waterland will be so powerful an inducement, that our recommendation will be superfluous; "Its title," as the editors remark, "will sufficiently account for its revival;" for, to adopt their language, "Regeneration is a hard word, and a very serious thing; and is now bandied about, rather indecently, by many *who neither know what they say nor whereof they affirm.*" We take leave, however, to remark, that the strongest expression which language can furnish should be substituted in the place of this very moderate one here used, to characterize the indecency complained of, an indecency, now, alas! not confined to the conventicle, but tolerated, nay *encouraged*, within the church, having been of late, in too many instances, rewarded with preferment.* We think the press, therefore, has scarcely ever produced

* We allude to the circumstance of Mr. Qverton having been presented, by the Lord High Chancellor of Great Britain, to two livings in York, at the

duced is more feasible publication than that now before us. — The plan pursued by the author, in treating of this important subject, is thus laid down by himself.

1st. To explain the name and notion of 'regeneration,' shewing what it is, and what it contains; as also what concern it has with Christian baptism; called the '*laver*' or fountain of it.

2^{dly}. To consider what the '*renewing*,' mentioned in the text, means; and how it differs from or agrees with '*regeneration*,' and what connection both of them have with *baptism* here, and with *salvation* hereafter.

3^{dly}. To draw some proper *inferences* from the whole, for preventing mistakes in these high matters, and for our better improvement in Christian knowledge and practice."

It will at once be perceived how very comprehensive is our author's design, and how very perspicuous is his arrangement. The same perspicuity prevails throughout, and much as he promises, his performance exceeds the expectation raised; he seems to have contemplated his subject in every possible light in which it could be placed, and not only supports his own hypothesis with great strength and variety of reasoning, but obviates, as he proceeds, every objection likely to be urged against it.

Thus he accounts for the introduction of the term *regeneration* into the Gospel.

"The name or notion probably was not altogether new in our Lord's time: for the Jews had been used to admit converts from heathenism into the Jewish church by a *baptism* of their own, and they called the admission or reception of such converts by the name of regeneration, as it was somewhat like the bringing them into a new world. Such *proselytes* were considered as dead to their former state of darkness, and born anew to light, liberty, and privileges among the children of Israel, and within the church of God. The figure was easy, natural and affecting, and therefore our Lord was pleased in his conference with Nicodemus to adopt the same kind of language, applying it to the case of admitting converts both from *Judaism* and *Paganism* into Christianity; transferring and sanctifying the rite, the figure, and the name, to higher and nobler, but still similar, purposes. Indeed he improved the notion by the addition of the *spirit*, and he enlarged the use of the rite, by ordering that every one, every convert to Christianity, should be baptised."

The origin of the term is here very clearly traced out, and, in the summing up of the first head of the discourse, its import is thus no less satisfactorily stated.

"*Regeneration complete* stands in two things, which are, as it were, its two integral parts; the *grant* made over to the person, and the *reception* of

the request of Mr. *Wilberforce* !!! On this subject, however, we mean to address a letter to his lordship fully expressive of our sentiments of an act, which we cannot but consider as an act of ecclesiastical suicide.

that

that *grace*. The *grace* once made *continues* always the same; but the *reception* may vary, because it depends upon the condition of the recipient."

We beg to recommend this extract to very particular attention, as it dissolves that spell of our modern puritans by which they fascinate so many into those strong delusions which their cunning craftiness hath contrived, and so inebriate them with spiritual pride, that it is almost hopeless to attempt to recover them from their state of intoxication.

The distinction between regeneration and renovation, "the washing of regeneration, and the renewing of the Holy Ghost," is, in the next place, admirably laid down by this perspicuous and most accurate divine; who has illustrated this part of his subject, in particular, in a more satisfactory manner, than any other writer we have met with. These terms are frequently, nay, almost always, confounded, by those who contend for the inefficacy of the sacrament of baptism, and the necessity of a conversion, after baptism, from a state of nature to a state of grace. With *them*, regeneration and renovation appear to be one and the same thing, and, consequently, all those passages in Holy Writ, which speak of the necessity of being renewed, transformed, and the like, *they* seem to consider as strictly *synonymous* with being born of the spirit, &c.; whereas, Dr. W. clearly shows, that the term regeneration relates exclusively to *baptism*, being expressive "of the *spiritual state*, considered *at large*," wherein we are placed by baptism; while renovation denotes either the subsequent *renewal* of the inner man, when decayed by actual sin, or else the "capacity and qualification in adults who are yet unbaptized; for receiving regeneration by baptism." Accordingly it is remarked, that "though we find no scripture exhortations made to *Christians* (for Nicodemus was a *Jew*) to become *regenerated*, yet we meet with several exhortations to them to be again and again *renewed*." This is further shewn to be doctrine entirely conformable with the language of the Church of England, in whose Liturgy we pray, "that we, being *regenerate*, and made God's children by adoption and grace, may daily be *renewed* by his Holy Spirit." Nothing can more clearly shew that these are terms of perfectly distinct signification according to the usage of Scripture and the Liturgy of our Church; and that regeneration has reference solely to the work of the spirit in baptism, while renovation refers to the work of the same spirit, subsequent or preparatory to that holy sacrament, by which alone man is born again and made an heir of everlasting salvation. Many other distinctions are pointed out between these two words, upon a right understanding of which considerably depends a clear apprehension of the nature of the baptismal covenant. Our author sets it, however, in the clearest light, by applying his remarks to four special cases:—

1. The case of *grown* persons coming to baptism in their *integrity*, and so continuing afterwards.
2. The case of *infants* brought in their *innocency*, and leading the rest of their lives according to that

beginning.' 3. The case of such grown persons or infants so baptized, but falling off afterwards. 4. The case of grown persons coming to baptism in *hypocrisy* or *impenitency*; but repenting afterwards and turning to God."—From all these it appears, that faith and repentance (which constitute *renovation*) do not regenerate men without baptism; that baptism alone regenerates once for all, so that "a person once savingly regenerated, and afterwards losing all the salutary use of it, will not want to be regenerated again, or *born anew*, but to be reformed only;" and, in short, that "perfect regeneration is to the *spiritual* life, what *perfect health* is to the *natural*; and the recoveries of the spiritual health, time after time, are not a new regeneration, but a restoring or improving of the old."

This learned and sound expositor of God's word then proceeds to his proposed inference from the two preceding heads of his discourse; applying them in a most edifying and impressive manner, by way of antidote to the prevailing errors of enthusiasts, upon these favourite topics of their crude and fanciful declamation. He notices the mistakes "arising from the misinterpreting some texts, (as John iii. 5. and also Tit. iii. 5.) which plainly import a *water-baptism*, of an inward baptism of the *spirit* only; whence, by degrees, outward baptism came to be thrown out of the idea of *regeneration*." He thus censures also a very common, though *improper* and *mischievous*, practice, "telling the common people, that they ought now to be regenerated, which few will rightly understand, instead of telling them plainly, that they ought, with the help of God's grace, speedily to *repent* and *amend*, (which is all the meaning, if it has any good meaning) is giving them only a dark lesson, instead of a *clear* one, and throwing mists before their eyes in a most momentous article nearly affecting Christian practice, and the spiritual life." Again, he notices the danger of spiritual pride, and the manner in which it too readily insinuates itself into the minds of even well-disposed persons. "If none but *hypocrites* or *ill-designing* men were to be drawn into this snare, the temptation would be *coarsely* laid, and be the less apt to deceive: but the *well-meaning* pretenders to the *spirit*, who through a secret unperceived *self-flattery*, or a complexional melancholy, first deceive *themselves*, they are, of all men, the fittest to deceive *others*." As a caution against being misled by any supposed impulse of the Holy Spirit, he lays down a plain rule for judging "whether it comes from *Satan*, (if it be really *supernatural*) or from the *Spirit of God*. If *God in the soul* (as some term it) commands any thing contrary to *God in the Bible*; as, for instance, to be *disobedient* to lawful superiors in things good and lawful, to break comely order and regularity," &c. &c. "then may we be assured, that it is not the God of heaven that does it, but the *God of this world*, (if any) which sometimes blinds the minds of them that believe not, lest the glorious gospel of *Christ* (the sovereign rule of Christian faith and conduct) should shine upon them." One more remark only we shall quote, of the same excellent

cellent tendency, and which well deserves to be attended to by many of the presumptuous raisers of the present day. "He that is led by the spirit, and *walks* by the *written* rules of the spirit, he, and he only, can upon sure grounds say, that he *has the spirit*. And when he can say it, let him say it to *himself*, and to *God* (whom he ought to thank for so inestimable a blessing); and let him not rashly *boast* of it before the world, nor censoriously *judge* or *despise* others; for that would be directly copying after the *proud Pharisee*, and would infallibly *quench the spirit*."

We have already extended this article so much beyond the usual length of reviewing a single sermon, that we must forbear indulging ourselves with further extracts. But it were an injustice to this eminently useful performance, not to notice the very copious and learned *references*, which it contains, to ancient and modern authors of the most deserved reputation. The student in theology who shall pursue the course of reading here pointed out to him, will find his labours amply rewarded, by the rich stores of piety and wisdom that will be laid open to his view; and he can hardly fail of being completely armed against the errors of the times, which are indeed so often blended with truth, or veiled under the most insidious sophistry, that it requires no common degree of learning, solidity, and penetration, to be able to discern and expose their fallacy.

Upon these grounds, we esteem ourselves greatly obliged to the editors, for their judicious and seasonable republication of this masterly performance; and we rejoice to hear of the probability, through the same channel, of other tracts of similar merit and tendency being shortly reprinted.

REVIEWERS REVIEWED.

The Satires of Decimus Junius Juvenalis, translated into English Verse. By Wm. Gifford, Esq. Quarto. Pp. 486. Nicol. 1802.

CANONS OF CANDID CRITICISM.—If you have a mind to depreciate a work of acknowledged excellence out of pique to the author, either because he is a friend to social order and legal government, or because he has dared to chastise a man whose every word is a libel, and every action a crime, the following rules are recommended, as the most efficacious means to accomplish the design.

First, bestow every general abuse possible on the conduct of the work, and of the character and person of the author; seasoned with a plentiful sprinkling of the grossest epithets the English language affords.

Secondly, by way of shewing your candour, select some quotations which you say have merit, though among the numerous faults of the work they are

Rari nantes in gurgite vasto;

but be sure they are some of the weakest parts of the poem: by which you will shew how ready you are to praise, and how deserving a poem must be of censure, when such are the only parts which so much candour can find

and worthy of approbation: and if in these quotations there should happen to be what ~~you~~ or what you imagine to be, incorrect rhymes, or colloquial phrases, point them out to your readers by printing them in Italicks.

Thirdly, search with the eye of a lynx for all the passages, many of which must occur in a work of such length, and which it is beyond the power of human genius and human diligence to avoid; bring them all together before the reader, and assure him they are fair and just specimens of the execution of the whole.

And *fourthly*, if the author throughout his whole body of notes has shown a real regard for rational liberty, and an abhorrence for the tyranny of those monsters who wore the Roman purple, do not call him a republican or a democrat, for that would be considered as a high panegyrick by the generality of your readers, but boldly assert at once, without producing any proof, that he is a hireling of government, and a friend to despotism, which are of course synonymous terms.

All these modes are exemplified in the critique on Gifford's Juvenal, in the Critical Review. The Reviewer has not selected one passage of excellence; and in those passages he does cite as such, he points out in Italicks what he conceives to be vulgar expression, and (following the school of Gilbert Wakefield in correct rhymes) never recollecting that Juvenal, though very spirited and often sublime, is himself a coarse writer, and does not affect elegance of expression; and that there is not one rhyme objected to which may not be found in Pope, who certainly carried the versification of the English language to the greatest extent of refinement it could bear, without weakening its energy and loading it with the shackles which have degraded the verse of France from the rank of poetry; and whom even this critic allows, in his concluding sentence, to be "a distinguished master of the British lyre."

The reviewer is very witty on Mr. Gifford in this passage. "Mr. Gifford follows preceding translators" (every one, by the way, must follow those who precede them) "principally in faults. We exemplify by an amusing specimen;

"*Lectus erat Codrus Procula mirror.* Juv. iii. 203.

"Juvenal remarks only that 'the bed of Codrus was too short for Procula.' This translator, imitating Holyday, measures the lady also, and adds that Codrus had no other bed;

"Codrus had but one bed, and that too short

"For his short wife.

"Dryden is still more *delicately* sportive;

"Codrus had but one bed,—so short to boot,

"That his short wife's short legs hung dangling out."

Now it appears to us that Mr. Gifford here has exactly given the sense of Juvenal without running into the *delicate* sportiveness of Dryden. The passage might be a good joke to contemporaries, who knew the size of Procula, but required explanation to us; and to make the sense of a translation depend on reference to a note is like the sign painter who was obliged to write under his figure "this is the red lion," to explain what it was meant to represent. The one bed is plainly implied in the original.

Let us take a while a more pleasing task, and quote some of those passages which give this translation the merited epithet of excellent.

Can any lines be more spirited and yet more faithful to the original, than these in the tenth satire.

"The

The spoils of War; the trunk in triumph placed,
 And with the gleanings of the battle graced,
 Crush'd helms, and batter'd shields; and streamers borne
 From vanquish'd fleets, and beams from chariots torn,
 And captives rang'd around in mournful state,
 Are priz'd as blessings scarcely known to fate;
 Fir'd with the love of these, what countless swarms
 Barbarians, Romans, Greeks, have rush'd to arms,
 All danger slighted, and all toil defied,
 And madly conquer'd, or as madly died!
 So much the raging thirst of fame exceeds
 The generous warmth which prompts to worthy deeds,
 That none confess fair Virtue's genuine power,
 Or woo her to their breast, without a dower.
 Yet has this wild desire, in other days,
 This boundless avarice of a few for praise,
 This frantic rage for names to grace a tomb,
 Involv'd their country in one general doom;
 Vain rage! the roots of the wild fig-tree rise,
 Strike through the marble, and—their memory dies;
 For, like their mouldering tenants, tombs decay,
 And with the dust they hide, are swept away."

Or than this concluding passage of the same section:

"O Thou, who see'st the wants of human kind,
 Grant me all health of body, health of mind;
 A soul prepar'd to meet the frowns of fate,
 And look undaunted on a future state;
 That reckons death a blessing, yet can bear
 Existence nobly, with its weight of care;
 That anger and desire alike restrains,
 And counts Alcides' toils and cruel pains,
 Superior to the feasts, the wanton sport,
 And morbid softness of the Assyrian court.
 "This, thou to give thyself may'st well suffice:—
 The only path to peace through virtue lies.
 O Fortune, Fortune! all thy boasted powers
 Would shrink to nothing, were but prudence ours:
 But man, fond man, exalts thee to the spheres,
 And clothes thee in the attributes he fears!"

We have selected these examples from the tenth Satire, because an invidious comparison is drawn by the reviewer between the imitation of Johnson and the translation of Gifford.

In the third Satire this splendidly severe passage in the original, well

"Da testem Romæ——"

ridiculos homines facit"—Sat. III. V. 137—153,

thus admirably translated by Gifford, is, except the concluding sentence, totally omitted by Johnson.

"Produce at Rome your witness; let him boast
 The sanctity of Cybele's fam'd host,
 Of Nyma, or of Him whose zeal divine
 Snatch'd pale Minerva from her blazing shrine;
 First to explore his wealth the judges baste,
 His honour, and his honesty, the last—

What

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What does his table cost him; can you guess?
 What servants, what demesnes does he possess?
 These weighty matters known, his faith they rate,
 And square his probity to his estate.
 The poor may swear by all the Immortal Powers,
 By the great Samothracian gods, and ours,
 Their oaths are false, they cry; the knaves despise
 Almighty justice, and condemn the skies;
 Almighty justice knows they lie for bread,
 And bids its thunders spare each venial head!—
 Add, that the wretch is still the theme of scorn,
 If the foil'd vest be rent, or over-worn,
 If the bare foot through the burst shoe appear,
 Or the coarse botch betray some recent scar.
 O Poverty! thy thousand ills combin'd,
 Sink not so deep into the generous mind,
 As the contempt and laughter of mankind."

We have already mentioned Mr. G. Wakefield's fastidious criticism on the rhymes of Pope: and throughout his notes on Pope's Homer he is lavish of censure on this splendid work. To candour that gentleman has (or rather had) no pretension. In his general observations on Homer and his translator, prefixed to the *Odyssey*, he imputes every fault to Pope that a translator can possibly be guilty of. But yet his concluding confession is so different from the dark and rooted malignity of this anonymous critic, that we think we cannot end this article better than by an insertion of it. — I most advertise the reader that to notice imperfections was more consonant to my duty than to expatiate on excellence. The numberless elegancies of Pope's translation would in this case have reduced me to the necessity of perpetual exclamation only with no great deference to the taste and sagacity of the reader: Pulchrè, benè, rectè! must have been the wearisome and monstrous burthen of every paragraph. The gay profusion of poetic flowers through this Paradise of the Muses, beams with a bloom of beauty and breathes with a gale of fragrance which must create vibrations of pleasure on the dull sensorium even of the most inanimate observer, and will charm the more delicate sensations of sympathetic souls with inexpressible and eternal rapture."

Letter to the Electors of Nottingham. By John Cartwright, Esq. 8vo. Pr. 67. Printed by Wilson and Co. Oriental Press. No Publisher's name.
 1803.

A Letter to Mr. Robert Davison, Worsted Spinner, Arnold. By Mr. Alexander Foxcroft, Attorney at Law, Nottingham; with the Reply of the former thereto. 8vo. Pr. 31. Nottingham printed; Jordan, London, 1803.

A Postscript to Thoughts on the late General Election, as demonstrative of the Progress of Jacobinism. 8vo. Pr. 27. Rivingtons. 1803.

WE have classed these three publications together (in the order in which they appeared) because they relate to the same subject, and the same arguments will apply to them all. And we have placed them in this

this department of our work, in order to exhibit the conduct of the *Monthly Reviewers* in its proper light; since these gentlemen, whom for some time past we have purposely forborne to notice, seem once more disposed to throw off the mask, and openly to avow their real principles and sentiments, which, for a time, we made it their interest to conceal.

In our review of Mr. Davison's former pamphlets,* we proved, from his own words, that this spinner of worsted, who proclaimed himself to be a staunch whig, would, had he lived in the days of our first Charles, and had acted consistently with his principles, have been a *rebel* and a *regicide*. That he and all his Nottingham worthies who associated in the same cause, are true *whigs*, we are not permitted to doubt, since the fact has since been declared, in the House of Commons, by their champion Mr. Fox, who is a whig himself; and afterwards by the dissenting conductors of the *Monthly Review*, who assure their readers, that "Mr. Davison is a manly, clear-headed whig."† Thus, what we have said of Mr. Davison, clearly applies to the whole body of modern whigs, who, thinking, or professing to think, that Charles the First was a *tyrant* who, by his *tyranny*, was *justly* brought to the block, are evidently to be considered in the same light.—We have now the creed of modern whiggism explained, and happy are we that the worthy gentlemen have spoken out upon the subject. Before then, we proceed to notice the three pamphlets before us, we will just contrast the sentiments of these illustrious whigs with those of all true members of the Church of England, as explained in the Liturgy of that Church.

Horae Tooke, the bosom friend of *Sir Francis Burdett*, the gentleman who would go no farther on the road to Windsor, on a *patriotic* errand, than *Hounslow*, probably because the Heath beyond exhibits a most uncomfortable *memento mori* for patriots engaged in such a business; and a leading member of the *Whig Club*, declared, as our readers must recollect, on a memorable occasion, that had he lived in the reign of our first Charles, he would have been the first man to plunge a dagger into the heart of his sovereign. We cannot pretend to say whether the *Worsted Whig* of *Arnold* would have taken so active a part in that patriotic work of *regicide*, but he certainly would have applauded the *Wimbledon Hero* for his patriotism, as he has told us of "that tyranny which *justly* brought Charles to the block." And Mr. Fox and the *Monthly Reviewers*, having adopted this sentiment, would certainly have been either principals in, or accessaries to, the murder of their Prince. Now let us hear what the Liturgy, speaking the language of that Church, of which every *Member of Parliament* and every *Magistrate of Nottingham*, must, unless he be guilty of *perjury*, be a member, declares on the subject of that assassination. Prefixed to the prayers for the anniversary of what these whigs call the *just* execution of King Charles, is the following order of the Church: "A Form of Prayer with *Fasting*, to be used yearly upon the thirtieth of January, being the day of the *MARTYRDOM* of the *blessed* KING CHARLES I. to implore the mercy of God, that neither the *guilt* of that *sacred* and *innocent* blood, nor those other sins, by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited

* See ANTI-JACOBIN Review, Vol. XIV. p. 177, et seq.

† MONTHLY REVIEW for February last, p. 218.

upon us or our posterity." In the prayers appointed for this solemn day of national expiation and repentance we find the following expressions:—"O most mighty God, who didst suffer the life of our gracious Sovereign King Charles the First to be, as this day, taken away by the hands of cruel and bloody men; lay not the guilt of this *innocent blood*—to the charge of the people of this land." In another prayer he is called "our martyred Sovereign," who, by the grace of God, "was enabled to cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all his barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his *murderers*." We could make other quotations to the same effect, but these will suffice to put the Church at issue with the whigs, and possibly to induce the author to look, for once, into so old-fashioned a book, as the *Prayer Book*.—So much for the loyalty of the whigs, including the patriotic recluse of St. Anne's Hill, the worsted spinner of Arnold, and the Monthly Reviewers, who boldly assert that Mr. Davison "has defended his character and political principles with great spirit and ability"—certainly with the spirit of a *zephyr* and the ability of a *poissarde*. We shall now turn to another notable whig, John Cartwright, Esq.

The *temper* of Mr. Cartwright's publications might be conjectured from this circumstance alone; that he can find no bookseller bold enough to publish them; hence the author is obliged to be his own publisher. The object of the present pamphlet is to recommend Mr. Cartwright as a proper representative for Nottingham, and to say the truth, if, as he contends, the Members of the House of Commons be merely the trustees of the persons by whom they are elected, and if all the electors of Nottingham were such "manly, clear-headed whigs" as Mr. R. Davison, the worsted-spinner, they could not chuse a more suitable representative than this *ci-devant* major.

The greater part of this stupid and prolix dissertation is a senseless jargon about *constitution* and *popular representation*, scarcely intelligible, we should think, to any but the lages of the *London Corresponding Society*. Before he tells us what he *does* mean, he deems it expedient to tell us what he *does not* mean, (which appears to be much the easiest part of the task) and also with whom he does *not* agree. He does not agree with Mr. Reeves in his definition of the constitution; this is natural, because Mr. Reeves is a lawyer and understands the constitution, whereas he, Mr. C., evidently knows nothing about it. Nor yet does he agree with Mr. Arthur Young; nor with Lord Grenville; nor with Mr. Windham; nor with Mr. Dundas; nor with Mr. Pitt. Having adopted this train of argument, it might naturally be expected that having told us with whom he does *not* agree, he would next inform us with whom he *does* agree. But that would not have been perfectly consistent with prudence. The deficiency, however, is easily supplied; for, as far as we can understand him, he agrees with Thomas Paine, with Horne Tooke, Joel Barlow, Hardy the shoemaker, O'Connell, and Sir Francis Burdett's worthy friend, Arthur O'Connor. His dissent from Mr. Windham he thus explains.

"With the learned advocate for bull-baiting, with the vindictive champion of a *vigour beyond the law*, who deprecates even peace if reform be to follow, and who looks up in military prisons an English soldiery, to reap them from the feelings, and to render them deaf to the complaints of an injured English people (of Despard and his associates for instance)

stance), I cannot agree; for in truth I cannot behold the barnacle-badges of my country's degradation from the dignity of freedom, I cannot witness this bayonet profanation of our sacred constitution without shame and indignation."

It must be confessed, that a military defence is a terrible obstacle to the assertion of the *sacred right of insurrection*, and that *barracks* are awkward impediments to that facility of communication which is necessary for giving full effect to *patriotic* admonitions. Mr. C. of course agrees with Mr. Davison in his opinion of the late administration, of whom, with equal regard to decency and truth, he asserts, that they were "men whose despotism in its cruelty rivalled the inquisition; and whose ministry, to the indelible dishonour of our age and nation, and for which every Englishman owes them personal resentment, was disgraced by the brutality of TORTURE." What he means by this he has not condescended to explain. He concludes his *tragedy* by calling them, "tyrannical, unjust, and inhuman."

In explaining what he *does* mean by the constitution, Mr. C. assures us that the very soul of it is *representation* and *political liberty*, which are "convertible terms;" they are indeed *convertible*, for of late years they have been converted, by whigs, into *anarchy* and *rebellion*. But the *liberty* which he means is not to be found, he tells us, in this country, at present; nor yet the *political representation* to which he adverts; so that it follows, as a necessary inference from his premises, that the constitution no longer exists, in short, that we have no such thing as a constitution; and, indeed, all his arguments, like those of that arch-rebel Thomas Paine, tend to establish this fact. As far as we can collect his meaning from his declamation, he means to assert that there is no liberty in this country, without *universal suffrage* and *annual parliaments*, nor even then, unless the representatives so chosen act as the mere delegates of their constituents, constantly subject to their orders and revocable at their pleasure. One other condition too, he affirms, is indispensably requisite to the existence of political liberty; that the people should all bear arms, and that there should be no *hiring* soldiers. And this he has the folly and the effrontery to maintain is the real constitution of England! Were we to ask him where we are to look for this constitution, he probably might refer us to the archives of the London Corresponding Society, or to the records of the Whig Club. Certainly not to the Statute Book, not to the laws of England, to which alone any rational man would refer for it. And this chimera of his own brain, which never did, which never can exist, in a MONARCHY, he calls on the people to adopt, urging them, in pretty plain terms, to employ both their hearts and their hands, in enforcing the adoption of it by the nation. "Taxation, without representation" such as prevails in England, he says, "even in the slightest degree, ought to create universal alarm, and begot universal opposition; but when experienced in an extreme—when amounting to a national calamity, as heavy as universal, every bosom ought to glow with a sense of the common duty; every hand ought to bear its testimony against the wrong; every voice ought to be raised to demand redress." And that there may be no *mistake* as to his sentiments on this subject, he reminds his sovereign, that it was nothing but "taxation without representation that cost King Charles the First his crown and his life;" and was one of the prominent features in "the despotic measures for which King James was driven from the throne." Now when we consider the perfect uniformity of sentiment between this writer, and his fellow-labourer, Mr.

Robert

Robert Davison; when we find the latter declaring that King Charles *justly* lost his head on the block, and the former imputing his death solely to taxation without representation, such as he declares now prevails in this country, and which he says is "*to rule and to rob*," warning his sovereign of the fate of that prince, calling upon his countrymen to resist the present system of government, telling them, "opposition is vain, redress must be given," and calling it "a system so degrading,—a system so flagitious,—a system which is no other than despotism and pillage combined, I trust in God the English nation will rather perish than endure;" there is but one inference that can be drawn from his arguments, both as to his motives and his object.

To remind such a patriot, that if every man had a vote, and no man was free who was not represented, in every contested election, the *minority* would be left in a state of *slavery*, because, they would have no delegate to speak their sentiments and to receive their orders;—that if a representative so chosen was subject to the directions of his constituents on every public question, the year for which he was elected would be devoted to the sole purpose of consulting them, and the public business could not possibly be transacted;—that if liberty consisted in having no *paid* troops, and every man bore arms; one of two things must follow, that either the whole body must act, and the necessary occupations of life be neglected; or a part only must act, and they be supplied with the means of subsistence by those who remained inactive; and then the whole system would fall to the ground, for the former would be as much *hirelings* as our present army.—To remind such a patriot as Mr. C., we say, of these *trifling* objections to his notable plan of *reform*, or, to speak more correctly, of *subversion*, would be a vain and fruitless talk; for his self-confidence is as determined as his ignorance is incorrigible.

When Mr. Reeves asserted a plain fact respecting the parliamentary constitution of this country, a former House of Commons, to their eternal infamy be it recorded, determined that the father of the loyal associations should be prosecuted; but what will the present House of Commons say to a man who has the audacity to ask this question?—"Can such a House of Commons possess the right of taxation?" If the House do not possess this right, they have, indeed, been guilty of usurpation and robbery; but we suspect they will tell this furious whig a different story.—He proceeds, however, to state, that the question respecting the assertion of this right, on the part of the House, "is neither more nor less than whether the PROPERTY of the whole nation shall in future belong to its right owners, or through the well-paid agency of a reptile faction, to the crown. On the decision of this question must depend, whether we shall henceforth be a nation of free-men, or a herd of crouching slaves;—and slaves fleeced of their property to rivet their chains. And, can this reptile faction, can this crew of traffickers in voting stones, and invisible corporations, believe, that an intelligent, a proud, and high-spirited people, who, for attempting TAXATION WITHOUT REPRESENTATION, hurled from the throne their ancient kings, will endure Taxation without Representation from their mean and polluted hands! Shall it be endured, that a faction so contemptible, shall consider themselves as lords of all property, and as talk-masters of the whole people; property to be given on demand in such proportions as *they* please; and the people, to toil for *their* profit, on the terms *they* shall impose! Shall this corrupt company of political traders,—shall these

these copartners in iniquity,—these buyers and sellers of human liberty and human blood,—these babbling echoes of ‘Peace, peace, peace; war, war, war;’ without a motive but sordid gain;—shall a faction of men such as these, be suffered to survey this fair land as *their own*?”

Of the government of this country he entertains the same exalted idea as of the House of Commons. After stating that there can be no *liberty* where there is no *equal* representation; and asserting that there is no such representation in England; he says, “by the security of *liberty* and *property*, or the contrary, it is precisely determined, whether a government be good or bad; valuable or worthless; a blessing or a curse. Where both liberty and property are *not* safe the government is vicious and oppressive.” It is evident, therefore, that, in his estimation, the government of Great Britain is bad, worthless, a curse, vicious and oppressive!!

But though he wishes to destroy the parliament and to resist the government, he pays homage to the *people*. “I must not plead for a mere equality of claims on the part of the people, whose rights are inherent, original, and paramount; while peers, king, and constitution itself, all derived from them, are the mere creatures of *their* political creation.” The *Liberty* and the *Whig-Creed* are again at variance, for the former (which, we suppose, is no authority with Mr. Cartwright) teaches us to consider our king as “the chosen servant,” the “minister” of the Lord, and as having the “authority” of the Lord; not of the *people*. But, says Mr. C. “the only *underived* and absolute sovereignty, is the sovereignty inherent in the people; none but the people can *change the constitution*,”—a pretty broad hint truly!—“A people *free* and not *sovereign*, is a contradiction in terms.” This execrable nonsense of the *sovereignty of subjects*, were it not for the lamentable consequences which it has already produced in France, and had it not a direct tendency to promote rebellion and regicide whenever it is promulgated, would be a subject of laughter and contempt.

After the specimens which we have exhibited of Mr. Cartwright's principles there can be little difference of opinion respecting the species of *reform* which he is anxious to produce in this country; when he calls upon the people to exercise that voice which “has been already heard at *Nottingham* and at *Norwich*; in *Norfolk*, *Kent*, and *Middlesex*,” telling them, at the same time, that “the present decayed and perverted state of our representation, and the corrupt system of government engrafted thereupon, must lead either to *settled despotism*, or to *civil war*, unless averted by *reform*.” Yet, though speaking so plainly, he does not hesitate to assert, “that the cause of reform has an advocate in THE HEIR TO THE THRONE, we have reason to know.”—“So, for such an alliance” (between the crown and the people) “so evidenced” (by an equal representation through universal suffrage) “and so guaranteed” (“by the arms of a million of free men”) “and at no distant period, we may confidently look.” Were there the smallest foundation for this audacious assertion, what dreadful apprehensions would it excite in the mind of every friend to the British monarchy. But it must be a gross libel on the illustrious personage to whom the author alludes. The *Monthly Reviewers*, however, adopt all the sentiments of this Nottinghamshire patriot, and sound forth his praises *con amore*. “Undauntedly”—say they, in their number for February—“he continues to maintain the necessity of a parliamentary reform. In a strain of bold, nervous, and animated eloquence, he attacks that which is termed the borough-faction, and reprobates with indignation the despotic principle

of taxation without representation. To *true whigs*, including we trust the *sancta cohors comitum*" the whole corps of *Monthly Reviewers* we suppose, "many of Major Cartwright's periods will be highly relishing, while to those of an opposite cast they will be 'wormwood.'"—The murder of a King (Charles) and the sovereignty of the people, are, no doubt, "*relishing*" morsels, *sit-bits*; for a herd of dissenting critics. But we thank these gentlemen for once more *speaking out*; we are now at issue with them again; and will either drive them from the field, or be driven from it ourselves.

Next in order is Mr. Foxcroft's letter to Mr. Davison, and the answer of the latter. The letter occupies but *three pages and a half*; the answer *twenty-four*. The former we shall extract, as being short, and as explaining the ground of the dispute.

"To Mr. Robert Davison, *Worsted Spinner, Arnold.*

"Sir,—The same regard which you profess to have for your own character, as being the cause of your late correspondence with a gentleman of this town on the subject of an assertion which you have charged him with making to your prejudice, ought to have made you cautious that you did not fall into the culpable situation of which you complain.

"By a late publication of your letters, I observe you have in one of them asserted that the manner of acquiring the signatures to the petition of the burgesses lately presented to the House of Commons against the late election, will reflect an everlasting disgrace on those concerned in it, and will be an eternal monument of their being ready to do any thing for emolument; and you say, the deceit and falsehood used in procuring the major part of those signatures, and the coercion exercised to prevent the manly and ingenuous recantations of those so imposed upon, shall be fully exposed at a proper season.

"Now, Sir, your fiery temper cannot wait that season, you knew I was the person professionally employed to see the petition signed, and therefore must know, that you was charging me with deceit, falsehood, and fraud; wantonly, unprovokedly, and in a private correspondence with which these petitions had no manner of connexion. You have trumpeted your charge in print to the public, to enable them to prejudge the case,—and as far as it was in your power, to injure my character; so that notwithstanding all your boasted liberality, you are feelingly alive for your own character, but can impudently trample upon another man's.

"I should have hoped that the abuse you have so liberally bestowed on others, for what you are pleased to term *falsehood*, would have given you the hint not to have fallen into the same situation yourself—that you would not have attempted to bolster up the proceedings at the late Election, but that you would have suffered them to stand or fall on their own merits or demerits at the approaching trial.

"However I may prize my own character, I should have fairly rested it with the public even upon the credit of your own assertions (for the man that can assert the late Election to have been the most peaceable of any contested one that is in remembrance in this town, will not gain much credit for veracity with an impartial public), but as my silence to these charges might be deemed an acquiescence in their truth by some, and (what weighs more with me) might tend to injure the cause of my employer, I take the liberty of telling you thus publicly—that these assertions are *false, infamous, and scandalous*. In obtaining these petitions I deceived no man, I was
guilty

guilty of no falsehood, I used no coercion, threats, or intimidation: but if you want to know who did—bridle your temper and wait a month, and that period will shew you who used all these to obtain a counter petition, by which wretched means only fifteen out of between five and six hundred were induced to say, that they did not mean to injure the Magistrates by signing Mr. Coke's petition, and several of those are now sorry that they ever signed such counter petition at all.

"I am no stranger to the violence of your temper, I tremble not at its fiercest blasts; I love my country and its constitution, and though poor, emolument was no cause for my engaging in holding up to public view the more than infamous proceeds at this *peaceable* Election; and the swarm of libels which have been since let loose upon the public, by wretches hired to distribute them almost every night, and by every secret means possible. If you are ambitious to appear as an author, and serious in your attack upon calumny, you may find ample subjects to employ yourself upon; for almost every good and virtuous character in this town has been vilely traduced: but the time is approaching when a general reckoning will be called, and I have no doubt but justice will be done to all—let you and I wait that time with patience.

"Be assured I wished not to have appeared in print, it is yourself, that by asserting a barefaced falsehood, has impelled me to it; I have put my assertion against yours—we are upon our country, and that country will soon be able to judge between us by the event I allude to.

I am yours, &c.

ALEX. FOXCROFT.

"Nottingham, 15th January, 1803."

"P. S. At this moment three persons are going round the town, threatening the Burgesses who signed Mr. Coke's petition, that unless they sign a recantation they will be prosecuted:—I hope these men will be treated by every man of spirit with a H*****p."

By all the rules of argument, Mr. Davison having made an assertion which Mr. Foxcroft denies, the weight of proof lays upon the former. But instead of attempting to *prove* what he had advanced, the worsted spinner, whose tongue, if it be like his pen, must be more intolerable than the clack of his own mills, pours out a torrent of additional abuse and invective, heaps assertion upon assertion, and treats with equal contempt both reason and facts. He repeats his charge, but though he affirms that "of its truth" he possesses "confirmation strong as proofs of holy writ," he does not exhibit a single proof, but contents himself with ridiculously calling on Mr. F. to "prove" his "falshood." Prove a negative! Well done, worsted spinner, you improve in argument most wonderfully! This is the way in which Mr. R. D. shews his reverence for the cause "of truth, and genuine constitutional whiggism." He lays about him most lustily, and with as great an air of confidence, as if he were haranguing his apprentices in his own manufactory, or exhorting them in his own meeting-house, under the same roof. He accuses Mr. Coke of having signed a petition which he knew to contain falsehoods against the late Mayor and Sheriff. A tolerable stretch of impudence. But he goes farther, and renews his assertion, that "the late election was the most peaceable of any contested one which is in remembrance at Nottingham." But gently, good Sir, you said something more than this in your former pamphlet. Your expression to Mr. Maddocks was—"You know that Nottingham never beheld such a

concourse of people assembled, nor did its inhabitants ever witness the termination of a contested election, with such peace and order." So that such peace and order never were known, in that most peaceable and orderly town, at any time, when such a concourse of people was assembled, not merely, at an election, but at a fair, or on any other public occasion. And you here again assert, that "this is a *fact*, and acknowledged to be so too," even by the warm friends of Mr. Coke. But, fortunately for that cause of truth which you profess so strongly to *revere*, though not quite so fortunately for the cause of "genuine, constitutional whiggism," you have *now* not only to contend with Messrs. Maddocks and Foxcroft, but with the Committee of the House of Commons. Yes, Sir, that tribunal, to which you and your adversaries appealed, has, at length, by the mouth of its chairman, given the lye direct to your assertion thus qualified, and thus renewed, by an unequivocal declaration, that the proceedings at Nottingham, during the election, amounted to a *gross violation of the freedom of election, by outrages, disturbance, and personal violence; by representing them as compelling a candidate, after repeated insolence and violence, to leave the town which he sought to represent, and to which he could not afterwards venture to return, and as involving the misconduct of the magistrates, whose indispensable duty it was to prevent such proceedings!* Here then is the true character of the *peace and order* of the Nottingham whigs, established by a decision from which you, Robert Davison, whig and worsted spinner, with all your confidence, dare not appeal! Alas! poor Robert, how art thou chop-fallen! Where are now thy gibes and jokes?

Mr. Davison having been charged with using undue influence, to make his workmen vote for the *whig* candidate, denies the assertion; and here brings forward *proofs* of his own disinterested conduct. One man whom he had given orders to dismiss he retained in his service, *because*, says he, "he polled against me." Did this worsted spinner never hear of a man destroying his own credit, or injuring his own cause, by *proving too much*. If he never saw a man of this description, let him look in the glass. His other proof is a man who had told him that he was resolved to give a single vote to Mr. Birch. But Mr. D. very conscientiously advised him not to give offence to his friends by so voting. The man, however, as Mr. D. probably fore saw, and as, unquestionably, he had a right to expect, adhered firmly to his resolution, and gave Mr. Birch a *plumper*. These are very convincing proofs indeed. Mr. D. understands spinning, no doubt, better than writing, if he did not indeed, it must be a losing concern to him; for a more miserable composition than this letter, composed with the ability of a ploughman, and the temper of a Billinggate, we have seldom perused; and, therefore, we give him the friendly advice, notwithstanding the encouragement he has received from his dissenting brethren, the Monthly Reviewers,* to

* "A Continuation of the Nottingham Election Controversy, Parchment *versus* Worsted Stockings; in which Parchment rattles most lustily, but Worsted Stockings gives him such a hard dry rub in reply, that he shrinks vanquished from the field. Indeed, the Worsted-stockinger conceals a two-edged sword of no common keenness and temper, by which the parchment is cut to atoms, and made the sport of the winds." M. R. for February, p. 219. We exhibit this as a specimen of elegant criticism, and a sample of whig honesty.

slick to his trade. Ne sutor ultra crepidam—which we translate, for the country whigs, especially those of Nottingham—Spinner, slick to your Jenny.

We, at length, turn our eyes to a publication of a very different description from the two we have reviewed; to one written by a gentleman who understands the constitution of his country, and who venerates it because he understands it.

Mr. Bowles begins his *Postscript*, by informing his readers, that having been called upon by a trio of Nottingham whigs, viz. John Davison, late mayor; (brother, we presume, to the worsted spinner of Arnold) Thomas Oldknow and Joseph Oldknow, aldermen; to retract his assertion respecting the Goddess of Reason, which “did not contain one syllable of truth,” he felt it to be his duty, to institute a farther inquiry into this strange business, which, he tells us, “has had the effect, not only of *substantially* confirming, by evidence the most conclusive, his general statement, but of bringing to light some additional circumstances, which, he is sorry to say, prove that statement to have been short of the truth.” So much for the veracity of these Nottingham patriots, and particularly of Mr. Robert Davison, the worsted spinner, who had, with a boldness peculiar to himself, roundly asserted—“*It is false*, that any tree or bough, denominated the tree of liberty, was carried in the procession.—*It is false*, that any revolutionary airs were sung or played.—*It is false* that any expression was used during the procession, which indicated the smallest disrespect, much less a total abhorrence of kings.” In opposition to this direct denial, Mr. Bowles, after due and deliberate enquiry, solemnly affirms—

“It is now an historical fact, that in a populous town, in the very heart of Great Britain, amidst thousands and tens of thousands of spectators, a scene has taken place, the very description of which transports the mind instantaneously to the worst periods of the French revolution; a scene in which a tree of liberty, † a republican tri-coloured standard, and French national cockades, were publicly exhibited—in which Revolutionary airs were played and sung—in which a Goddess of Reason walked in solemn procession; and which was crowned by a well known ceremony at Nottingham, that of planting the Tree of Liberty, around which the Jacobinical mob exultingly danced, vociferating, ‘We’ll down with all Kings, and Millions be free.’ Nor was this all. The French revolutionary character of the procession was not left to depend upon mere symbols, however characteristic and unequivocal. The day on which the procession took place, happened to be the 14th of July; a day rendered memorable by the destruction of the Bastille, and made the epoch from which the French revolution took its date. This circumstance was not forgotten. The mob were expressly reminded of the day, the destruction of the Bastille was mentioned to them as a cause for joy and exultation. That day and that event were descanted upon with *unqualified* praise. No lamentation was uttered on account of the sanguinary ferocity, by which the people of Paris dis-

“† It has been insinuated that what has been called a tree of liberty was only the bough of a Birch tree, procured in honour of the successful candidate. It must be left to the initiated in Revolutionary mysteries to decide whether a Birch tree may not make as good a tree of liberty as any tree of the forest.”

graced human nature on that occasion. No regret was expressed for the atrocious murder of De Launay and Fleisselles, who then fell victims to the most savage barbarity which a civilized people had ever displayed; no complaint was uttered for the numberless crimes, the horrors, the massacres, which, during the years of anarchy that are computed from the above day, have rendered France an Aceldama and a charnel house. All this was passed over in profound silence; and the day which is rendered for ever infamous by such transactions, and such consequences, was announced, as if it had shed a lustre and bestowed a dignity on *that* which was then passing; and had rendered the casual coincidence, in the calendar, between the triumph at Paris over legitimate government, and that at Nottingham over the rights of election, a subject of congratulation."

Mr. B. observes, that "after the evidence which has really been adduced before a Committee of the House of Commons, an unqualified denial of the exhibition of a French procession at Nottingham will scarcely be made." But he thinks it probable that attempts will be made "to fosten down proceedings" which can no longer be denied. Adverting to the proceedings before the Committee of the House, he remarks, that to establish the facts of the procession formed no part of the Petitioner's case, though Capt. Johnson's evidence "stamped it indelibly with a gallic revolutionary character;" but, if it had, abundant proofs of all the facts advanced by him would have been produced.

"Many respectable persons, in and about Nottingham, were eye-witnesses of the facts alluded to; though many more withdrew, in grief and in terror, from so shocking a spectacle. Nay, the very female who personated the Goddess of Reason, has since acknowledged that she appeared in the above character; and one of the forty-two women who followed her has vouched the same fact, with the additional circumstances that the person of the former was most indecently exposed, and that she was in a state of intoxication. In short, the most abundant proof of the description of the procession, which is contained in page 3 of this work, is ready to be produced, if those, who have threatened the Author with a prosecution for his charges against the *loyal* town of Nottingham, will realize their threats. For this mode of intimidation has been attempted, in order to obtain from him an abandonment of his charges. He does not, indeed, claim any extraordinary degree of hardihood, for not having been intimidated by menaces, which he considered merely as *brutum fulmen*, and which, after the severe and just chastisement that the Corporation of Nottingham has undergone, and is likely still further to undergo, cannot be expected any longer to fulminate. But, although he may not have an opportunity afforded him of substantiating his charges, by the forms of legal testimony, he relies with the utmost confidence on the validity of the ancient maxim, *magna est veritas et prævalebit*; a maxim which involves the order, the virtue, and the safety of civil society; and he doubts not, that the beams of truth will shine with increasing resplendence, until they disperse the thick and baleful mists of disaffection and falsehood, by which in this, as in many other instances, they have been for a while obscured.

"It has been already noticed (see page 3.) that the description of entire nudity, which was applied by the author to the Goddess of Reason, originated in the expression—"à la nude;" by which the appearance of the woman, who personated the above character, was immediately described by a respectable eye-witness of the procession, and by which her appearance

was distinguished from that of the women who followed her, and, whose persons were stated, by the same eye-witness, to have been most indecently exposed. In justification of the use of so remarkable an expression, one of the last-mentioned women has since declared, that the one who preceded, and who was called the Goddess of Reason, was dressed in *buff colour*. Unless for the purpose of conveying an idea of nudity, why was this woman attired differently from the rest? Why was she not, like the others, dressed in white? It would have been well, indeed, if her dress had constituted the worst part of her appearance; but that part of her person, which was most conspicuous in a crowd, was quite uncovered; a circumstance well calculated to favour the supposition, that the rest, attired as it was, was intended to exhibit a representation of nudity."

We, who have long known the "temper and spirit" of the Nottingham whigs, are not surprised at these most infamous proceedings; we are only surprised at the anxiety displayed to disavow those principles, and those actions which have so long constituted the theme of their exultation. It is paltry, pitiful hypocrisy, unworthy such illustrious candidates for *patriotic* fame. Mr. Bowles, however, reflecting, no doubt, on the old adage, *semper repente fuit turpissimus*, has directed his inquiry into the origin and progress of these revolutionary symptoms,

"It is natural to enquire, whether so malignant and deleterious a disease has suddenly burst forth in the very heart of the kingdom, or whether it had previously displayed itself by any congenial symptoms. To this enquiry the history of Nottingham, for a considerable time back, furnishes a melancholy reply. In that town a spirit of riot, outrage, disaffection, and impiety, has, for some years, and particularly since the French revolution, displayed itself, to the terror and annoyance of the peaceful and loyal part of the inhabitants; most of the public houses in that town, of which there are about 140, have been seminaries of disloyalty and jacobinism, where the maxims of revolutionary France have been inculcated into the young and the unwary, and whence clubs of jacobins have been accustomed to issue, at the dead of night, roaring through the streets the republican songs, which had been learned and practised at their abominable orgies. The constables have been, in general, disaffected characters, and of course, unwilling to exert themselves in suppressing jacobinical tumults; and some time since ten *loyal men*, in that important station, were dismissed in one day, for no other apparent reason than because they were *loyal*. In the year 1796, the jacobinical mob trampled upon a flag, on which was inscribed the motto "King and Constitution." The same mob have repeatedly insulted the volunteers, both cavalry and infantry, in the grossest manner, and have thereby, and by threats of private injury, induced many of these valuable, but unprotected men, residing in the out-parts of the town, to resign. The business of the assizes has been repeatedly interrupted by riot and outrage, and even the Judges have been personally insulted. But scenes, alas! still more shocking than any of these remain to be described. In the year 1801, an election of a Churchwarden took place, a poll-booth was erected in the Church, and there the mob fully displayed their jacobinical and impious character. They not only wore their hats in the Church, but obliged others, who had more decency, to be covered, and they played at foot-ball with the hats of those who came to vote against their favourite candidate; they even tore their clothes from the backs of many persons of the latter description, and thereby, and by other acts of violence, put an end to all opposition; and

meeting with no resistance, either from Magistrates or Constables, carried the election; as they have lately done upon another occasion, by *terror*. [Even some of the Magistrates, when prevailed upon at length to appear, walked about in the Church with their hats on. One of the mob sat on an elevated seat, during four or five hours, holding a small loaf, suspended by a string, and wrapped round with black crape, and repeatedly called out, that *the Church being made so fine, was the cause that the loaves were so small*. Several pie-men came into the Church, and there disposed of their pies and buns, for which they gambled with the mob, by tossing up money for them. The mob were heard to declare, that they would soon get the better of the Church People, and make them pay to the Meetings; nay, that they would even pull down the Church. Some of the mob were heard to ask, what the Font was for? and being told, they said, let us fetch a dog and baptize him. This, however, was not all; they wantonly dirtied the newly lined pews, and otherwise *indecently* as well as *impiously*, defiled the holy place in which they were assembled.

" In the same year the jacobinical mob took occasion, from the sacred solemnity of a confirmation, to insult, not only the Church, to which they are taught to be decidedly hostile, but even Religion itself, in a manner almost too gross to bear a description. During the sacred service they filled the cemetery, got up to the windows of the Church, attempted to force open its doors, and by their hootings and yellings, did all they could to disturb the solemn ceremony; they behaved with the greatest indecency to the young women who came from being confirmed, and even assaulted their persons, insomuch that many of them fainted, and it was with the utmost difficulty that they could be conducted to the County-hall, though distant only sixty yards from the Church. From the constables, the peace officers of their King, these young women received no protection! and at length it became necessary to call in some dragoons to disperse the mob.

" The occurrence of such scenes as these is a still more awful symptom, than even the disgraceful and jacobinical proceedings, which occurred at and after the late election. Of all the sentiments of which the human heart is susceptible, that which ought to be cultivated with the greatest care, and cherished with the most constant attention, is a profound reverence for the Sovereign of the Universe; for that great and gracious Being, to whom we are indebted for our existence, on whom we incessantly depend for our preservation, and to whom we must one day render an account of the whole conduct of our lives. This sentiment is the first principle of Religion, and of course it is indispensable to the very existence of civil society, which, without Religion, never was, and never can be maintained. This sentiment is always the last to be extinguished in vitiated minds; it survives all the inferior sentiments which incite to the performance of moral duties; and its extinction is justly considered as the last stage of depravity and profligacy. What then must be the atrocity of that guilt, what the wickedness and mischief of that heart, which can openly insult the universal Creator, Governor, and Judge! It seems, indeed, impossible that any human heart can be guilty of such daring impiety. It seems impossible for any rational being to be capable of such inconceivable insatiation, as thus to outrage and defy a Power, to the gracious forbearance of which he must be indebted for a momentary delay of that vengeance, the immediate infliction of which would plunge him at once into everlasting and inexpressible misery. Such wickedness, and such insatiation have, however,

however, been openly displayed, under the countenance of Magistracy, at Nottingham, where the Most High has been insulted in the very Temples dedicated to His service; where His House has been most sacrilegiously profaned and defiled: where His worshippers have been treated with violence and outrage, *because* they were engaged in one of the most solemn ceremonies of Religion!"

And are men who can be guilty of such abominations worthy to be intrusted with the Elective Franchise? Let justice and common sense answer. But, alas! appeals from the decisions of justice and common sense to *philanthropic* tribunals of *Liberality* and *Candour* are too prevalent and too successful, in these times, to justify a hope of obtaining a fair and final verdict from *them*.

"The main source," says Mr. B. "of the depraved and disorderly state of this town, is a custom which has there obtained (and which it is to be feared, is not peculiar to Nottingham) of excluding from the Corporation the only persons who are entitled to be admitted into it. For, in defiance of the Laws and Constitution, to be a Member of the Church of England, which, legally and constitutionally, is a necessary qualification, operates, at Nottingham, as a disqualification for the Offices of Magistracy: inasmuch, that those offices are altogether in the hands of persons who dissent from the Established Church, and who take care to exclude from their body all whose religious and political sentiments do not accord with their own. A spirit of opposition, ripened by success into actual animosity against our religious establishment, has naturally produced a disposition equally unfavourable to our civil establishment; and the virulence of this double hostility to Church and State has been visibly progressive, during the period of a Revolution, which founded a general attack upon all establishments, religious and civil. During that period, a custom which had before prevailed on the part of the Corporation, of attending Divine Service once a year at each of the parish churches in the town of Nottingham, and of making a donation of 20*l*. to each of the three rectors, has been discontinued. During that period, the outrageous, and, in this country, unexampled profanation of a sacred edifice, which have been here recited, took place; and, during that period, the tree of liberty, and all the other symbols of jacobinism have been introduced, and publicly exhibited."

This is one of the *happy* results of that *anomaly in legislation*, an annual indemnity bill, which certainly operates as a direct encouragement to a breach of the laws, and in fact to render those laws nugatory and of no effect! What with acts of *indemnity* and acts of *toleration*, nothing short of divine protection can prevent the established church from being subdued by the conventicle. We cannot but think the sufferance of such abuses a proof of criminal neglect in those who have the means, and whose duty it is, to correct them. As a proof of the incorrigible disposition of the corporation of Nottingham, even while the rod is hanging over them, "the public papers of that town announce, that *Good Friday* is the day selected for convening a Common Hall, for the purpose of making *burgesses*!"—Such an open and daring contempt of religion is a disgrace to a *Christian* country.

Mr. Bowles concludes with some just reflections on the Middlesex election, and on the delay which has taken place in deciding on the merits of the petitioning candidate. We here tread upon tender ground. But the subject is important and we will fairly declare our opinion upon it. It is, *then*, our decided conviction, that a *law* should pass to compel the mem-
bers

bers of the House of Commons to decide on the merits of every petition for undue returns, in the first session, and before any prorogation of the House. For where the petitions are numerous, a man who, by the perjury of a returning officer, or by his own profligate arts—we allude to no *existing*, but merely to a *possible* case—may retain his seat for two years, though he have no more right to it than his footboy. And during this period, the people will not only not be *represented*, but grossly *misrepresented*; while some of their lawful representatives are deprived of their privileges, and put to an enormous expence; to say nothing of minor inconveniencies favourable to the cause of usurpation and injustice.—This is a consideration of great *constitutional* importance, and we trust, therefore, that it will attract the serious attention of the legislature.

DR. DARWIN AND THE MONTHLY MAGAZINE.

TO THE EDITOR.

SIR,

THE biographer of Dr. Darwin, in the Monthly Magazine, gives the following account of his religion, or rather of his *no* religion.

"There are reasons for suspecting that Dr. Darwin was not a believer in divine revelation: but belief is a matter of necessity, not of choice.—The religion of a man is a private affair between himself and his Maker: we have nothing to do with it. A few days before his death, a gentleman to whom we are indebted for the materials of a considerable portion of these memoirs, endeavoured to discover whether he entertained a belief and expectation of a future state of existence: the doctor was observed to speak with a considerable degree of sedateness on the subject; and remarked that it was natural to extend our wishes and views beyond the present scene, and that it was right to pursue such measures as are likely to secure our happiness in another world, but he added "let us not hear any thing about Hell." June 1802, p. 46.

A very few remarks will suffice. We are told that "belief is a matter of necessity, not of choice." The necessity of the philosopher and the predestination of the Calvinist are equally abominable, are equally made to serve the purposes of vice, to blind the judgment, and to stupify the conscience. I maintain that belief is a matter of choice; and the grand reason that men do not believe is, that their will is wrong, the choice is perverse; *they love darkness rather than light*: they do not want evidence, but inclination: their heads would soon admit the light of truth, could their hearts but give up the love of sin. This is the secret charm; the grand hold of infidelity. This is the citadel which will not surrender. Faith then is more a matter of choice than any other part of man's conduct; but if men's deeds are evil, they will love darkness rather than light.

We are told, with equal modesty and truth, that "a man's religion is a *private affair between him and his Maker*; with which we have nothing to do." With the gentlemen of this school it is very doubtful whether we have a Maker; but supposing it for the argument's sake, have we nothing to do with a man's religion? Did not He who formed society, form religion also? Is not the public profession of religion a debt due to social beings?

beings? Is not the profession required, and is it not one of the strongest ties and safeguards of society? Every man may be legally called upon to take an oath, but what will this oath prove if I know the man has no religion; if I know that he doubts or denies the being of a God: his oath will be no more restraint upon him than a whisp of burnt straw. Have we nothing to do with a man's character? and religion is a leading feature of the character. You would not trust a lawyer with your property, unless you had an opinion of his legal skill; nor a physician with the care of your health, unless you had an opinion of his medical skill. In every transaction of business you inquire into a man's character and act accordingly: would you not do the same in his religious and moral character? therefore *we have something to do with it.*

Dr. Darwin had no objection to hear about a future state; probably he meant no more than the fame of his writings after his decease; or he might have some secret misgivings, some unsubdued fears, as should there be another world; should there be a place of punishment; have I any thing to apprehend for myself? have I made a due and wise preparation for that world should it chance to exist? has my moral conduct, my regard to marriage as a *civil contract* been such as to entitle me to reward, and to secure my happiness should I chance to live beyond the grave—*Let me not bear any thing about hell*; but why not, good doctor; if your faith was a matter of necessity, why not your actions too? Shall any man then be punished for what he cannot help? But why does a philosopher trouble himself with these things: hell may affright children and old women, but a *philosophical* mind should be above these things.

I believe there are but few *confirmed* infidels. Men may boast as if they were; but there are moments of solitude and reflection, there are some secret misgivings; some whispers of conscience which will be heard, some lingering, longing hope of immortality, which will speak out. Man is naturally a religious being: he almost involuntarily thanks God for his blessings: he flies to him for comfort in affliction. The man then who confirms himself in atheism must do violence to his own nature: he blunts the best feelings and best expectations of a rational being. He must retain the human form in his body, while he loses it as far as he possibly can in his mind.

OBSERVATOR.

ANTINOMIANISM OF THE CHRISTIAN OBSERVER.

TO THE EDITOR.

SIR,

THE Christian Observer when commenting on the Bishop of Durham's Charge, and where his Lordship cautions his clergy against Antinomianism, infers this apology. "We cannot forbear expressing a hope that good people may have sometimes misunderstood one another, when discussing this subject, and that the use of phrases ill defined and of indeterminate expressions have a tendency to widen the breach, and to animate the spirit of controversy." P. 30. *Latet Anguis in herba.*—Let us examine the meaning of these gentle expressions. The Christian Observer cannot deny that there are Antinomians in the world; does he mean these by his *good people*? if not, the remark does not apply.

The author knows as well as the writer of this, that there are those who
boast

boast of free redeeming grace, of sovereign mercy, who degrade and vilify the moral law; who treat it as a beggarly element; an intolerable yoke; a *brutum fulmen* to the elect; a man of straw to frighten children and to be despised by men.

As a full proof I could refer to a hundred quotations from Dr. Crispe's *Christ Exalted*; a book most strongly recommended by most of the Calvinistic divines, as containing the very marrow of the Gospel; to various passages in the writings of the late Mr. Romaine, who was esteemed as an oracle by a particular party. As for living authors or preachers, I will not name any, but quote some of their favourite expressions:—"The believer has no more to do with the law than the man in the moon." The believer has nothing to do with repentance, self-denial and self-examination; they are all legal works. He does not work *for* life, but *from* life. "The believer has three great enemies, Sin, the Devil, and Moses; but that rascal old Moses" (or, the law of the LORD, which is holy, just, and good) "is the greatest enemy of all."*

So much for the expressions of those whom I call *Antinomians*, though the Christian Observer calls them *good people* sometimes *misunderstood*; but I ask is there any sense in language? Why then keep up a delusion by speaking smooth things, by prophesying deceits. What faith the scripture? "The Law of the Lord is an undefiled law concerning the soul. Whosoever shall break one of the least COMMANDMENTS, and shall teach men so, he shall be called the least in the kingdom of Heaven." But with the Antinomian to slight and break the law is one of the high privileges of the children of God.

Bad principles lead to bad practices. Let us then now observe the moral tendency of these principles. Man as a fallen being, as placed in a world of temptations, requires every restraint to keep him from sin, and every motive to excite him to goodness and to preserve him in holiness: what then is to be expected from principles which sing a sweet lullaby to the sleeping conscience; which suppress all rational fear, and just apprehensions; which combine a life of sinful indulgence with the assured favour of Heaven; which discard repentance, humiliation, self-denial and amendment, as weak and beggarly elements; as childish fears, and legal workings: which pretend to exalt the gospel of free grace by destroying holiness of life? Some upright men will make a good use even of bad principles: they do not use the liberty, or rather licentiousness, which is

* In a church near the Royal Exchange I once heard the lecturer, a regularly bred young man of the University of Oxford, commenting on these words—"Baptism doth now save us; not the washing of water, but the answer of a good conscience towards God." He triumphantly asked, who ever had the answer of a good conscience? he answered that no one ever had or ever could have; therefore, that the only meaning of St. Peter in this text was the "imputed righteousness of Christ; this was the believer's answer of a good conscience; this would satisfy all demands, and make his conscience easy." Some may suppose that I was mistaken; but like most extemporary preachers, the same ideas are repeated again and again: a little sense is to fill up a long space, an hour or more: abundance of sound must often conceal deficiency of sense.

given;

given; their judgments may be mistaken, but their affections are not perverted. But this is not the case with all: some are Antinomians in life as well as in theory. They confirm themselves in evil practices on their own principles. A decent exterior is preserved: a certain respect must be paid to the world, but many destructive vices are practised in secret, and even justified on principle. Do not several high Calvinists live in known adultery, and if a friend argue with them on the scandal of such a conduct, do they not reject the advice as proceeding from one who is ignorant of the perfect law of liberty? Are these then to be called "good men," who are sometimes misunderstood; are these "*pharisees ill defined*," and "*the expressions indeterminate*?" Can any case be clearer? They reject the Law of God as a rule of life: by their traditions they make void the law. This delusion is most fatal to man; most disgraceful to the Gospel.

CLERICUS.

MISCELLANEOUS.

DEFENCE OF THE EPISCOPAL CHURCH OF SCOTLAND, AGAINST THE
ATTACKS OF THE LATE DR. CAMPBELL.

TO THE EDITOR.

SIR,

Edinburgh, April 6, 1803.

AS your excellent miscellany was originally intended to propagate good principles through the nation, both religious and political, and has accordingly been frequently employed in defence of the Church of England and our most excellent Constitution, I therefore cannot doubt, but that as the Episcopal Church of Scotland, though poor and unfortunate, is a pure part of Christ's flock, you will have the goodness to indulge me with a few pages to repel a very rude attack upon my venerable mother, by one of the ablest adversaries that ever engaged in any controversy. An attack, rude indeed, almost beyond imagination; and, (what will astonish you, when you hear that it was made by no less a man than the late Rev. Dr. George Campbell, Professor of Divinity in, and principal of, the Mariball College of Aberdeen) weak, beyond conception! a man of uncommon acuteness and ability, and of great learning; generally believed also, to be extremely good-natured, moderate in his opinions, and liberal in his sentiments! I am sorry, however, to observe that, in the Ecclesiastical Lectures, which he framed for the instruction of his pupils, he appears quite the reverse of all this; at least, when speaking of the poor remains of the Scottish Episcopalians, friends to peace, order, and good government, and to pure and undefiled religion: A Church too, whose faith, worship, and form of government, have repeatedly been proved to be conformable to the pure and primitive Church of Christ. I say, that in speaking of this Church, the Doctor appears to be neither moderate in his opinions, nor liberal in his sentiments; nor to write like a learned, or an able man. For in resentment of some remarks made more than thirty years ago, upon a sermon of his preached before the Synod of Aberdeen, in which he ridiculed the notion of

of deriving a divine commission for preaching the gospel, *through the Apostles*; in resentment, I say, of those remarks, which, by the way, did great justice to his learning and abilities, and treated him with much civility and respect, hath this *good-natured Professor*, spoken of our still venerable, and, I trust, not yet contemptible society, in the most vilifying language his tongue could utter, or his pen write. He denies that the Scottish Episcopal Clergy have even "*proper Presbyterial Ordination*;" or any orders but what they derive from *Bishops* "*merely nominal*," and he impiously calls the consecrations of our post-revolution Bishops, "*sarcal consecrations*," ludicrously adding that, "they were solemnly made depositaries of no deposit, commanded to be diligent in doing *no work*, vigilant in the oversight of *no flock*, assiduous in teaching and governing *no people*, and presiding in *no church*." Nay, although he acknowledges that these, our before mentioned Bishops (who "came under the hands of Bishop Rose of Edinburgh," and he should in justice have added, because he knew it to be a truth, under the hands of Archbishop Paterfon of Glasgow, and Bishop Douglass of Dunblane also), "were regularly admitted ministers or presbyters in particular congregations before the revolution," yet he goes on, "let no true son of our Church be offended that I acknowledge our nonjurors to have a sort of presbyterian ordination, for I would by no means be understood as equalizing *theirs* to that which obtains with *us*. Who ever is ordained among us, is ordained a *Bishop*, by a *Class of Bishops*: Whereas the ordination of our nonjurors, proceeds from presbyters to whom a *part* only of the ministerial power was committed, and from whom 'was *withheld* the right of transmitting orders to others." He afterwards files our Scottish presbyters "a sort of *subordinate* ministers, who are not *authorized to ordain*, and who on Hammond's hypothesis, as well as ours, were not originally in the church." Vol. I. Pp. 354, 5, 6, 7.

Such scurrilous abuse as this, is, certainly, beneath notice; and the little argument that is in it, unworthy of an answer, nor should it have received one from me, were it not for the celebrity of the Doctor's name, which, with some people, would stamp a value even upon nonsense; and did it not at the same time afford an opportunity of defending Episcopacy after a new mode, viz. by arguing on the learned Lecturer's and his brethren's own principles, and consequently of effectually exposing the weakness of the Presbyterian cause, beyond the possibility of a reply. For these reasons I say, I have once more taken up the pen against my old and long esteemed acquaintance Dr. Campbell, and cannot but regret that, by language and reasoning so unworthy of himself, he has obliged me more than to doubt, *even to believe*, that what he has written of the Scottish Church, is not the effect of *conviction*, but every word of it in contradiction to the dictates of his own mind. This censure, though severe, cannot fairly be considered as uncharitable, because the justice of it is as visible as light at noon day. For is it possible, that one of Dr. Campbell's abilities, who derived his own orders from *presbyters*, could believe, that the Scottish Episcopal Clergy, have not *proper presbyterial ordination*, when he acknowledges that the gentlemen who ordained them, were "regularly admitted *presbyters* in particular congregations before the Revolution?" Surely not. Or since he knew that Messrs. Sage and Fullarton, the Scottish Presbyters he alluded to, "came under the hands;" that is, were consecrated by three lawful Bishops, Archbishop Paterfon of Glasgow, Bishop Rose of Edinburgh, and Bishop Douglas of Dunblane, is it possible he could believe that they were only *nominal*, and not

real

real Bishops? No; for, had the consecration been performed in England, he would not have called their episcopal authority into question; nor have presumed to speak so rudely of Lord Bishops. But did it make any odds that the ceremony was celebrated on this side the Tweed, and by Bishops who had been irregularly deprived of their temporal honour? Most certainly it did not. It was performed in a place of worship in Edinburgh, and probably in the chapel of Bishop Rose: a gentleman, of such piety and gravity, that to suppose a consecration *farcical*, in which he was concerned, was most indecent and uncivil. Indeed, the cause of our learned Lecturer's ridicule, is as senseless, as it was rude; and came from a Presbyterian with a very bad grace, as they are not in general, very attentive to decency in their religious ceremonies, and it will be proved immediately that, their ordinations can confer no power. On which account, if defect of authority makes ordinations *farcical*, we are, it seems, to imagine, none could be more *farcical* than his own. I say this, because the learned Professor's reason for calling the consecration of our first post revolution Bishops *farcical* was, on account of their not being made *diocesan* Bishops! from which he inferred that they had not the full powers of the episcopate conferred upon them: than which there can be no greater mistake. For although their consecrators did not think it proper to fill the vacant Sees, because to do *that*, was the province of the civil power, they invested them notwithstanding with the plenitude of episcopal authority, having consecrated for the express purpose of supporting the succession of Bishops in Scotland, as their deeds of consecration still extant, clearly shew. And accordingly Bishop Sage concurred with Bishops Rose and Douglas in the consecration of Bishop Falconer, at Dundee, Anno 1709; as did Bishop Fullarton, with Rose and Falconer in the consecration of Bishop Millar, in Edinburgh, October 22, 1718. Besides, both Mr. Sage and Mr. Fullarton, having the charge of congregations when they were consecrated, they became upon the death of Bishop Rose, ipso facto, Bishops of their respective flocks. And, notwithstanding what our inconsistent Lecturer has said of *farcical* consecrations, they were upon his principles, more proper Bishops than any *diocesan* is, or can be; because they had but *one* parish, *one* congregation, *one* church, or place of worship, and *one* altar, as was the case of the first Bishops, if we may believe the Doctor. Indeed, with submission to the learned Professor, his reasoning against the episcopacy of the Scottish Church, is so weak, nonsensical, and false, that even a sensible school-boy would be ashamed of it; on which account when one looks into the preliminary dissertations to the new translation of the Gospels, or into the Essay on Miracles, or the Philosophy of Rhetorick, and perceives, not only how justly, but how ably, Dr. Campbell could reason, one cannot but lament the *base* and yet *wilful* misemployment of such great talents.

Having now proved, I hope to the satisfaction of every impartial reader, that the Church of Scotland, has not merely Presbyterian, but true and proper *Episcopal Ordination*, I will take the liberty to inquire into our learned Adversary's mission; who, speaking of his own Church, says, "whoever is ordained among us, is ordained a *Bishop*, by a *class of Bishops*." This is said upon the supposition which his predecessors went upon, as his contemporaries still do, that Bishop and Presbyter, were in the Apostles' time, two names for the same office, which, although I trust I shall say enough by and by to shew that it is not true, I shall take for granted at present, the more effectually to overturn the hypothesis, and to confound our adversaries. For, if I have any skill in logic, by adopting this doctrine, they have ruined their cause,

cause, as it clearly follows from hence, that no Presbyterian Minister has a divine commission (which not only the holy scripture, Matth. xxviii. 19, 20, but the confession of faith requires, Larger catechism, Q. 176), to preach the gospel or dispense its sacraments. To shorten the dispute as much as possible, we shall not take time to enquire, whether the body of the Clergy in every church (who the Doctor tells us lived in a collegiate manner with a temporary moderator at their head), *resigned* the power of ordination to a favourite brother from henceforth to be denominated Bishop, which is our learned Lecturer's opinion; or, whether the Bishops, through art or interest, got that power appropriated to themselves, against the will of the Presbyters, as the generality of Presbyterians suppose; because, whether it was the one way, or the other, makes no odds. For we shall build our superstructure upon three facts, which are equally undeniable upon either supposition. The first, which Dr. Campbell maintains, Eccl. Lectures, p. 221, and which no other honest and sensible Presbyterian will refuse, that in the 3d century the Bishops made laws or canons, prohibiting presbyters to ordain, and restricting that power to their own order. The second, which the history of the Church equally establishes, that all the presbyters in the world (Acrius and Colluthus, and perhaps one or two more excepted, who were deposed as heretics), submitted to those canons, and acted under them, from that date down to the Reformation, a space of more than 1200 years; and agreeable thereunto accepted of the office of Presbyterate, in every country and church *without* the power of ordination, which the learned principal acknowledges, p. 355, "was ever reckoned the most sacred and important part of the Episcopal office." Now, as it is a fact equally certain with the two former, that the power of ordination was never restored to the presbyters in any part of Christendom, and particularly not to Mr. Melville or any of the Scottish Reformers, hence it follows, without the possibility of doubt, that, none of the Scotch Reformers had the power of ordination, because "that most sacred and important part of the episcopal function was withheld from them" when they were appointed Ministers. From which it follows again, that, by exercising that power which they had not received, they dared to usurp an office to which they were not called by God, and therefore could not convey to others. In short, it follows, that to the Scottish Reformers, "a part only of the ministerial authority was committed," to speak in Dr. Campbell's language, and that too the lowest and least important part, the right of *transmitting orders to others* not being given to them;—or what the learned Lecturer soon after falsely says of our Clergy, is true of his own, that, the Scotch Reformers, by accepting the office of the presbyters *without* the power of ordination annexed to it, which the first Christian Presbyters were possessed of, became, ipso facto, "a sort of subordinate or inferior Ministers" to those first Presbyters, and, therefore, were not like them, authorized to ordain; but according to Dr. Hammond's and Dr. Campbell's hypothesis, "a kind of Ministers who were not originally in the Church." Eccl. Lect. Vol. I. p. 357.

This reasoning, though not of the same kind with mathematical demonstration, is equally convincing, and seems incapable of receiving any solid answer. For what can the Presbyterians urge against it? Will they say that the presbyters of the 2d or 3d century, could not lawfully either *resign* their power of ordination, nor submit to have it taken from them; and therefore that their successors at the Reformation might with propriety *resume* it? By no means. This does not follow. The unlawfulness of the
act

act would have justified the resumption of their former power, had the *re-signers themselves* repented of the guilty deed; but that they never did; and the reformers lived at the distance of more than 1200 years from them, and accepted of the presbyterate in the same imperfect state that they left it, without that most sacred and most important part of the episcopal office, the power of transmitting orders to others, and therefore could not resume what they were never in possession of. For which reason, their assumption of that supreme part of the episcopal office was, as just now observed, a *daring usurpation*, and made them guilty of the dreadful crime of Corah, who perished for it by a most tremendous judgement, Numbers ch. xvi. For, as Corah, though only a Levite, presumed to offer up incense, which was a part of the priest's office, in opposition to Aaron, God's appointed High Priest under the law; so the Scottish reformers dared to transmit orders to *others*, notwithstanding that no such power was committed to them; and that, too, in opposition to the Bishops, God's appointed High Priests under the Gospel.

These facts, which unavoidably follow from our learned Lecturer, and his brethren's principles, clearly root up the very foundation of Presbyterian orders; but, God be praised, do not in the smallest degree affect the mission of our Episcopal Churches; because we derive our orders from those, who in the second century, were peculiarly called *Bishops*; with whom, all the ecclesiastical powers which were committed by Christ to his Apostles, were continued; and who in no age, country, or church, were ever denied the power of ordination.

Meantime, although we have hitherto argued upon our learned Professor's principles, his brother, Principal Robertson's, (as mentioned in his history of Charles V.), Blondel, and in general of all the Presbyterians, the more effectually to confute them, yet nothing is more certain than that their doctrine on the subject of church government is false. This has been unanswerably proved by many able casuists long ago; Archbishop Potter, Dr. Maurice, Mr. Slater, &c. &c. and of late by some of your correspondents, in the Anti-Jacobin Review and Magazine, for February, March, April, May, June, July, and September, 1801. And therefore I need only make this general observation, that, as there was no general council in the 2d or 3d centuries to authorize a change in the ministry, nor any Christian King to compel it by his power, and as the Disciples of our Lord were by that time dispersed over the whole known world, and the correspondence between distant churches was very difficult, and very expensive, hence it is obvious that there was no cause existing in the Church at that early period, adequate to produce so great an effect, as (according to the Presbyterian doctrine) then took place, viz. the subversion of Christ's Ministry in every part of the earth. It could not possibly have been done without great noise, unless the whole body of the clergy had every where concurred; and nothing is more incredible, than that in their circumstances, either of the parties should have concurred. Not those who were to become Bishops, because, in those days of persecution, being always exposed to the front of the battle, and the first that suffered, and living daily in expectation of martyrdom, had they accepted of additional honour or power by the resignation of their equal brethren, they would have made themselves Lords over God's heritage, contrary to a divine command, and thereby would have frustrated their reward in heaven; and not the presbyters, because they could neither have *resigned* the most important part, nor any

part indeed of the episcopal office, nor have suffered it to be *taken from them*, without degrading their own characters, contrary to the principles of human nature; and (which would have been a greater bar to good men), without betraying the trust their Lord and Master had committed to them. What makes this the more improbable is, that not only the most pious, but, if we may judge from their exalted station, the abler too, of the clergy at that time, were most remarkably tenacious even of apostolical *traditions*. Witness the dispute between Pope Anicetus and St. Polycarp about keeping Easter; and can we then believe that *such* men would have dared to alter their *Saviour's Institutions*? most assuredly not. They would have been petrified at the thought, and trembled in every nerve. I may add, that had both bishops and priests been capable of such folly and wickedness, as the form of church government is an object of *sense*, the alteration must have been *visible* to the eyes of all men. Particularly, as our learned Lecturer informs us, that the change was little more than *begun* about the time of Justin Martyr, and was not quite finished when Tertullian had arrived at manhood; both these Fathers must have seen many churches governed by a College of Presbyters, with a temporary moderator at their head, had that been the primitive model, as Dr. Campbell tells us, and many other churches governed by a single Bishop, after the *new fashion*, had that form of government been *then new*. But no such alteration, nor any difference in the government of different churches, is taken notice of by either of them; which could not possibly have escaped the notice of such able and inquisitive men. On the contrary, it appears clearly from Tertullian's writings, that, in his judgement, all the churches in the world had, from the beginning, been governed by *single persons*. For, he calls upon the sectaries to deduce the succession of their pastors from the *Apostles*, as the Catholic Church could. "Edant ergo, originem ecclesiarum suarum (says that able writer), evolant ordinum Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille Episcopus, aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit auctorem et anicessorem. Hoc enim modo, ecclesiæ apostolicæ census suos deserunt, sicut Smyræorum ecclesiæ habens Polycarpum ab Joanne contocatum."

Now as this Father's credibility as a witness has never been called in question, notwithstanding of his montanism, his testimony is decisive of the cause. Because, had there been *any* churches then governed by a College of Presbyters, or had it been then believed, that the church was originally so governed, it is impossible that any man but a fool would have used such language, seeing all his acquaintances could have exposed him to the world, and given him the lie direct. Indeed, had not the Apostles, and the other founders of churches cotemporary with them, established episcopacy *every where*, it could not have obtained so early, and so universally in the world, as in fact it did. And had not those who succeeded them, acted under an authority which they durst neither gainsay nor resist, a different form of church government must have been established in various parts of the globe, had it been only to please the taste of some of the founders themselves, or to gratify the humours of the people among whom they laboured. But no such difference in any age was ever seen until the reformation; or in any country, from the coast of Malabar to the North of Scotland: church government, therefore, is not an *arbitrary, fluctuating* thing, as our learned Lecturer, Sir Richard Hill, and other Latitudinarians, tell us; but is a question, or matter, of the *greatest consequence*, because it is essentially connected

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with the administration of the Christian sacraments in the judgement even of the Established Church, and by consequence, is intimately connected with the salvation of mankind. "The spiritual part of both sacraments, says the Larger Catechism, Q. 176, is Christ's and his benefits: both are seals of the same covenant; are to be dispensed by *Ministers of the Gospel, and none others*, and to be continued in the Church of Christ until his second coming." Yet, our learned Professor of Divinity, and Instructor of Candidates for Holy Orders, although he owns that "a certain model of church government *must* have been *originally* adopted, by infinite wisdom, for the more effectual preservation of the evangelical institution in its native purity, and for the careful transmission of it to after ages," yet he gives it as his opinion that it is a *circumstance only not connected with Christianity*, and not a question of so great consequence, but made so by the intemperate zeal of some warm disputants! Eccl. Lectures, 86, 87, "and therefore may be overturned by human authority, and another erected in its stead!" How astonishing such wild doctrine, in so intelligent, and seemingly so pious a divine. May this, and his other rash and dangerous dogmas, have been forgiven him, before he went hence, and was no more seen; and may all Presbyterians of every denomination seriously consider the important truth here discussed, embrace it in time, and be mindful of the other things which belong to their eternal peace before they be hid from their eyes.

So prays most sincerely, Sir,

Your constant Reader and most humble Servant,

WM. ABERNETHY DRUMMOND, Bishop.

P.S. It deserves to be remarked that, although the learned Lecturer has very naturally condemned the several secessions from his own church, p. 187, he has found no fault with the *Presbyterian* separations from our Episcopal Churches, notwithstanding he acknowledges that Episcopacy may be lawfully submitted to, and was not originally *usurped* by the first Bishops, but had it voluntarily yielded to them by their brethren, because of their superior virtues or abilities: and notwithstanding he owns also that a "presumptuous encroachment on a divine institution, especially when it tends to wound charity, and to promote strife, is justly reprehensible," p. 87. Notwithstanding I say of all this, our learned principal finds no fault with the Presbyterians for separating at the Reformation, the Revolution, or which was still more extraordinary, at the Synod of Glasgow, anno 1638, when the inferior clergy *deposed* their *Bishops*, to whom they had solemnly promised canonical obedience, even without convicting them of any crime!!! Audacious men! tell it not in Gath, publish it not in the streets of Askelon!!! Yet, as Episcopacy was established in the 3d century, (according to Dr. Campbell), an institution of near 1300 years standing, I think I may say, (after what has been proved), that, a *divine institution of more than 1500 years standing* was then "presumptuously encroached upon" by that atrocious deed, and that charity also was thereby more mortally wounded, and strife more promoted than by the secession of the Erikenies from the Scottish Establishment, anno 1733, or by any separation from the Kirk, or among the seceders ever since! Now, as it cannot be denied, after what has been proved, that by these presbyterian separations from the Episcopal Churches, Christ's institutions were encroached upon, and peace and love very much destroyed in Scotland at those different periods, our learned Professor, to render the *mischiefs* which those divisions had occasioned, so far as he was able,

able, instead of vindicating the schism of the Presbyterians, was in justice bound to return himself, and to exhort his brethren also to return, to the Episcopal reformed Churches from which they had strayed; for, since Episcopacy may lawfully be submitted to, and the Articles of the Church of England are far more unexceptionable, and more easily defensible, than those of the confession of Faith, even where they seem to agree, therefore there could be no sufficient cause for the separation at any of those periods; and of consequence the schism was wilful and highly criminal.

I know that this is an age of free thinking, as well as free acting in many different respects: and it is much to be regretted that Dr. Campbell did not, and that his brethren do not yet see, the *danger* and *guilt* of rending the mystical body of Christ in pieces, as our Lord, his apostles, St. Ignatius, and the other primitive fathers saw it: because, in that case, we should have had more peace in Zion, and more love and friendship in the world than there now is. But from the whole tenor of the doctor's lectures, and also of his sermon on the spirit of the Gospel, preached in the presence of, and approved by, the synod of Aberdeen, Anno 1771, it is evident, that he laid no stress on Church government, nor on Christian unity, but thought it just as safe to be a seceder as a presbyterian; or an episcopalian, as either. In short, it is evident that the doctor saw not the necessity of Christians being of *one communion*, as the first disciples of our Lord most certainly were, Luke ii. 42.; and as our Blessed Saviour as certainly intended, they should *always be*. John xvii. 20. 21. It is true, we ought not to judge unfavourably of any man's fate because of his sect, provided that he is sober, decent, and religious in his own way; but, while we take care to be members of a pure part of Christ's flock ourselves, should leave him to be judged by God, whose mercy is over all his works, and who knows how to make allowances for the errors and trespasses of his frail creatures. And although it be also true, that no man will be saved by the purity of his church, unless his belief be sound, and his life moral; because, without *faith* it is impossible to please God, and without holiness no man shall see the Lord, yet, this notwithstanding, to maintain that *opposite communions are equally safe*, or that the church may be lawfully *divided*, when no sinful term of communion is required, although it is by many in these days, considered as a charitable and *liberal* sentiment, it is directly contradictory to our Blessed Saviour's doctrine, and to the general tenor of the New Testament. Indeed, if the church may be *causelessly* divided, and unity in communion is not necessary, why are we forbidden to neglect the assembling of ourselves together as the manner of some is? why are they who separated from the Apostles, said to go out from the Apostles, and to be no longer members of the church? John ii. 19. Why are both the inferior priests and people commanded to obey them that have the rule over them, and to submit themselves because they watch for their souls? Heb. xiii. 17. Why are we so earnestly exhorted, Rom. xvi. 16. to *mark* them who cause *divisions*, and avoid them? Why were the Corinthians, and in them, all Christians, so pathetically called upon, in the name of our Lord Jesus Christ, *all to speak the same thing*, and that there be *no divisions*, literally *no schisms* among them, but to be *perfectly joined together in the same mind, and in the same judgement*? 1 Cor. i. 10.; with many such like texts. But, above all, why did our Blessed Saviour pray four times, for *unity* to his church, in the course of a few sentences, among the last moments of his life? John xvii. 20, 21.; and that too, to be a proof of his *divinity*

vinity and of his being the true Messiah. "Neither pray I for these *alone*, (meaning his Apostles), but for *them also, who shall believe in me through their word* (that is, his whole church), *that they all may be one, as Thou Father art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me?*" That this prayer may imply a petition for the assistance of the Holy Spirit, to direct the first disciples, as Dr. Whithy supposes, I shall not dispute; but that it is a prayer for peace, unity and concord among them also, and that the general intention of it is to point out the danger of discord and division in the church, is, in my judgment, certain; because it is the most natural and obvious meaning of the words, and what is the most natural and obvious meaning of any text, when agreeable to the analogy of faith, we may justly conclude to be the *true and real meaning* of the Holy Spirit. Our Bleis'd Lord foresaw, that if his disciples should split into factions, instead of continuing united in one great and sacred body, the wicked world, his enemies, heathens, faithless Jews, Mahometans, deists, &c. would, in every age, take occasion to blaspheme his holy name; would deny him to be a divine person, and say, that God his Father had not sent him, because he had not preserved his church united, as he anxiously wished to do. To prevent this reproach, and because he knew that divisions would engender strife, and destroy peace and love, the badge of his divine religion, therefore did he so earnestly and frequently pray, that his disciples might continue in one holy society, and in one mind, and the same judgment, even as he and his Father are one. Wherefore seeing our unhappy divisions operate so dreadfully against the eternal Son of God, that they cause him to be reviled, and treated as an impostor, can there be a crime greater than schism? No: it is impossible for the greatest genius that ever lived, a Bacon, or a Newton, to conceive any thing more criminal, than deliberately to cause the Saviour of the world to be blasphemed, and the wicked world to say that his Divine Father did not send him. I am willing to believe, that few who commit this sin see the sad consequences of their conduct, and *deliberately* transgress: but whatever they may either *perceive* or *intend*, all who causelessly divide any pure part of Christ's flock, actually do the thing; and although they should mean well, which seditious people rarely do, the best intention will no more vindicate them, than it did Saul when he persecuted our Lord's disciples. Indeed, since the consequences of schism are so baneful, what wonder that St. Paul, Gal. v. 20. ranks *discordias* *seditions* (which ought to be rendered *divisions* as it is Rom. xvi. 16.) in the black catalogue which excludes from the kingdom of Heaven? what wonder that St. Cyprian hath said, "He cannot have God for his Father, who hath not the Church for his mother, and that the Church of England teaches all her children to pray—From heresy and schism, Good Lord, deliver us!" If it seem strange that schism should be so great a crime, when it may be committed without departing from the faith, or the breach of what is commonly reckoned the rules of morality, let it be considered, that it is the *bare act of separating* from the church, which Christ himself tells us, causeth his name to be blasphemed; and which gives the wicked world a handle to say, that he is *not a divine person*, because he either wanted wisdom to devise a proper plan, or power to carry it into effect, for keeping his followers united, and then all wonder must cease, and the great guilt of *division* immediately appear. Wherefore, since we learn from St. Jude that the sin of Corinth may be committed under the Gospel, as well as under the law, and we

also must be sensible, that because his punishment was dreadful, Numb. xvi. 32. his guilt must have been great, let all denominations of Christians anxiously enquire, whether by dividing the Church of God when no sinful term of communion was required, they are not involved in that enormous crime; and if they are, as alas! too many, if their inquiry is fair, will find they are, let them for God's sake and their own, immediately return into the true sheepfold, that they may find rest to their souls. And let those who on good ground shall be convinced that they have not wandered from Christ's flock, thank God for his mercy, and earnestly pray, that from heresy, and schism, and every evil work, their good Lord may continue to deliver and preserve them!

W. A. D.

COMMENTS ON MR. HARDCASTLE'S DEFENCE OF THE MISSIONARY SOCIETY.

TO THE EDITOR.

SIR,

WHEN I first determined, as far as laid in my little power, to exert my mental faculties in defence of our highly respected Constitution, I certainly had no intention to commit myself in controversy with such *great men* as the conductors of the Missionary Society: but when assertions are advanced which I know to be false, I should deem myself extremely culpable if I should hesitate for one moment in adopting that line of conduct which duty most evidently points out: for though religion ought certainly to be held sacred by us all, yet it has already been made the mask to conceal so many flagitious designs that whenever we meet with any thing *suspicious* either in the doctrines themselves; their mode of propagation; or the characters of their propagators; I do hold that we are bound in the most sacred obligation to God; in justice to ourselves, and in duty to our fellow-subjects, to scrutinize them with all our discriminating powers under the full conviction that the truth, or genuine Christianity, will lose nothing by the discussion. A gentleman who professes himself to have been a director of the Missionary Society from its first rise, and an attender at all its meetings, asserts, as his first fact in defence of that society in your No. for February, "that he has never once heard a political subject introduced." I feel myself extremely unwilling to give this gentleman the *retort courteous* which every utterer of a premeditated falsehood certainly deserves, and I therefore think myself lucky in this instance that Mr. Cockin, in his sermon preached before the society, takes most completely the unpleasant task from my shoulders, for this sermon is *bigly political*. The second fact adduced by Mr. Hardcastle is, "that the direct tendency of *all* their proceedings, both in the *distribution of Tracts* and Village-preaching, and in Sunday-schools, is to call off the attention of the lower orders of the people from *political subjects*; and this effect has been produced in a very remarkable and extensive degree." Upon the first part of this assertion I beg leave to remark, that Mr. Crabtree, the old dissenting Minister at Bradford, was the gentleman who *collected my contribution* for the Missionary Society; and that the same old dissenting Minister was, to his everlasting disgrace, the *distributor of that small tract*, before frequently noticed by the inquirer in his writings, which

which contains as much *political poison* as was, perhaps, ever condensed into so small a compass: with respect to the latter clause in this sweeping assertion, the Inquirer begs leave to declare that in the circle of his observation which has been pretty extensive, exactly the reverse has taken place; and that he has known only one single instance, and that occurred in the Methodist connexion not the Missionary, where Mr. Hardcastle's assertion has been verified. This gentleman ventures, however, to observe further, "that he is well persuaded one cause of the *tranquillity* of the poor which distinguishes the *present* from those scenes of disorder and principles of disorganization which prevailed seven years ago, is to be traced to the exertions to which he has referred." But, Sir, does not every man in the kingdom know that the tranquillity of the poor has been regularly *diminishing* from the era he mentions; and that the principles of disorganization have as regularly increased, till information was laid before Government, no longer since than last year, of conspirators sworn to the amount of thousands to overturn the Constitution, in consequence of which Despard and his dissenting methodistic friends have been sent into eternity; and are considered by some as martyrs to the cause of *freedom* and *religion*? The next allegation that claims our notice is, "should it happen that any one of the teachers should ever so far forget his duty as to introduce political subjects, he would immediately be dismissed by the society with which he is connected." I do indeed, Sir, feel myself intitled to ask after perusing this, if the *upright* Mr. Crabtree, though long ago convicted of doing this, if Dr. Haweis reeking at this moment under the lash of Dean Milman, and the Anti-Jacobin Reviewers for doing this: I do beg leave to ask if Mr. Cockin, condemned by his own sermon and the reprehensions of the Magistrate, under whose eye he had the audacity to offend in this instance; I do beg leave to ask if all or any of these gentlemen have been *dismissed* from the *Missionary Society* for their evil deeds? I believe, Sir, it will be scarcely requisite to notice the stale dissenting trick to which this gentleman descends, when he can find neither truth nor argument sufficient in the barren wilds of schism to attach our credence to his assertions; for I have no doubt but you have already paid it sufficient attention: permit me, however, to observe, that there is no little lack of *integrity* in first denominating the *well supported complaints* against itinerants *calumny*, and then modestly asserting that this calumny is fast dying away, when it is a notorious fact, that the last champion who appeared in the cause, as pompous as his Holiness was at the outset, has slunk away from the conflict, and left upon the public mind the full conviction that his positions are altogether untenable.

I have the honour to remain, Sir,

Your most obedient humble Servant,

Bradford, April 15, 1803.

THE INQUIRER.

Attorney General's Pledge to bring forward a New Adultery Bill.

TO THE EDITOR.

SIR,

I WAS exceedingly pleased with your criticism on Dr. Booker's Poem, CALISTA, at p. 180, &c. of your Review for Feb. 1803. I perfectly accord with your great and just severity on the crime of ADULTERY, which

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you

you tell us the above mentioned poem discusses; as well as your pointed animadversions on some very exalted male and female votaries thereof, who by their conduct have outraged common decency, broken down the barriers which should ever be preserved inviolate between *virtue* and *vice*, and proceeded very far in the deep laid conspiracy of laughing Christian morality out of countenance, and banishing decorum from the face of the earth.

Most cordially do I subscribe to the truth of Doctor Booker's remark, which you have quoted with approbation, that "the *indifference* of many females" (even in the highest ranks of society) "to the culpable and vicious conduct of those with whom they associate, is a *very copious source of the national depravity*." You have most courageously pointed the finger of observation to the conduct of an individual whom you distinguish by the epithet of "*the proudest peer in his Majesty's dominions*," and his very immoral and shameful protection of an ADULTERESS, who, instead of being driven with just contempt and indignation from the society of all those who have the smallest pretensions to the character of modesty, hath been countenanced and visited by numbers of the *most fashionable* personages of the kingdom, and, as you emphatically express it, "hath been received with open arms by persons of high" (it may be added, of the *highest*) "rank." What shall we think of a paragraph appearing in the public newspapers, *very lately*, which announces that THE MOST FASHIONABLE IMPURE in the united kingdom, on the occasion of some ASSEMBLIES which she gave on three distinct nights, had "five hundred peop'e of the *first fashion* each of the *three nights*!!!" Is VICE then become so *fashionable* that it vaunts itself thus publicly in defiance of decency and common propriety? And shall *the very exalted station* of those who practice, or of them who uphold and countenance it, tie up the tongues or restrain the pens of the friends of VIRTUE? No! thank heaven, we are not yet so totally sunk in the whirlpool of vice and degeneracy as to be *afraid* of speaking the language of truth, of holding up the detestable form of vice to the public scorn and indignation, and of guarding the true friends of virtue from her deceitful allurements, whenever the pressing necessities of the times imperiously demand it.

To the invitation you have held out to the friends of morality and virtue at p. 181 of your Magazine for Feb. 1803, I most readily attend, and step forward a ready and willing volunteer in the glorious cause you have undertaken to defend; under your banners with great cheerfulness do I enlist myself, and with ardour and sincerity am ready to contribute my mite, small and inconsiderable though it be, to the support of decency and the advancement of religion amongst the sons of men. Let the friends of religion bravely rally round her standard—let those to whom decency and morality are yet dear, unanimously and heartily join their exertions, and the fall of this our country (*rich, luxurious, and corrupted* though indeed it is) may for some considerable time be *retarded*. Fall indeed it of necessity must, when the whole mass of fluids which circulate through the body politic become entirely corrupted; when the heart becomes sick, and the whole constitution thoroughly tainted with the contagion of vice; but as yet let us hope there are many times "ten righteous persons" to be found whose virtues may plead loudly at the throne of grace and mercy to prevent the awful downfall of our state. May the endeavours of these good and righteous persons be successfully exerted to stem the torrent of licentiousness

difficulties by which we are overwhelmed, and to correct the moral evils which now abound amongst us!!

Should you approve of the specimen here presented to you of the principles of your correspondent, and deem them worthy of a place in your Magazine, you will encourage me to send you very speedily a critique on two very popular plays, the production of a celebrated German dramatist, the evident design of which was most undoubtedly to "strip Vice of her deformity, familiarize Innocence with Crime, and render ADULTERY an object of courteous contemplation; and thereby destroy those limits which have hitherto separated" (and ought ever to separate) "the bad from the good."

No one can deplore more sincerely than myself the obstacles (for such we must in all fair construction and charity suppose there have been) which have opposed themselves to the publicly declared intention of his Majesty's Attorney General to bring into Parliament a new ADULTERY BILL, for which, as you justly observe, "he stand solemnly pledged to the public," and for the hitherto non-performance of which I feel disposed to give him credit for being able satisfactorily to account. The virtuous part of the community have by no means lost sight of this interesting subject, which every well-disposed person must, with a glance of thought, perceive to be indispensibly necessary in the present corrupted state of manners amongst that exalted class of the community who upon every consideration ought to set a very different example to the inferior orders of their fellow subjects. Allow me, in particular, to say that in common with yourself I have constantly looked for, and ardently desired the production of this long expected Bill, and have to lament that my hopes on this head have been hitherto disappointed. Still, however, do I cherish the hope that ere long the Attorney General will take care that his "pledge shall be redeemed"—that he will produce a Bill efficacious in its operation—that a punishment commensurate to the heinousness of the offence * will be inflicted on those who

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* I very greatly approve of the extract which you have given to your readers, at p. 183, of your last February Magazine, from Sibbett's "*Dissertation on the Influence of Luxury*," concerning the mode of punishment for the abovementioned crime; allow me to present you with an extract from a very sensible and well-written little tract, published anonymously in the year 1799, by Messrs. Rivingtons, intitled "*Thoughts on Marriage and Criminal Conversation, &c. &c.*" wherein the grounds and reasons of the punishment which the writer recommends are set forth in a very judicious manner, in the following words:

"To loose the grasp of fashion—to check the vanity of aspirers to profligate distinction—and to turn the restlessness of ostentation to some less noxious channel, it is evident that a remedy must be sought which will include in its severity as much of mortification and public shame as may be consistent with justice. No one indeed can question how difficult, if not impossible, it is to induce the sense of shame on a mind already callous to social affection; but VANITY may be mortified, PRIDE may be humbled, and the wretch who would gladly sacrifice the world to those destructive passions, may, by the force of laws, be placed in such a situation as to reverse

who are guilty of it—and that those, who cannot be prevailed on by a sense of religion, duty, or common honesty, to abstain from it, will however in some measure be restrained by those *temporal pains and penalties* which it is to be apprehended the framers of the Bill will find absolutely necessary to attach to it.

I am, Sir, your very humble servant,

THE BLAGDON CONTROVERSY.

TO THE EDITOR.

SIR,

ONE of your correspondents, in your Magazine for February, 1803, who signs himself *SENEX*, and dates his letter from *Bristol*, hath in a very temperate and modest manner, endeavoured to set you right in regard "to the account you have given of the Rev. T. Drewitt, Curate of Cheddar," &c. and in that and other circumstances relating to this controverted supposes "you have been imposed upon by the movers and abettors of it." Give me leave to say, Sir, that in this sentiment myself and many others perfectly agree, and that we are extremely sorry to perceive that you have taken so very decided a part *on one side* of the question, as in the opinion of many impartial men to scarcely give fair play to the *other*. Perhaps you may not be sensible of this, but it is notwithstanding very certainly the opinion of many of your readers, who, in general, highly approve of "your zeal in support of our establishment in Church and State."

Mr. Editor, I am a clergyman of the established Church, and as warm an advocate for it as yourself can possibly be, and also an equal enemy to the *enthusiastic hypocrisy* of the people called *METHODISTS*, from a frequent and attentive observation of the serious mischiefs which their tenets have produced, and are daily producing, in society: and if I could feel persuaded that this leaven existed in the alarming manner which the *BLAGDON CURATE* has asserted it does in several persons whom he mentions in his pamphlets, should think more favourably of his cause (though not of the *manner* in which he hath sustained it) than I now do. But in some in-

verse his wish, and make him desirous of sacrificing his passions to the world. To effect this purpose the expedient here proposed is, that for every proved offence of seduction the offender should suffer, either with or without pecuniary mulct, *a confinement for a limited time in Newgate, or any other public jail in the kingdom.* The reason for what is here stated is obvious. It may fairly be presumed, that how loose soever our manners may be, we are not yet arrived at such a pitch of hardihood that any man should find a subject of gratification to *vanity* in declaring that *he had been for so many months confined in the cells of Newgate*; were there such men, the *PILLORY* (and, permit me to add, *corporal punishment*) might be a proper addition to their sentence." See "Thoughts," &c. p. 54.

If to the above-mentioned punishments Mr. Sibbett's plan of *solitary confinement* were added, my word for it, this crime would be speedily and effectually checked!!

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stances I know he has misstated and exaggerated facts, and therefore am inclined to think he has done so in others. I think it necessary to state my principles in the clear and express manner I have done above, that you may not imagine that what follows proceeds from any affection to **METHODISTS**, or their cause. It is my misfortune, Mr. Editor, not to see the conduct of the principal parties implicated in the above Controversy in the same light as you do; in particular, I do not think the conduct of the **BLAGDON RECTOR** so very culpable as you appear to do, or that of the **BLAGDON CURATE** so commendable.

The productions which have issued from the pen of the **BLAGDON CURATE**, and which have come before the public eye through the medium of the press, seem to me to breathe in every sentence a spirit so diametrically opposite to that of the gospel of the crucified Saviour of mankind, that from the moment of my seeing his first production on this subject my mind, I confess, was irresistibly alienated from him and his cause. **PRIDE** and **SELF-SUFFICIENCY** appear to me very prominent features in most of the productions of the **BLAGDON CURATE** during this Controversy; and those frequent instances of *misrepresentation* and *untruth*, both respecting himself and his **RECTOR**, which so frequently appear in them, very greatly detract from the merits of his cause. The only instance of judgment which, in my humble opinion, the **CURATE** hath exhibited in this long protracted Controversy, is that of seizing the subject of **METHODISM**, against which the tide of your remarks and of other periodical constitutional writers is just now directed, as an handle and pretext to advance the object (that of his own aggrandizement or preferment) which he appears to have had constantly in view.

The **BLAGDON RECTOR** has been greatly misrepresented by his **CURATE** throughout the Controversy, and for this reason may have appeared to you to have been guilty of unhandsome conduct. By partially stating some facts relating to the lease of the living of **BLAGDON**, and insidiously suppressing others, the **CURATE** hath made his **RECTOR**'s conduct appear culpable, but if the **CURATE**'s arts in the above affair were fully developed, a very different opinion would prevail. As to the **SCHOOLMASTER**'s bias to *Methodism*, the ostensible, though not real cause of this Controversy, the **CURATE** in the strongest possible terms had some years before recommended him to his **RECTOR**'s notice, as a man peculiarly well qualified to undertake the care of a *Sunday-school*; and because an inquiry was instituted into the quantum of this *Methodistical taint*, the indignation of the **CURATE** was excited in the indecent manner which to his disgrace is before the public. The **BLAGDON RECTOR** you may depend upon it is no more tainted with the enthusiastic madness of *Methodism*, than is your very humble servant,

April 22, 1803.

VERITAS,

P. S. I hope your love of **CANDOUR** and **TRUTH** will induce you to give a place to the above letter in your valuable Miscellany.

Having suffered *Veritas* to speak for himself, we shall now take the liberty of suggesting to him, that it is not very consistent with the character which he has assumed, to accuse a clergyman, who is the minister of **TRUTH**, of having advanced **UNTRUTHS**, without adducing a single fact in support of his assertion. Nor is it, he must allow us to observe, very decent so to attack, anonymously, a gentleman who has prefixed his name to every production

production of his pen. It is not by the simple affirmative of any individual; it is not by artful inuendoes, secret whispers, or dark insinuations; nor yet, by exerting private influence to check inquiry and to stop up the channels of public information; arts, all of which have been, again and again, employed by the advocates and abettors of Mrs. More, that the *dramatic proofs* which have been exhibited in the course of this Controversy, can be repelled or weakened. If her friends be wise, they will henceforth refrain from the use of weapons which recoil on themselves, and if the lady herself have the courage to read every thing which has been written on the subject, (most of which we have been given to understand has been withheld from her by the singular prudence of her sisters) and have still any regard left for her own reputation, she will even now, better late than never, speak for herself, and in her own name; breaking that pertinacious silence, which, whatever the flattering fools that surround her, intent only on administering food to her vanity, may say, is alike detrimental to her cause, and injurious to her character.

SECRET SOCIETIES in SWEDEN and the NORTH of GERMANY.

TO THE EDITOR.

SIR,

AFTER all the acknowledged influence of Secret Societies *abroad*, their known promotion of revolutionary measures, and though the life of the British sovereign * has been repeatedly threatened by the branches of the revolutionary *scion* in this capital; yet, probably, because several conspiracies just upon the eve of execution have been fortunately or casually discovered, the indifference of the nation at large as to the *discovery, exposure, and latent causes* of these violent eruptions, is really singular. To Barruel, though a *foreigner*, and Professor Robison, who have written on these infidel and mythical associations abroad, the public attention has been generally and particularly directed, as if the political frenzy they have treated of, had *only a local habitation*; or was a real, and rare *exotic*!

Thus the accurate knowledge of similar plants of our own growth, excepting to the readers of the Anti-Jacobin Review, and a very few publications besides, seems to have been indutritiously concealed.†

After all, perhaps, to excite sedition by any extensive intrigue or closeness of connection is not yet in the character of Englishmen.—Religion is a cement that the modern builders of philosophical or new systems have mostly rejected—Plots however against kingdoms and nations have not ceased, even with the French revolution—And, as we cannot discredit the official documents published by the Court of Stockholm, though the con-

* About the time the adherents of the late Colonel Despard were to make the attempt to assassinate his Majesty in the Park, a private society in this city debated the question—Whether the assassination of Cæsar by Brutus was a laudable act? This is an undoubted fact.

† Respecting the publication here alluded to, the *approbation* of two learned, and celebrated *bishops* have not been adequate to the *disapprobation* of an obscure *bookseller*.

tents of them may yet be new to the general reader, the particulars cannot be uninteresting to the more sage and philosophical observer, who has been in the habit of calculating upon the great power of the democratical ferment, and the amazing efficacy of that four leaven that would fain mingle with the whole mass. Sweden then, and the North of Germany, in 1808, have been the last stage of this kind of conspiracy, the Secretary of Court, Ka. l Boheman, according to various accounts from Stockholm, through his mode of living, and the reports of his adventures, is said to have excited an unfavourable opinion in the public mind—his pretended mysteries, his feigned visions and revelations, his indecorous interference in politics, and his presumptuous predictions respecting the fate of various states, excited the suspicion of government, which was increased by their consideration of the manner in which he had obtained the wealth he possessed.

After various attempts to conceal the truth, the culpability of his views has been confirmed by irrefragable proofs, and a confession that he was actuated partly by self-interest and partly by ambition, which, with the affectation and assistance of mystery, and that propensity which certain characters possess for the supernatural at the expence of common sense, were the degrees by which he promised himself to arrive at his object. These assumptions were assisted by an order of the influence of which he meant to avail himself.—His political speculations he confessed, since his late apprehension, were crude, and his predictions without foundation; but with respect to the increase of his fortune, after many absurd and contradictory statements, he not only aggravated the suspicion as to the means he had used of increasing it, but finally professed to have owed it intirely to the liberality of a person of distinction out of the country.

The papers found in Boheman's possession, were examined in his presence, and being by him acknowledged, after being marked, were severally sealed.

These papers chiefly consisted of a foreign correspondence by letters, some of them from persons abroad, strongly marked by some political decisions, calculations and proposals which probably attached to a very extensive and well connected plan, the period for a developement of which had not arrived; and though such an epoch was sufficiently evident, and must have been formidable, the enquirers did not flatter themselves that they were then in the possession of the whole clue of evidence, as to the full extent of the relations and connections of the plan in question.

Boheman's pretended revelations being supported by the boldest and most confident attempts upon persons of all ranks, are acknowledged to have had no small effect; and it is farther asserted, upon the authority of documents found in his possession, that he was a principal person among the pretended adepts who are distinguished by the name of the *Asiatic Brotherhood*.

According to subsequent enquiries, the laws and the organization of the order to which Boheman belonged, are pregnant with the abuse of the fundamentals of Christianity—what is the most worthy to be known of them, as they respect sound politics, is the government of the society by an *unknown council*, endowed with unlimited powers; and to whom obedience was secured from the brotherhood, by an oath of inviolable secrecy, never to disclose the residence of the governing assembly, nor the names of the brotherhood; and also to justify the assumption of its power over all *governments, people and nations, war and peace, life and death*; as thus much is apparent

parent, from a document found in Boheman's possession; upon these principles of an unlimited confidence, and a passive obedience to the commands of its *unknown council*, the whole system of this order is founded. The great abuses to which such associations are subject could not long escape the vigilance of the Swedish government.

This order seems to have had its origin in the south of Germany: only its too rapid spread, and a certain controversial paper, excited, according to Boheman's acknowledgment, such an alarm, that the superiors of the order, were for some time, obliged to suspend some of their meetings. Hence, with a view to elude the observation of the public, Boheman was induced to change the name of the society, and in a great measure to alter the places of meeting. This he effected by establishing a new chapter at various places in Sweden, Denmark, and the North of Germany—the latter are those lately discovered. But under other names, the association still retained the same laws and regulations; the same unlimited obedience to the *unknown council*; and the same religious ceremonies to those of the *Asiatic Brotherhood*. The only difference between them and all other associations, is the novelty, which admits of the admission of females into the society. From these premises it is inferred, that the organization and order of this society are in direct opposition to civil subordination, religion, and morality; and that Boheman, as a principal, is the more highly culpable.

Upon Boheman's plea, that though a Swede by birth, he had been a very considerable time settled in Denmark, where he is the owner of landed property, the king of Sweden recommended the measure of delivering him up to the Danish government.

In consequence of the facts abovementioned, the Lieutenant-governor of Stockholm, by virtue of a royal mandate, dated March 26, 1803, has published the following remarkable ordinance.

"Since his Majesty has been informed, that in this capital, as well as in other provinces and towns of this kingdom, various societies or orders, so called, have been formed, whose members have been initiated from one degree to another by the administration of oaths, and otherwise united by obligations of various kinds: His Majesty, not to suffer any of these obligations to prejudice morality, religion, or civil subordination, has thought proper to oblige all chiefs, or those who are at the head of such associations, under pain of cassation of the order, without delay, to inform the Lieutenant-governor of their residence, and in the provinces, the governors or principal persons, not only of the formulary of their oaths and obligations which are administered upon the reception of their members of all degrees, but also of the particulars and the principal object of the association. The documents received by the Lieutenant-governor of Stockholm, and the governors of the provinces, are to be transmitted to the King, which, when revised, are to be returned to the said chiefs, as a rule for their societies. His Majesty has likewise enjoined, that no new order shall be established in future, unless proper notice be given and the aforesaid conditions observed, under pain of a penalty of fifty rix dollars for each person so illegally admitted, and which penalty for each person enjoying any office under government, and offending against these regulations, is to be doubled. The Lieutenant-governor of Stockholm, and the governors of the provinces, shall also have free access to all the societies without being obliged to become members of the same. Whenever they may demand information of the particulars of each society, it shall not be refused, under pain of cassation
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of the order. The Lieutenant-governor of Stockholm, and the governors of the provinces, as also the officers of the police, by virtue of their office, shall likewise have free entrance into the societies, but under the obligation of keeping silence, as are also the members of these societies, in every thing not immediately relative to the institution, or that, which by virtue of their office, there is a necessity for them to express."

The Freemasons, standing under his Majesty's immediate protection, are alone excepted from this inspection, and the effects of this general order.

SOCIETY FOR THE SUPPRESSION OF VICE.

TO THE EDITOR.

SIR,

London, March 1, 1803.

I Trouble you with this, in answer to your correspondent Senex, whose letter appeared in your last number; and I do so with the more pleasure, as it gives me another opportunity of observing the attention of your very numerous readers to an institution of the greatest and most beneficial importance to the interests of this kingdom, namely, *The Society for the Suppression of Vice*.

Your correspondent Senex expresses himself desirous of knowing with what description of men the society has originated.

Be it known then, that this society owed its earliest origin to men of sound Christian faith, tried loyalty, and most firm and steady friends of that true glory of Britain, the venerable and Apostolic Church of England; and that the members thereof are confined to those of the established Church.

But for further and most satisfactory information of the origin, plan, and views of this society, I take leave to refer to the first part of their Address to the Public, lately published, price 2s. and which may be had of Messrs. Rivingtons, St. Paul's Church-yard; and of E. Spragg, No. 16, King-street, Covent-garden.

And, Mr. Editor, before I conclude, permit me to say, that all men, be their station what it may, be their abilities as extensive as possible, who really love their country, and would promote its best interests, are called upon to peruse with attention, the Address (to the Public) of the Society for the Suppression of Vice; for its pages do contain matters that most imperiously call for sincere and deep consideration. Can any reasonable man for a moment hesitate to admit, that the mere circumstance of a society, professedly instituted for the purpose of suppressing such a ruinous and miserable a thing as vice, does call for attention;—calling then for attention, every wise and considerate man will enquire into their views and inform himself of their whole plan. If men will therefore only act thus far reasonably, the Address of this Society will be generally read; and if generally read, I am convinced it cannot fail to produce the most extensive encouragement and support to the institution, and by that means be of most beneficial influence. I only wish the merits of such an institution to be fairly canvassed, that it should have an impartial hearing, and to prevent, if possible, its real merits being overlooked amidst the libellous and noisy clamour of inconsiderate men; and I would most earnestly request every well-minded man to give his reason fair play in a discussion so important;

portant ; for it is most lamentable to consider that in an age, the pretended boast of which is a free and candid exercise of the human mind, it so often happens that the sncer of the thoughtless, the opposition of the profligate, and the craftiness of the infidel, stand in the place and get the better of reason itself. I call then upon men of reason to consider this Address, and having done so, I am confident the result will be such as to give the cause of vice the severest blow—to shew it in all its horrid deformity—to prevent much of its evil, and to punish its obstinate and notorious abettors.

Having the cause of this society most earnestly at heart, I could not refrain from saying thus much, to promote an institution, which would, in his corrupt times, have met with the encouragement of that truly great statesman, Lord

CLARENDON.

P. S. To convince the public that the Society for the Suppression of Vice are really in earnest, and by numbers of annual subscribers are making rapid progress in the great work they have undertaken, their address informs the world that their numbers are already above Five Hundred and Fifty :—every week adds many new names ; and as the institution is more known, little doubt can be entertained of complete ultimate success ; for success cannot be better and more effectually ensured than by numbers—great numbers—of men steadily combining their united efforts in one common cause.

The secretary of the Society, through whose means any person may be proposed and ballotted for becoming a member, is Mr. Pitcher, Charles-street, Covent Garden

LEGAL PENALTIES ON ORDAINED SCHISMATICS.

TO THE EDITORS.

GENTLEMEN,

THE public are much indebted to you for exposing the frauds and machinations daily practised by the Methodists, and for pointing out the infamy of those false brethren who having subscribed to the Articles and Doctrines of the Church, and procured possession of benefices within her bosom, preach schism from her pulpits, and frequent conventicles founded in opposition to that Church. I beg leave, through the channel of your Review, to point out to the observation of the clergy in general, that these traitors to the Church are liable, under the 22d of Charles II. chap. 1. sect. 3, to a penalty of 20*l.* for every time they preach in a conventicle ; that is, out of the Established Church. This act being repealed by 1 W. and M. 18. commonly called the Toleration Act, in favour of *Dissenting Ministers* only.—A clergyman holding a benefice cannot so call himself.

LAICUS.

Apr. 7, 1803.

POETRY.

POETRY.

THE following Ode has been put into our hands by a friend, and, never having seen it in print, we cannot resist the temptation of laying it before our readers, who, we think, will be as much pleased with the refusal of it, as we have been ourselves. Certainly the vice which it lashes is as prevalent now as at any former period; and the satire, therefore, could never be better applied. "The little Tale of Woe" which it contains, says a fair critic, whose purity of taste can only be exceeded by the soundness of her principles, the solidity of her judgment, and the correctness of her conduct, "strikes me as being related with a singular degree of elegant and pathetic simplicity."

AN ODE TO SCANDAL. By T. TIBBNEY, Esq. M. P.

O Thou, whose all-consoling power
Can sooth our cares to rest,
Whose touch in spleen's most vap'rish hour
Can calm each female breast;
Thee I invoke! great genius hear!
Pity a lady's sighs;
Without thy kind relief be near,
Poor Coquetism dies.

Haste thee then and with thee bring
Many a little venom'd sting;
Many a tale that no one knows,
Of shall-be nameless belles and beaux,
Just imported curtain lectures,
Winks and nods and shrewd conjectures;
Half a dozen strange suspicions
Built on stranger suppositions;
Unknown marriages—some twenty,
Private child-bed linen—plenty;
And horns just fitted to some people's heads,
And certain powder'd coats—and certain tumbled beds!

Teach me, powerful genius, teach
Thine own mysterious art
Safe from retaliation's reach
To throw detraction's dart.
So shall my hand an altar raise,
Sacred to thy transcendent praise;
And daily with assiduous care
Some grateful sacrifice prepare.

The first informations
Of lost reputations
As offerings to thee I'll resign;
And the earliest news
Of surpriz'd billet-doux
Shall constant be serv'd at thy shrine.

Intrigues by the score
 Never heard of before,
 Shall the sacrifice daily augment;
 And by each Morning Post
 Some favourite toast
 A victim to thee shall be sent.

Heav'ns! methinks I see thy train
 Softly tripping o'er the plain.
 All the alphabet I view,
 Stepping forward two by two.
 Hush! for as they coupled walk,
 Sure I hear the letters talk;
 Though lowly—fearful—whisp'ring—half they smother,
 The well-concerted tales they blab of one another.

" Lord, who'd have thought our cousin D
 " Could dream of marrying Mrs. E.
 " True; I don't like such things to tell,
 " But faith I pity Mr. L;
 " And were I he, the bride to vex,
 " I wou'd intrigue with Mrs. X.
 " But they do say that Charlotte U,
 " With Fanny M, and you know who,
 " Occasion'd all—for you must know
 " They set their caps at Mr. O;
 " And as he courted Mrs. E,
 " They thought if she'd have cousin D,
 " That things might be by Colonel A
 " Just brought about in their own way."

O how the pleasing style regales my ear;
 But what *new* forms are those which now appear?
 See yonder in the thickest throng
 Designing *Every* skulks along,
 Big with malicious laughter;
 Faction and Cunning swell her train,
 While stretching far behind in vain,
 Poor Truth comes—panting after.

Now, now indeed I burn with sacred fires,
 'Tis Scandal' self that every thought inspires;
 I feel, all-potent Genius, now I feel
 Thy working magic thro' each artery steal.
 At thy command my fancy warms,
 And sweetly paints the alter'd scene;
 Thy touch now every grace deforms,
 And blackens every mien.
 Each moment to my prying eyes
 Some fresh disfigured beauties rise;
 Each minute I perceive some flaw,
 That e'en ill-nature never saw.

" Hush!" some airy whisp'rer hints,
 " In accents wisely faint,

An Ode to Scandal.

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" Divine Cleora rather squints,
 " Maria uses paint.
 " That tho' some fops of Celia prate,
 " Yet be not her's the praise;
 " For if she *shou'd* be passing straight,
 " H—m! she may thank her *stays*.
 " Each fool of Delia's figure talks,
 " And celebrates her fame,
 " But for my part whene'er she walks
 " I vow I think she's lame.
 " And see Ma'am Harriet tofs her head,
 " Lord, how the creature stares!
 " Well—I thank God it can't be said
 " I give myself those airs."

But, softly, see yon form majestic come,
 Whose awful frown strikes even Scandal dumb;
 Ah, me! the blood forsakes my trembling cheek,
 While sternly thus methinks I hear him speak.
 " Peace, snarling woman, peace;
 'Tis Candour bids thee cease;
 Candour—at whose insulted name
 Even *thy* face shou'd burn with shame.
 Too long I've silent seen
 The venom of thy spleen;
 Too long with secret pain
 Observ'd black Scandal's reign;
 But now with indignation stung,
 Justice demands my tongue,
 And bids me drag the lurking fiend to light,
 And hold the deeds of darkness up to sight.
 Look on this prospect! and if e'er thy brow
 Can feel compunction's sickening blush—blush now.

Mark yonder weeping maid,
 Sadly deserted, laid
 Beside that mournful willow;
 There every day in silent woe
 She bids her tears incessant flow,
 And every night forlornly pining,
 Mute on her lily hand reclining,
 Bedews her waking pillow.

Sweet girl, she was once most enchantingly gay,
 Each youth felt her charms and acknowledged her sway;
 No arts did she use to acquire a grace,
 'Twas good-humour alone that enliven'd her face.
 Pure nature had leave in her actions to speak;
 The wildness of youth gave the blush to her cheek;
 And her looks uninstructed her thoughts wou'd impart,
 Since her eyes only flash'd from the warmth of her heart.
 Herself undesigning, no schemes she suspected;
 Ne'er dreaming of ambush, defence she neglected.

With the youth that she loved, at the moon's silver hour,
 In confidence tender she stole to the bower;
 There he hoped to have all his desires obtain'd,
 But she spurn'd at the insult her virtue sustain'd:
 And *he*, in return for his baffled endeavour,
 Gave a hint—'twas enough;—she was ruin'd for ever.
 A thousand kind females her story augmented;
 Each day grinning Envy additions invented;
 'Till satiated Malice had gain'd all her ends,
 Had robb'd her of character—happiness—friends.

And now sad innocent, alone,
 Shunn'd as a pest, she makes her moan;
 And in unheard despair
 Yields all-resign'd to soul-consuming care.
 Yet many a time her wand'ring brain
 Turns with its feverish weight of pain,
 And then a thousand childish things
 The pretty mad one rudely sings.

Or mute on the path-way she gazes,
 And weeps as she scatters her daisies;
 And then in a strain more distractedly loud
 She chants the sad thoughts of her fancy;
 And shivers, and sings of her cold throwd,
 Alas! poor Nancy!

Nay, weep not now—'tis now too late;
 Thy friendship might have stopp'd her fate;
 Rather now hide thy head in conscious shame:
 Thy tongue too buzz'd the lie that damn'd her fame."

Such is the triumph Scandal claims!
 Triumph derived from ruin'd names!
 Such as to generous minds unknown,
 An honest soul would blush to own;
 Ner think, vain woman, while you sneer
 At others' faults that you are clear.
 No;—turn your back, you undergo
 The self-same malice you to others show;
 And soon by some malicious tale o'erthrown,
 Like Nancy fall, unpitied and unknown.

Oh then, ye blooming fair, attend;
 Oh take kind Candour for your friend;
 Nor forfeit for a poor delight
 That power o'er man that's yours by right.

To woman every charm was given,
 Design'd by all-indulgent Heaven,
 To soften every care:
 Yes, ye were form'd to bless mankind,
 To harmonize and soothe the mind,
 Indeed—indeed ye were.

But when from those sweet lips we hear
 Ill-nature's whisper—Envy's sneer,
 Your power *that* moment dies;
 Each coxcomb makes your name his sport,
 And fools when angry will retort
 What men of sense despise.

Leave then such low pursuits as these,
 And take a nobler road to please,
 Let Candour guide your way;
 So shall you daily conquests gain,
 And captives, glorying in your chain,
 Be proud to own your sway.

THE following Poem was written and sent to us some months ago, but the memorable declaration of LORD ELLENBOROUGH, (which we shall discuss more at large, at some future opportunity) that "every publication which *tends* to vilify and degrade a foreign government *in amity* with this country is a libel," deterred us from publishing it at the time. As, however, the treaty of Amiens was considered by his Lordship as sufficient proof that the government of the French Republic were in amity with us; the recent declaration of his Majesty must of course be regarded by every one as sufficient proof that such amity no longer exists. Truth, therefore, is no longer a libel. And we may now, without the dread of prosecution, publish that which has a tendency to *vilify* and *degrade* a government, which we always knew, and we have, at length, his Majesty's authority for asserting, had formed "a system for the purpose of *degrading, vilifying, and insulting* HIS MAJESTY, and his Government."

THE TYRANT.

The time—from dawn to dawn.

"I hear the fleet Eumenides retire;
 And close behind them, the far-thundering doors
 Of Erebus."

Forbear,—and follow me! Yon embers glow
 Where, gorgeous lies your boast, in mental woe.
 The glimmering tapers flash a twinkling light,
 His haggard eyes confess a restless night.
 Attend! then lay what admiration's due,
 When power exists with horrors ever new!
 Observe!—from off his couch he wildly starts;
 He speaks! Ah hear what miseries he imparts!

"Who waits? Again enchearing day is risen;
 From thorns I rise, to quit ambition's prison,
 Unfurl my standard,—raise the clang of war,—
 Oh from me drive dire midnight horrors far?"

Arise!—who waits? Ye, peaceful, slumber all;
 On me alone the cries of vengeance call.
 Let me on horse!—now tardy morn appears;
 Thou, bustling day! assuage my deathless fears!
 Arise! ye minions of my fatal power;
 Ye feel few torments in the midnight-hour.
 Let me, amid the storms of war, revive;
 Let day's proud visions with night-horrors strive,
 Ambition's mine! No social ties I feel;
 This heart approves, whate'er this head shall seal.
 Ne'er storm'd by love, ne'er mov'd by friendship's glow,
 I dauntless wade in blood and brave each foe.—
 —Oh, that yon sun would never sink in gloom!
 That sleep were needless till we fill the tomb!
 No ~~dread-unknown~~ pervades the dark profound,
 To bid, for me, the awakening trumpet sound!
 Let me but sway reluctant hosts of men,
 Till endless slumber sinks me from their ken!
 —Oh that the night were not! But 'tis decreed,
 By day alone from horrors I am free'd.
 Away!—yet hark!—what distant murmurs float!
 Has tumult rais'd, at length, her dreaded note!—
 —On me their vengeance!—hark!—again I live—
 That march is mine!—still mine what victories give!
 Enkindling strains!—now wonted ardours burn;
 Thus felt I, on *Marengo's* awful morn!"

Thus speaking, straight to martial scenes he fled;
 To shun the horrors of a tyrant's bed!
 On his approach, what rousing sounds arise!
 From rattling arms, reflected light'ning flies!
 See! basely crouch his greater slaves in power;
 See! baser, see degenerate Britons cower!
 —Ye, wealthy-vain, to Gallic regions fly,
 To catch the callous tyrant's sleepless eye;
 Be vain, ye bodings of the muse,—be vain!
 May Britons—see—return—to hate again!
 His deadly rancour at your country's weal,
 Yon impious tyrant hopes the Fates will seal:—
 Return!—go rouse your countrymen to arms,
 While, British bosoms, patriotism warms!—
 —Hear, hear! what shouts of hollow joy they raise!
 The wily tyrant dreads the impoison'd praise,
 With clouded visage wan, lo! how he smiles!
 How darkly glances on his lengthen'd files!
 But, soon shall e'er her shadowy mantle spread;
 Soon in repose, shall rest the neighing steed;
 Silence shall be, on war's parade, impos'd;
 And the day's battle be by darkness cloid:—
 Save on his guards, thick station'd round his dome,
 Where the fell tyrant, living, fills his tomb:—

Such may the dagger of the injur'd ward;
But, what from Conscience, can their patron guard?

Now warrior-slaves the supper-board surround;
In crime scarce lighter than their leader found.
Un-notic'd they, his guarded startings, mark;
While inward horrors writhe his aspect dark.

Lo! now he rises, from the feast, unfed;
To seek his safety by a change of bed!

Alas! the meed of ruthless deeds, is thine;
Ne'er be thy sceptre with its horrors mine!

Now all is hush,—bright midnight tapers burn;
He sinks on down,—by care and sorrow worn,—
But not to sleep!—for, when the centry cries
The “*all-is-well*,”—his heart within him dies:
Alarm'd, he hears the voice of safety say—
Thou, from without, hast nought to fear till day!
But, ah! within what rankling troubles live?
Dire fear,—remorse; all matchless guilt can give.
—His quivering limbs relax!—an hideous calm!
Now forms aerial mock his grasping palm:—
Seen by the Muse,—a dire assemblage stands!—
What numbers from Italia's classic lands!—
What numbers from Peruvia's mines of gold,
Whom, seiz'd in battle, the base warrior sold!—
—More dreadly mov'd!—ah! mark his straining eyes.
Turn wildly where Egyptian horrors rise!
Tremendous group! from Alexandria sped;
Enclos'd, he shakes amid the gory dead!
He said,—“*strike awe*,”—no mercy let us bear,—
Uprose the screams of vengeance and despair!
Maiden and matron; babe and feeble age
Fell undistinguish'd by his mortal rage.
Remorseless man! those deeds now wring thy soul,
As round thy couch the torturing spirits cowl!

Slow passing, see the gaunt Arabians slain
Amid their wails, where heat and silence reign.
Though plunderers bred, a greater plunderer march'd,
To spoil and murder, through their deserts parch'd:
Detaix, at the stern tyrant's bidding, mov'd;
His deeds, more hideous than Arabian, prov'd.
Now, what those horrors yield him in the grave,
His leader, living, seeks, in vain, to brave!

On Carmel's plains, by b'ny surges lav'd,
Where once the embattl'd Christians' banners wav'd;
Where erst, the mantled Seer's footsteps fell;
Where oft, were heard, prophetic numbers, swell;—
On those lov'd plains, to taste and virtue dear,
The dire invader's atheist hosts appear;

When he had Gaza pass'd, elate in blood,
 He march'd to redden Kifon's murmuring flood.
 Before him sweeping desolation hies;
 Flames flashing shoot athwart Canaan skies.
 On his approach, in thunders heard afar,
 Fam'd Joppa fell in the unequal'd war.
 Foul treachery stamp'd her crouch'd defenders' fate;
 Their ghouls vindictive round the tyrant wait;
 Each gaping wound, for lasting vengeance, calls;
 Of Moslems murder'd fast by Joppa's walls!—
 Thou, gentle Kleber; strov'st in vain to save;
 And, from thy Chief, in Egypt, gain'd it a grave!
 His treacherous eye glar'd with malignant joy,
 When Bonn's, reluctant, yielded to destroy.
 With horror pale, the shuddering troops obey'd;
 Their eyes were sightless while their thunders play'd,
 Captives on captives firew'd; unburied lay;
 The winds were tainted on their viewless way.
 Avenging rode cadaverous Pest elate;
 And smote the monster's host for Jaffa's fate!—

—We came to mark the recompense of guilt,
 Remorseless deeds, blood innocently spilt;—
 Yet, let him, in contortions writhing lie;
 From him the Muse averts her weary eye;
 Till other bands of pallid spectres rise,
 O'er whose blanch'd bones are spread *Samaria's* skies:—
 —Till they appear,—To dauntless *Acra* turn;
 How glorious,—great! th' invader's dreadful bourne!
 Where SMITH immortal propp'd old *Doezzar's* sway;
 His British hand to Moslems led the way:
 Reviv'd his country's fame on sacred ground;—
 Hear from yon heights what acclamations sound!
 In sulphurous clouds the blasting lightnings glance,
 From *Acra's* heroes and from madden'd France.
 What peals on peals! The storming columns fall;
 The dead and dying form a breathing wall;
 Inlock'd the blood-stain'd hostile banners hang;
 With rushing clash the reeking bayonets clang.
 'Mid blasts volcanic toil the weary brave;
 And, grumbling thunders creep on *Jordan's* wave;—
 Ere Kleber quits the ford, toward *Nazareth* bound,
 Mount *Tabor* shakes around the rumbling sound.
 The baffled atheist fumes, where Richard stood;
 Nor heeds the reeking pools of Gallic blood.—
 —“Rush o'er the dying,—mount, by heaps of slain,
 Once more—French grenadiers!”—He cries in vain.
 Wide yawns the deadly breach,—the stormers gaze;
 Refuse to mount and win his hollow praise.
 Great Smith! who in the guilty Temple pin'd,
 When Italy felt you scourge of human kind;

Immortal

Immortal Smith! redoubling vengeance hurl'd;
 And, drove yon tyrant back with banners fur'd;—
 —See ye yon lambent flame? Hear ye no sound?—
 —The hour is come!—now keener tortures wound!—
 —He shrouds his eyes!—the grisly bands advance,
 Who fought, who suffer'd for thy tyrant, France!
 At eve, his sick and wounded mates regal'd;
 Superior viands, grateful fumes, exhal'd;
 But, ah! conceal'd somnific opium lay!
 Each smil'd on each; and sunk from pain and day!
 Such was their mead, when he from Acra fled;
 Each, by his poison, gain'd a 'andy bed!
 —Another troop of injur'd French appears,
 They pour their cause of vengeance in his ears;
 Thy flat-roof'd piles, Rosetta! echo'd shrieks,
 When strangling tortures blacken'd sickness' cheeks!
 "Horrible deeds were done," fell scourge of man!
 Thy bow-string smil'd what the plague began!
 —Yet more his frame is cramp'd!—how dire his state!
 The lingering Furies wait the voice of Fate!
 —These shades, alternate, chaunt the lays of hell;
 Ah! dreadful! hear the infernal chorus swell!—

CHORUS.

Rack the simulating fiend;
 Him, who ne'er to pity lean'd.
 Give him his foretaste of woe;
 What the wicked feel below.
 Haunting terrors rack his mind;
 Rack the curle of human-kind!
 Rack the curle of human-kind!

High on Demons' wings upborne;
 Wrapt in gloom, he reigns forlorn.
 Stranger to each gentler throe;
 Ruthless cause of blood and woe.
 E'er till dawn, be this our lay;
 Till the avenger's dagger play.
 Till this troubler of the world;
 Down the yawning gulf be hurl'd!
 Down the yawning gulf be hurl'd!

—Now, from his couch, the chieftain starts aghast;
 Dim burn the tapers,—but, dread night is past!
 Another dawn, the tortur'd tyrant spies;
 And, from a tyrant's rest, to bustle hies!

CONCLUSION.

From dawn to eve, what crouching hosts he sways?
 From eve to dawn, what horror on him preys?
 Sullen he fears the praise of actions past;
 For deep ton'd curses load the hollow blast.

Apart from peace and virtue, what is fame?
 Woe, while alive; at death, immortal shame!
 On his dire path, red gleam the bickering flames;
 Mid smoking walls, wild shriek the injured dames.
 Helvetia's wrongs, the hoary Alps resound;
 Her torch of freedom smoulders on the ground.
 Yet Liberty shall come, in happier days;
 And blow her twinkling torch into a blaze!
 Slow-footed Retribution shall arrive;
 And, from the earth, this bane of nature drive!

Ne'er praise successful vice; praise worth and mind;
 Talents employ'd for good to human-kind.
 Prefer the peasant's hut; his tranquil sleep;
 To domes where splendours and dire horrors meet.
 Prefer the murmuring rill; the wild dove's note;
 To guarded towers, where treacherous praises float.
 Freedom to move,—to mark the wrenlings nest,—
 To see lone Robbin swell his ruddy breast,—
 To hear the zephyrs sigh,—the waving grove;—
 And fearless, lonely, through the woodlands rove:—
 And, when the die is cast,—when death is near,
 May still the *past*, the awful *present*, cheer!

SUMMARY OF POLITICS.

TWO months ago we declared our opinion upon the propriety and necessity of assuming a decisive tone, and a decisive line of conduct in our negotiation with France. "When our cabinet," we observed, "has once fixed its ultimatum, a given day should be prescribed for his (Buonaparté's) answer; and his refusal to accede to the terms, or his neglect to answer them, should be considered as a declaration of war." Such a tone, and such a line of conduct have, at length, been adopted by our ministers, and matters have been brought to that issue to which they might, with equal facility, as it appears to us, have been brought nearly two months sooner. The correspondence and communications between the two governments, which are now before the public, will, at least, prove to the readers of the *ANTI-JACOBIN REVIEW*, the justice of all our remarks, from October, 1801. to the present moment, respecting the views and designs of the Corsican Usurper, and the remonstrances of his Ambassador in this country. We first noticed the attempt to cajole our ministers into an unconstitutional effort to impose farther restrictions on the freedom of the press; we first, and alone, commented on the remonstrance of ANDROSSI respecting the publication of Sir ROBERT WILSON; and there is scarcely a sentiment which we uttered on the ambitious projects of Buonaparté, and his inveterate hatred of Great Britain; or on the ultimate object and natural result of those projects, and of that hatred, which are not fully and completely

justified by the official papers. On the answer which ought to be given to his complaints on the liberty of our press, complaints unprecedented in their nature, and unparalleled for their audacity, our ministers, it now appears, fully concurred with us in opinion. We always maintained that the British press was as free to comment on the proceedings of Buonaparté, his ministers, and government, as the French press was to comment on the conduct of the British government; that no application for prosecution or punishment should be made on either side, but that the writers of both countries should be left at liberty to contend for the justice of their positions, and the validity of their proofs, while each had the power of prohibiting the publications of the other. In this literary contest, indeed, or rather in this manly appeal to the judgment of Europe, we could not have failed to succeed, because we had, invariably, truth, justice, the strength of reasoning, and the evidence of facts, on our side. And of this the Corsican Usurper seems to have been aware, for, not content with prohibiting the importation of English productions, he insisted upon the same tyranny being established over the British press, by the fiat of the British monarch, as he has, by his own mandate, established over the press of France; and had even the impudence to assert, in the face of the world, that where such tyranny did not prevail, there could be no such thing as a *government*. Lord HAWKESBURY's answer to this singular application was perfectly congenial with the principles which we advanced on the subject at the time, and was, indeed, such as it became a British minister to make. It did honour to his understanding, and proved the accuracy of his notions on a subject of primary importance. But while we render this tribute of justice to his Lordship, we cannot but repeat our strong apprehensions that the freedom of the press has received a fatal blow from the doctrine advanced by the Chief Justice of the King's Bench upon the trial of Peltier, and, subsequently, by the same personage, in his senatorial capacity, in the House of Peers. We shall here record his Lordship's doctrine, and take another opportunity of discussing it at large, for it must be fully and deeply discussed; indeed, we incline to think, that without a *declaratory act* on the subject, after the promulgation of such doctrine by such authority, the freedom of the press will be utterly annihilated. The doctrine stated on Peltier's trial was this, that *every publication which tends to vilify and degrade a foreign government at peace with this country is a libel*. The doctrine stated by his Lordship in the debate of Monday, May 24th, was, that *any publication reflecting on a foreign government at amity with us is a libel, on the principle, that it has a tendency to promote a breach of the King's peace*. We have taken great pains to ascertain the precise words used by his Lordship on both occasions. Two friends who attended Peltier's trial agree in the accuracy of the first assertion, and respecting the last, we quote the words from memory, having heard them ourselves; we will not therefore vouch for their *literal* accuracy, but we pledge ourselves for the *substantial* correctness of the doctrine as advanced by his Lordship. Our readers will perceive that such doctrine opens a vast field for reflection and inquiry; to us, we confess, it is perfectly *novel*, and we should be infinitely obliged to any of our *legal* readers, or correspondents, to point out any statute, any precedent, or any authority of any kind, to sanction it, either wholly or partially. It is no disrespect to a very young judge, or a very young politician, not implicitly, and without examination, to receive his dicta as law, particularly when he has himself, on more occasions than one, overruled the dicta of his predecessor, who certainly

tainly had more experience, and, it is fair to presume, more knowledge, because knowledge is, in a great measure, the fruit of experience. There was a time when the bare mention of such a fact as this would have instantly provoked a discussion, that would have demonstrated either the fallacy, or the validity, of the principle advanced; and, even in this passive, torpid, temporising age, in which all the moral and patriotic feelings of our countrymen seem, unhappily, to be absorbed in selfish gratifications, one writer, at least, shall be found, to probe a question, pregnant with such serious and important consequences, to the very bottom.

We are at length at *War*. The King has exercised his lawful prerogative, and the Treaty of Amiens, that fatal stake to which the Corsican Usurper wished to tie our Ministry, while he himself roamed at large, and preyed upon the world, is, happily for this country, and happily for Europe, *no more*. When we say *happily*, let it not be falsely inferred, that we prefer war to peace, or that we do not feel as deeply, as either Mr. *Wilberforce* or Mr. *Thomson*, for the horrors, the distresses, the calamities of war. We deprecate all such inference, the falshood and injustice of which we demonstrated in our Political Summary for March; and happy were we to hear the same sentiments, both on this subject and on the nature of the war in which we are embarked, advanced, in a recent debate before alluded to, by that genuine patriot and eminent statesman, Lord *GRENVILLE*. But we rejoice at the termination of that Treaty, because we believed it to be highly injurious to the interests of our Country, and pregnant with the seeds of war, which must, ere long, have unfolded themselves, and, possibly, at a time when we should have been less prepared for the contest. We now stand upon a new ground, with the advantage of additional experience, and with the conviction of the necessity of either reducing the strength of our enemy, or of increasing our own, until that relative proportion be duly established, without which there can be neither security for us, nor independence for Europe. It is essential, however, that the object of this war should be clearly understood and correctly defined. To call it a war for Malta, is to narrow its object so as to destroy its importance. Valuable and necessary as that fortress is to defeat the views of our enemy on Egypt, which, be it remembered, was always uniformly asserted by us to be the object of his ambition, while we declared our deliberate opinion that, in war or peace, by force or intrigue, he would, sooner or later, attain it (an opinion since verified by the Consul's own declarations), the surrender of it to us, even in perpetuity, would afford us but a slender security against the gigantic power of France; and, therefore, should not induce us to disarm. The real cause of the war is the enormous aggrandizement of our natural enemy, the direction of her power, obtained by injustice and employed for oppression, to the destruction of the independence of all other States, to the subversion of the Law of Nations, and, more especially, to the long projected ruin of Great Britain, displayed in every act of her government, relative to this country. The sword, therefore, cannot, with safety, be sheathed, until we have reduced that power within some reasonable bounds, or have acquired some more solid, substantial, and effective security against its destructive effects, than any which the Treaty of Amiens supplied, or the mere surrender of Malta would afford. That the contest will be long, arduous, and burthensome, can be doubted by none, who know the nature of revolutionary resources, or the inveterate hatred of our enemy. But, unless all patriotic feeling be utterly subdued in the minds of Britons, unless they have lost all
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sense of honour, and all notions of dignity, they will cheerfully submit to the burdens which necessity imposes. Indeed, they have only a choice of evils. To make great sacrifices for the support of their country, for the support of their altars, their throne, their laws, and their liberties; or else to produce a short and precarious respite from an inveterate enemy, and so basely postpone, for a while, the hour of inevitable ruin, when the *whole* must go, whereas a *part* would now suffice to secure their safety. In short, for 'twere folly of the worst species, 'twere pusillanimity the most groveling, to conceal from ourselves the danger of our situation, we must sacrifice luxuries to ensure the continuance of comforts—we must sacrifice comforts to ensure the continuance of necessities;—we must sacrifice a part of our necessities to ensure a continuance of the rest. We must do this, and do it cheerfully too, that all our strength and resources may be immediately called into action, or else tamely bow our necks to the yoke of France, bend to her will, receive the orders of her generals and proconsuls, and submit to the fate of Holland, Switzerland, and Piedmont. It is with this conception of its object, with this conviction of its nature, that the war should be begun, continued, and ended. But let not Ministers deceive themselves with the vain expectation that sacrifices like these will be cheerfully borne, if the possession of Malta alone be the avowed object of the contest; nor, unless it be distinctly declared, that they are resolved, if possible, to resist the extension of French power, to restore the independence of the neighbouring States, and to obtain for this country, in the most comprehensive import of the terms, “Indemnity for the past, and security for the future.”

It was with sentiments of equal surprize and concern, that we heard a long and pathetic Eulogy pronounced on the notable project for retaining *Malta* for ten years, at which period another Island, in the Mediterranean, which our political geographers have recently discovered, and which certainly now figures for the first time among objects of political contention, would be fortified and prepared for the reception of our fleets and armies! In the miserable whine of the Wilberforcean School the wonderful advantages resulting to mankind from ten years of repose, (which, with an utter ignorance as it would seem of the nature of French ambition and of the extent of its views, though with an honest simplicity of soul, was, to our utter astonishment, deduced as a necessary consequence of this extraordinary arrangement,) were pressed upon the attention, with a strength of voice and a vehemence of gesture, which, in any other place, would probably have produced the desired effect. But let us seriously ask, would any Minister be bold enough to advise his Majesty to accept, as an “Indemnity for the past and a security for the future,” the temporary possession of this important fortress, this fragile assurance of a ten year's peace? We do not believe such a Minister is to be found. 'Tis the mere puling of baby politicians, not the manly voice of experienced Statesmen.

What an admirable contrast to such miserable sentiments did the manly language of our ROYAL PRINCES exhibit. Not a man who heard it, unless, indeed, he were callous to feeling, but felt his heart glow with enthusiasm, on hearing the truly British sentiments that flowed from their lips; felt it beat responsive to the noble call to rally round the throne, in defence of our rights, our liberties, and laws. We trust, too, that the energetic exhortations of LORD MOIRA, not to waste our resources in fruitless attempts to reduce the power of our enemy by colonial conquests, but
to

to strike a decisive blow in Europe, will meet with that degree of attention which its importance unquestionably deserves. The war, to be successful, must be an *offensive* war; a *defensive* system of warfare might, and would, have succeeded in 1801, if it had been adopted in lieu of the treaty of Amiens, but the change which has since taken place in the relative situation of the two countries, renders a different system necessary *now*.

On the grounds of this war, on its justice, on its necessity, we should think there could not be two opinions in the kingdom, were Mr. Fox out of it. Any one of the acts of aggression specified in the king's declaration would have been deemed, by the wisest of our statesmen of former periods, an ample ground of war. On perusing that declaration; and the documents on which it is founded, we are only astonished at the persevering patience, and systematic forbearance of his majesty's ministers—a patience and a forbearance which, we fear, have greatly lowered this country in the estimation of foreign powers, and to which may fairly be imputed much of the insolent and contemptuous conduct of the Corsican Usurper. The *experimental* politicians of the day, however, have had their wishes fully gratified by the experiment of a peace, which confirmed the regicide republic of France in the full possession of all the fruits of ten years rapine and plunder. Their experiment has woefully failed, as we confidently predicted it would, but if they have derived knowledge from experience, will candidly confess their errors, amend their ways, profit by their disappointment, and secure the nation from the irreparable mischief and the irretrievable ruin which would infallibly accrue from the conclusion of a similar peace, of a peace, we mean, founded on the same principles, and regulated by the same narrow and contracted notions, we shall have the consolation, at least, of knowing that such experience, though dearly bought, has not been useless, and that while the experiment has been pregnant with danger, it has not been wholly unproductive of profit. In respect of the sentiments of Mr. Fox, they are such as we fully expected from him. The man who could be deemed worthy the esteem of Buonaparté, the man who could publicly exult in a peace *because* it was glorious to the enemies of his country, is a man who can be swayed by any principles, who can avow any sentiments, but such as distinguish the enlightened statesman, the honest patriot, the steady friend of virtue and of truth. Such a speech as that which he is said to have delivered in the House of Commons, and which has been industriously circulated throughout England, as his, and will soon be transplanted into the papers of the Moniteur, and so circulated throughout Europe, would, at any other period, have excited an universal cry of indignation. A speech so false in principle, so fallacious in deduction, so perverse of facts, so ingeniously palliative of the most unprecedented injustice, the most abominable tyranny, the most flagrant violation of all public law, the most glaring outrage on all established usages, the most scandalous attacks on civil and political liberty, the most shameless breach of good faith, and the most wanton invasions of the rights and freedom of independent states, was never, thank Heaven! before delivered by an *Englishman*, nor indeed by any one but some hired advocate of a regicidal usurper. Sunk and wallowing in the mire of faction, lost to all sense of public honour and of national feeling, prostituting the talents which he has received from nature to the defence and support of that man and of that system, which have, for their systematic, unvaried, and *avowed* object, the destruction of his country's independence, the ruin of her commerce, the annihilation of her

her monarchy, the subjugation of her people, and the effacement of her name from the list of independent states;—so sunk and so lost, does the *Honourable* CHARLES FOX, the early-proclaimed friend of *liberty*, and erst the determined enemy of France, now exhibit himself to the eyes of his countrymen. The loathsome spectacle is as disgusting to others as it is degrading to himself.

Yet this speech, so full-fraught with mischief, is detailed at length in the public prints, while the answers to it are all most basely suppressed; and while every sentiment and every expression of one of the most eloquent, animated, and impressive harangues, ever addressed by an orator to a public assembly, in any age or country,—our readers will easily suppose we mean the speech of Mr. PITT,—is equally lost to the public. Thus the poison is gone forth without the antidote, and thus is France supplied, through the medium of the British press, with a much more able defence of her atrocious conduct, than either the art of her Consul or the ingenuity of his minister, could devise. Such is the use which the conductors of some of our journals have made of the privilege of admission into the gallery of the House of Commons, a privilege which certainly ought to have been either granted or withheld, during the *whole* of that important debate. We trust, however, that a regard for his country will induce some member who heard this admirable speech, and who retains its leading sentiments and its prominent features, still to give it to the world. On such an occasion, and for such a purpose, a single deviation from established rule would surely be justifiable.

We have read with attention the counter-declaration of the French government, given to the world by its trusty agent, Emanuel Talleyrand, whose political life will appear in the next number of our Review, forming the *second* of our Revolutionary Portraits. The text on which this apostate priest dilates with more impudence than judgment is that with which the sagacity of his master supplied him—the *Treaty of Amiens*, the *whole Treaty of Amiens*,—and *nothing but the Treaty of Amiens*, and in the curious exhibition of diplomatic reasoning which follows, he has certainly parodied, with much success, the well-known form of our oaths—the *truth, the whole truth, and nothing but the truth*;—for such a mass of falsehoods never issued from any cabinet but that of Republican France. We must not, however, deny him the meed of ingenuity, for he has certainly made the most of the advantage which our ministers so improvidently afforded him by the *Treaty of Amiens*. He tells them, and with some show of reason, that they have no right to complain of a system of usurpation which they sanctioned and confirmed by that treaty; and that it is not for them to condemn the invasion of the rights of independent powers, when they acknowledged the principle by accepting the *Spanish* settlement of *Trinidad*, and the *Dutch* island of *Ceylon*, from the hands of *France*.

Such is the substance of this paper, as far as it respects the defence of the Republican Cabinet. But in other respects, it is a master-piece of fraud, falsehood, and impudence; displaying the spirit of Mr. Fox without his caution, his boldness without his judgment. Who, for instance, but this hobbling statesman, this apostate priest, this rebel to his Sovereign and his God, could have the shameful effrontery to proclaim to insulted Europe, the *justice* and the *moderation* of a man whose whole reign has been a continued series of acts of systematic injustice, whose ambition is inordinate, and whose lust of power is insatiate; and the still more shameless audacity to declare,
that

"that nothing shall oblige the French Government to dispose of countries which do not belong to it,"—that very government which robbed the Grand Duke of Tuscany of his dominions, and gave them to a new monarch of their own creation, whose principal fortresses are, to this moment, manned by their own troops; who deposed the King of Sardinia, in breach of a solemn promise to the Russian Emperor; who have transferred the inhabitants of a whole country, like flocks of sheep, from one proprietor to another, not only without their consent, but in contradiction to their declared will; who have plundered half the Princes of Germany of their lawful possessions; and exercised, in spite of remonstrance, and in spite of every resistance short of arms, acts of sovereignty the most complete and the most oppressive over the states of Switzerland and Holland, whose freedom and independence they had publicly recognized, and solemnly guaranteed;—whose whole conduct, in short, has been in such direct opposition to this declaration, that it is scarcely conceivable that any rational being should have dared to publish it to the world. But so long have Buonaparte and his hirelings been accustomed to impose on the subjugated people of France, that they doubtless think the same impositions, however gross, however at variance with truth, and however repugnant to common sense, will pass current with the rest of Europe. On one only point has Citizen Talleyrand, incautiously, suffered the truth to escape him, in the declaration, *that France will consent to nothing that compromises its power*. It is hence perfectly evident, that all the objections of the Consul to our retention of Malta, had reference to schemes for the extension of his power with which our occupation of that fortress would interfere. It is then, on the part of France, a *war of power*; and, on our part, a war of self-preservation, rendered necessary by the increased and perpetually increasing power of France, which has an inevitable tendency, and will be invariably directed, to promote our ruin.

It would be a libel on our countrymen to suppose that, in such a contest, begun on OLD ENGLISH PRINCIPLES, and conducted, we hope, with OLD ENGLISH COURAGE; there can exist any difference of opinion, any relaxation of effort, any reluctance to submit to privations and sacrifices for its support. But, we repeat, to secure this unanimity, it will be indispensably requisite to explain the true nature and object of the war, and to look our situation fairly and fully in the face. It will be also as necessary to form an union of all the talents and knowledge of the kingdom; and, after a solemn and candid enquiry into the past conduct of his Majesty's ministers, which some eminent statesmen have promised to institute, and which the ministers themselves are willing to meet, to suspend all party differences, and to forego all party disputes, in order more effectually to promote the attainment of that object, which every loyal subject and every true Briton must have nearest to his heart.

TO CORRESPONDENTS.

Dr. HAWES's Vindication of his Church History,—the Political Life of TALLEYRAND,—and P. R.'s Conjectures on the Completion of a Prophecy, shall appear in our next number.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JUNE, 1803.

Munus et officium, nil scribens Ipse, docebo.

HOR.

ORIGINAL CRITICISM.

The History of England, from the Accession of King George the Third, to the Conclusion of Peace in the Year One Thousand Seven Hundred and Eighty-three. By John Adolphus, Esq. F. S. A. 3 vol. 8vo. 11. 11s. 6d. Cadell and Davis. 1802.

IN our review of Belsham we combated an opinion frequently advanced, that it is extremely difficult to write a history of present times: we there observed, that the greatest historians of Greece transmitted an account either of their own times entirely, as Thucydides and Xenophon; or, extending to their own, as Herodotus. Polybius also presents transactions which chiefly took place in or near his own age. In more modern times, Father Paul and Lord Clarendon, with signal success, recorded the measures and events of which they were witnesses. Any writer competent to the task of composing a history may execute such a work on a cotemporary subject. The chief difficulty that a man of genius and erudition can have to encounter, in executing a work of this kind, is the avoidance of prejudice and partiality: but surely it is no more impracticable for an historian to deliver the truth respecting even living characters, than for a witness who speaks without fear or favour, according to the best of his knowledge. It might be impossible for a warm partizan of any of the great political leaders of the present age, to render impartial justice to the objects either of his admiration or aversion; but there are, doubtless, literary men who have neither been adherents of a North; nor of a Fox; nor of a Pitt; and who have no motive to distort truth for the sake of the one or the other.

Having made this general observation on the choice of a subject we shall now proceed to its object and execution. The author's object, views, and principles we shall take from his own words in his Introduction. Having spoken of the purpose of history, with some general remarks on his own subject, he proceeds :

“ That men should be steadfastly patriotic, and, in their pursuit of the public good, always temperate, just, and self-denying, is very desirable, but the historian feels with sensible regret, the necessity of recording the aberrations of the most elevated minds; and that work must be a romance, not a history, which fails to shew that individuals, whose general views have been directed to the benefit of their country, have been, in occasional acts, rash, vain, factious, arbitrary or absurd. Such are the materials presented by the course of events, that a party writer, taking the bright or the clouded parts of characters, receiving with avidity the vehement assertions of panegyrists or detractors, and suppressing the facts or observations on the other side, may, for the moment, make almost any impression, without foregoing the appearance of candour; but truth will, in time, forcibly appeal against such misrepresentations, and the gloss of exaggerated applause, and the blots of unmerited censure being removed, her interesting features will be contemplated with a regard, heightened in consequence of the temporary concealment. It may still be doubted, whether the period is yet arrived, when the conspicuous persons of the present reign can be so impartially reviewed. The heat of party contest has rendered the public so familiar with calumnious declamation, that the historian incurs some risk in venturing to dismifs from his vocabulary certain abusive phrases, or in presuming to doubt of certain supposed political facts, so gravely advanced, and so forcibly urged, by the wise and the eloquent. He exposes himself to a still greater hazard in attempting to rescue from long accredited imputations, characters whom the enmity of faction, and the greedy credulity of the public, have consecrated to obloquy, and in venturing to shew, that in many instances unblushing calumny has been mistaken for sober truth, faction for patriotism, and selfishness for public spirit. Such has often been the nature of my task; in the execution of which, it has been my endeavour to avoid a too common error; I have not, in order to illustrate the principles and conduct of one man whom I thought injured, retaliated on his opponents. I have been slow in imputing to individuals those base designs against either liberty or government, which have been so profusely assigned to them. I have generally found in the state of party connections, and the legitimate object of honourable ambition, sufficient means of accounting for the actions of men either possessed of, or struggling for power, without feigning, as a cause of their conduct, an excess of mental depravity or political turpitude, which is characteristic neither of the nation, nor the times on which I have treated. I will not affect to conceal, that a regard for the constitution of my country, both in Church and State, ever present to my mind, has diffused itself through my work. I have treated that constitution not as a project, but as an establishment, entitled to veneration from every observer, and to support from all those whom birth or accident has made partakers of its blessings. I have, therefore, not lent my approbation to crude reforms, or to the conduct of individuals, who, for the purposes of ambition, have endeavoured to unsettle that which was fixed, and more than once succeeded in exciting the public mind to a dangerous ferment of disaffection. But in that attachment

ment for the constitution, I have not, I trust, betrayed an indecent violence against those whom I considered its assailants; I have endeavoured to assign to them and to their opponents, indeed to every man, whether exalted or obscure, illustrious from merit, or degraded by crime, his real motives, and true course of conduct."

Of his sources of information he gives the following account :

" For the general mass and outlines of events, I have explored with diligence the diurnal monthly, and annual stores of information; repositories in which, if there is much to reject and condemn, there are also copious, useful, and certain details, important records of sentiments, transactions, and publications, and an ample stock of indispensable information, though not in itself sufficient to form the materials of history. In aid of these, I have referred to an ample collection of pamphlets, narratives, historical and political tracts, which the freedom of the press has copiously afforded in gratification of the public curiosity. In narrating the progress of the American war, I have relied in a great degree on Stedman's History of that contest; but not so implicitly as to omit consulting other printed authorities, which the reader will see referred to in every chapter. But I have been enabled to obtain documents on this subject, which were never before thrown open to the historian, and private information from persons of the first talent and character, who possessed the most ample means of imparting intelligence."

On other subjects he tells us he has received valuable private information.

We shall now proceed to examine the execution, and exhibit an analysis of the production, from which the reader will be able to see its principal contents, and perceive the grounds of the judgment which we have formed.

The history opens with the accession of the king, and retrospect of his education and connections. The heir apparent had resided entirely with the princess dowager, who attended to his education with maternal solicitude. The party which, during the life of Prince Frederick, had been considered as devoted to his interest, was, since his death, entirely dissolved. The Princess herself did not encourage any opposition to government; and the individuals, whose hope or affection attached to the late Prince, had retired from the field of politics, or formed new connections. The preceptors, to whom the tuition of the Prince was entrusted, were charged with cherishing Jacobin principles, and instilling arbitrary notions into the royal pupil; but the complaint appeared to be totally unfounded. The Princess was particularly careful to educate her son in the principles and constant practice of religion; and with this view, she invited the learned and pious Dr. Stephen Hales into her family, and appointed him clerk of the closet. Her good intentions were greatly favoured by the disposition of the Prince, who was affectionate, gentle, and exempt from every appearance of vicious inclination. The dread which the Princess constantly entertained, that his morals would be contaminated by the example of the young nobility, prevented his

mixing with them in familiar intercourse, and his acquaintance was almost confined to the social circle of Leicester-house; which was select, cheerful, and unrestrained. On his accession he found an able administration, strong from the combination of parties, and popular from uninterrupted success. The author now introduces the leading characters. The Duke of Newcastle was the ostensible head of the ministry, and regarded as leader of the whigs, he retained the controul of domestic affairs, and the patronage of the Church; but the conduct of the war, and the management of the House of Commons, were committed to Mr. Pitt. On his recall to office this statesman, according to the current expression of the day, "took the Cabinet by storm." From this moment Great Britain assumed a formidable position. Mr. Pitt relinquished his opposition to continental connections: constant success attended his measures: his commanding eloquence, the wisdom of his plans, the vigour of his exertions, together with the strength of his administration, silenced parliamentary opposition; the people viewed him with an admiration bordering on idolatry; and George II. highly gratified at the prosecution of his favourite measures, and the unprecedented tranquillity of the kingdom, yielded, with implicit confidence, the reins of government to his direction. The other ministers were Lords Temple and Granville, and Messrs. Legge and Fox. High in the King's favour was Lord Bute, whom he early introduced into the Cabinet, and a new system followed his appointment. The two former kings, partly from prepossession, and partly from circumstances, were chiefly directed by a whig confederacy: the present king determined to govern independently of party connections. The plan itself was well-conceived and necessary, but the Earl of Bute, Mr. Adolphus thinks, was not a proper person to carry it into effect. He was not connected, either by blood or by familiar intercourse, with the leading families in England: he was not versed in the arts of popularity, or used to the struggles of parliamentary opposition; and his manners were cold, reserved, and unconciliating. Prejudices were easily excited against him as a native of Scotland, and he could only oppose a popular and triumphant administration, and a long established system, by such friends as hope or interest might supply, and by the personal esteem of the king, which was rendered less valuable from the odium attached to the name of favourite. Party conflicts did not immediately commence, and the first session of parliament passed in unanimity. The negotiations for the peace produced the resignation of Mr. Pitt, and that event being imputed to the influence of Lord Bute, rendered him extremely unpopular. An opposition now commenced in Parliament, and the session 1761-2, contain several very warm debates, arising from the plans that had been formed and measures pursued by Mr. Pitt. Lord Bute was the votary of confined and defensive warfare, whereas Mr. Pitt had deemed comprehensive energy necessary to success. Lord Bute was eager for peace, whereas Mr. Pitt thought that after our series of victories it would be wiser to

prosecute the war until we should so exhaust the resources, and crush the power of France, as to disable her for many years again to molest England. During the year 1762 ministers found it necessary, in a considerable degree, to follow the plan of Mr. Pitt, and by armaments which he had prepared attained signal success. Our author's narrative of military and naval transactions is sufficiently minute and copious, though not particularly luminous or impressive. The exhibition of warlike exploits is indeed a very difficult portion of the historian's task, if his object be to present in an unbroken series causes, operation, and effect; but if he merely propose to record events, the undertaking is much easier. The siege of the Havannah would have afforded to a Livy or a Robertson a splendid subject for historical painting; this exercise of talents our author has not here attempted; nevertheless, his account is at once authentic and particular, and to those who merely read for information, it may be as valuable as if it were presented with all the descriptive force which vigorous and glowing fancy can bestow. The close of 1762 brings on the peace, on which our author bestows the praise of being wise and just, "because it so clearly ascertained points in dispute, as to leave no pretence for future litigation; because it destroyed every pretence for charging the British nation with rapacity, and an overbearing spirit; and because the moderation of the terms tended to obviate every ungracious sentiment, which a successful and protracted war might have generated in the bosoms of our opponents." We cannot give our unlimited assent either to the general conclusion or to the reason on which it is founded; but without entering into detailed controversy on the subject, we shall generally observe, that we were driven to war by French ambition and encroachment, and wished not only present defence but future security. Were the terms of the peace of Fontainebleau so effectually conducive to permanent tranquillity and security, as in the relative state of the belligerent parties Britain might have commanded and enforced? Her means of such dictation were actual possession, acquired in a just and defensive war, of valuable settlements, that the enemy discomfited by sea and land could not obtain but from her grant. The discussion of the peace occupies a great portion of the parliamentary history of the session of 1763, and is followed by the cyder tax; the unpopularity and resignation of Lord Bute. The narrative of this administration is accurate and full, and though the view of it may appear to some readers somewhat deficient as a whole, yet there is such an industrious collection of materials as may enable acute and perspicacious readers to arrange them into a clear and connected series for themselves. Here indeed truth obliges us to make a remark which applies to various parts of the work, that the arrangement is far from being lucid, and from presenting the materials in the most striking light. The work really rests on intrinsic importance, with very little assistance from the decorations of rhetoric or the impression of eloquence.

Hitherto the narrative is extremely well tempered, breathes candour

and impartiality: the author views the conduct and character of Lord Bute in a more favourable light than the two historians Belsham and Macfarlane, who agree in transcribing the popular declamation of the times, as it is to be found in anti-ministerial newspapers and pamphlets; and call the said transcriptions history. Adolphus imputes considerable defects to Lord Bute, and regards his administration as, in the prevalent sentiments, an unfortunate circumstance for his country. On the apprehension of Wilkes he maintains the same dignified impartiality; and while he admits the usual account of that gentleman's conduct and character, he censures the proceedings of ministry as illegal and unwise. The narrative now arrives at a very important epoch, the scheme for taxing America, and unfolds the opinion which he has formed of the dispute between Britain and her colonies. He approves of the Grenville system of taxation, and though on the subject he states no new facts and adduces no new arguments, he gives a fair and respectable representation of those which were already known. From the stamp act he proceeds to the subsequent conduct and change of ministry, and adverts to the charge of secret influence, which he regards as a mere fable, and he is certainly very right not to admit it as an historical fact, since it was never supported by any proof. The measures of the Rockingham administration again bring the stamp act under our review, and we have the arguments on both sides very impartially stated, but without any new views of the subject. Before the Rockingham ministry is terminated our author presents an account of transactions in India from the peace to the attainment of the Dewannee, and deserves his usual praise of industrious collection; the chief facts are all faithfully detailed, with an exact reference to dates and places, so that we fully and clearly see what acquisitions have been made, and when they were made, and also the means for rendering them productive and profitable. Having brought the affairs of India to such an important period, he traces the effects of the repeal of the stamp act, of which he gives the following account.

“ The repeal of the stamp act diffused great satisfaction through all parts of America; but the rejoicings were calculated to inspire uneasiness and alarm in a prudent administration. The repeal, whether conceived on the ground of right or of expediency, was a triumph to the party in opposition to the British government, and, during the demonstrations of joy, the seeds of future resistance were carefully nourished.”

The administration of Grafton, though under the auspices of Chatham, was far from proving so efficient as had been reasonably expected; but great divisions prevailed. Declining in years and bodily infirmity that illustrious statesman was prevented from employing his former vigour in controlling party distinctions and establishing unanimity. The death of Charles Townshend farther weakened the Cabinet. East India affairs, and the *nullum tempus* bill, caused contests that increased the distraction of administration, which was become

come very weak and divided, when in 1768 the Parliament was dissolved.

Before the history proceeds to the election of the new Parliament, it takes a view of the affairs of Europe; and gives a very full and satisfactory account of the expulsion of the Jesuits from Spain. A few sentences present a striking outline of the state of France.

“ France was in a state of the greatest political and moral depravity. The king, immersed in sensual enjoyments, neglected the affairs of government; the kingdom was ruled by his mistresses and ministers. The parliaments impeded the exertions of government by cavils and contests, in which the sole aim was to acquire undue authority. The treasury was empty, although injudicious taxes oppressed the people, and famine was felt in many parts of the country. Yet France was the centre of dissipation and infidelity. Already a sect of pretended philosophers had obtained an extensive influence, who, avowing war against popery, aimed at the subversion of all religion, and the destruction of regal power.”

Returning to British affairs, our author takes a view of America, and very properly ascribes to the province of Massachusetts Bay the most unqualified and licentious opposition to government. The untameable republicans of that colony soon engaged in such a system as impelled the other colonies to join them, in open resistance to the mother country. Sir Francis Bernard, their governor, was held in great dislike for his vigorous efforts to support the orders of government; he was represented as exceeding the authorities with which he was invested, and treating the public, and the council and assembly, with insupportable haughtiness; and he irreparably offended the violent party, by refusing to confirm the election of some persons whom he deemed unfit to be members of the council. His refusal was justified by the colonial charter, but the exercise of this privilege was peculiarly offensive. To the unpopularity of their governor, and the intemperate virulence with which he was opposed, the perturbed state of the province may be in a great measure ascribed.— Having enumerated the most important measures of the Americans at this period, the narrative is carried to Irish affairs, which it brings down to the period at which English transactions are arrived, and proceeds with the internal history of Britain.

The return of Wilkes and its consequences now constitute a very important portion of the work, and here the author continues the same candid and impartial view which he had presented in the first scenes of Mr. Wilkes's exhibitions, and while he allows the justness of the censures against the character and conduct of that celebrated agitator, he affirms, and we heartily concur with him, that he never could have been alarming to a strong and well-combined ministry: that it would have been wise to let him take a seat without resistance, since, as his oratorical talents were not above mediocrity, he would soon have sunk into disregard, and his writings, ceasing to claim attention as the effusions of an injured patriot, would have been rated at

their just value, and fallen rapidly into obscurity. Adhering, perhaps, somewhat too closely to chronological order, our author breaks off from Wilkes immediately after the return of Luttrell, and takes a view of the proceedings respecting America. On the important question respecting the revival of Henry VIII. statute, he is somewhat diffuse in quotation from parliamentary debates, without impressing clearly on the reader the historical substance of either the reasoning or measure. Closely observing the order of time, our author carries us next to India, and lays before his readers the civil administration of Lord Clive, and the state in which he left the company's possessions; the subsequent management of these interests, and the war with Hyder Ally, with the effects of that war in England; after which he resumes the consideration of Wilkes, which naturally brings him to the letters of Junius, of which his account affords a fair and respectable specimen of his critical talents, and as such we shall cite it to our readers.

“ Among the most conspicuous of those whom the rage of political discussion engaged in publications, was an anonymous author, who sent his productions to a newspaper, under the signature of Junius. His essays commenced with the present year, and, with occasional interruptions, continued till the beginning of 1772. In him the ministry found a severe and formidable censor: his information was extensive and minute, and applied to many objects which were supposed to be secret. He detailed, without scruple or delicacy, all the facts in his possession, and often supplied a deficiency of information by bold conjecture or shameless fiction. His writings were distinguished by energy of thought, perspicuity of style, felicity of images, and brilliancy of wit: but his wit was scurrilous and malignant; wounding, without remorse, the honour of a gentleman, the feelings of a father, and the dignity of the sovereign. Although he made personal topics the principal vehicles of his satire, his knowledge was not confined to mere anecdote, but comprised a general acquaintance with the laws and constitution of the country, the history and usages of parliament. Junius was long the admiration of England, but perhaps his talents were too highly valued. Many political writers before him had possessed his advantages; and whatever opinion may have been studiously diffused respecting his knowledge, wit, and eloquence, in these requisites he did not excel the great party champions of the late reign, Bolingbroke, Pulteney, and Chesterfield. The secrecy in which he effectually involved his real person, was highly advantageous to him as a writer. It furnished him with the opportunity of declaring such sentiments as would have been agreeable to the public, without reference to any opinions he might previously have entertained, and enabled him to assail men in every rank and condition of life, without possibility of retaliation, or dread of inquiry. Those who answered, presented a full mark of his assaults, and their principles, manners, professions, and even their habits, were unsparingly attacked, while he remained impassive to reproach, and exempt from the necessity of defence. Perhaps, too, much of the curiosity and eagerness with which his publications were received, resulted from this circumstance. A series of satires presented for so long a period, from one pen, would have ceased to excite regard, had any circumstance respecting the author
been

been known. Those who by his conversation could have learned his sentiments, by his connections could have divined his motives, or from his pursuits have explored his means of information, would soon have become languid readers, and the sensation of indifference, spreading from several quarters, would have extended to a general disregard, perhaps to contempt. Even with all the advantages he possessed, Junius, in order to stimulate the public curiosity, was occasionally compelled to assume a tone of brutal ferocity, which reduced his compositions to a level with those of the most profligate libellers, and sanctioned the imputation of a motive for concealment, very remote from an honourable love of freedom in the declaration of his opinions."

The discontents that arose from the Middlesex election our author traces through its various discussions in parliament and the courts of justice, to the resignation of the Duke of Grafton. With proper severity he animadverts on the indecent remonstrances presented by the city. In the parliamentary part of his history we regret that our author frequently rather reports debates than historically states the rise, progress, and results of either contested questions or legislative measures. The history of every session has a beginning, a middle, and an end, if a writer can find it out, totally complete in itself, though only a part of a greater part. Internal discontents and also the disputes with America assumed different forms, and arrived at different stages in their respective years, from 1768 to 1771, and though our author faithfully details the facts, we do not think he is altogether so happy in marking the variations and progressions, and imprinting them distinctly and clearly on the mind of the reader.—March 1770 was an epoch in the progress of the American discussion; then Lord North first unfolded his system and character, by the repeal of other duties, with the exception of tea, which was a half measure little calculated on the one hand to give the Americans a strong impression of the authority of government, or on the other to satisfy them, when not complaining of the severity of the impost, but denying the right of taxation. It was a commixture of dictation and concession which could not be both right, and eventually led to the most important consequences. This measure our author appears to pass too cursorily. From 1771 to 1772 the perspicuity and impressiveness of the narrative considerably improves, and the first volume closes with an interesting account of the Queen of Denmark.

The second volume opens with the affairs of India, and the new scheme of Lord North for the administration of the British acquisitions; and the history soon reaches the tumult at Boston, and the measures which were adopted by the British legislature. On this subject we must again express our regret that he is too diffuse in detailed citation, instead of exhibiting the subject, the successive propositions, the arguments for and against, and the enactments in one connected view. Some speeches may certainly deserve copious quotation; but a reader of history expects narrative involved in reflection,

tion, because if he wishes for parliamentary speeches he can have recourse to the parliamentary debates. The measures of parliament he follows to their effects in America, and presents the transactions of such a momentous era with laudable minuteness and particularity. Returning to Britain, he introduces us to the new parliament, which met in November 1774, and exhibits views of the leading men which, like his criticism on Junius, if not very forcible or profound, are fair and candid as far as they reach, as will appear from the following account of Lord Mansfield.

“ William Earl of Mansfield, Lord Chief Justice of the King’s Bench, had long maintained an unrivalled reputation as a lawyer, and an exalted character as a statesman. He was perfectly acquainted with the history and constitution of England, versed in the practice of its laws, and enlightened by all the information necessary to form a comparison and connection between them, and the best of ancient and modern systems. He obtained a seat in the House of Commons in the year 1742, when he was in his thirty-eighth year, his faculties no less matured by experience than improved by study. He commenced his parliamentary career as a supporter of Lord Bath’s administration, which was vehemently opposed by Mr. Pitt, and his eloquence was no less celebrated in the senate than at the bar. His language was natural, yet elegant, arranged with method, and applied with the utmost ingenuity; his images were often bold, always just; his eloquence flowing, perspicuous, convincing, and impressive. He was endowed with a most retentive memory, which rendered his replies irresistible, from the facility of repelling the arguments of his adversaries, and exploring their fallacy, weakness, or absurdity. He affected no fallies of imagination or bursts of passion, but made his appeal rather to the reason than the feelings, and did not even, when attacked, condescend to personal abuse or petulant altercation. His speeches were characterized by acuteness, and recommended by clearness and candour; his reasoning introducing itself so easily into the minds of his hearers, as to convey information and conviction; occasionally forming a continual chain; and sometimes separated into regular divisions. His manner was moderate and decent, not presuming and dictatorial; but expressive of that dignity which, arising from superiority, does not produce disgust. Though of low stature, his person was remarkable for ease and grace; he possessed a piercing eye, a voice finely toned; his action was at once elegant and dignified, and his countenance replete with fire and vivacity. He supported through life the utmost consistency of political conduct, never courting popular applause, so much as the approbation of the wise and good, yet not intimidated by the appearance of danger, or the fury of party, from pursuing that conduct, or enforcing those sentiments which were dictated by his own conviction. Too mild to be the leader, too wise to be the dupe of any party, he was believed to speak his own sense of public measures; the House of Lords paid greater deference to his authority than to that of any other individual; and he was frequently consulted by the king. The perspicacious eye of envy and jealousy could not establish a fault in his political conduct, and malignity was reduced to the miserable resource of extorting from his deicent the means of indirect implication, imputing to him those attachments and principles by which his relatives were influenced;

enced; but which he had not, in his juridical or senatorial capacity, ever adopted. Lord Mansfield was a conspicuous and constant supporter of administration in the American contest: in the year 1766, he had delivered his opinions on the subject of British authority, and American resistance, in the House of Lords, and the judgment he then professed, appears always to have swayed him in every subsequent crisis."

(To be continued in our next.)

Overton's True Churchmen ascertained.

(Continued from p. 19.)

IN our last review we concluded our observations on Mr. O.'s book by stating that, in the accomplishment of man's salvation, his own exertions must carefully co-operate with the grace of God. But it must not be forgotten that our evangelical teachers are sworn enemies to human agency in every step of the progress. Mr. O. indeed, with that artful guardedness which forms so conspicuous a feature in his work, does not speak out so plainly, on this subject, as the rest of his brethren. On this and other collateral points, he seems even desirous to involve his sentiments in affected obscurity, by a studied neglect of order, method, and precision. Yet he cannot so completely disguise himself as to escape discovery. He, here and there, affords us sufficient data to conclude that he holds, in their utmost latitude, the irresistible influence of grace, and the final perseverance of the saints. These, indeed, are essential ingredients in every system of Calvinism, whether moderate and mild, or immoderate and rigid. To say the truth, Mr. O. admits (p. 94), tacitly at least, as the tenets of the church, and consequently of his party, every dogma of Calvin, except those which relate to absolute reprobation, the fore-ordaining of Adam's fall, and the fewness of those who shall be saved.

When, therefore, he tells us (p. 99), that "they who, to a certain extent, exceed the literal meaning of the articles on the side of divine agency, do not teach more than was taught by our reformers," it is impossible to misunderstand the insinuation. The continued burden of Mr. O.'s complaint is that his opponents endeavour to extenuate or evade this literal meaning; and his opponents consist, it will be recollected, of all but such as are Calvinistic methodists. But in p. 97 he brings forward, against these opponents of his, a more direct and pointed charge. Speaking of the term Calvinistic, he says, "Many sincere Christians, we believe, are prepared to join in the songs of heaven, in ascribing their whole salvation to God and the Lamb, and hold the above doctrines *essentially*, who disown the name we have affixed to them. With these persons we would by no means quarrel, for the sake of a term which we only adopt in the want of one to express our sentiments more perfectly. But, what is of more weight in the consideration, it is not either the name or the nature

nature of Calvinism, as such, to which our opponents confine their attack. It is the doctrine of *salvation by grace, through faith in the Redeemer*, under whatever form or name it is professed, to which, in reality, they at the bottom object." This heavy accusation is several times repeated. Thus, in p. 378; "These gentlemen are great enemies to the doctrine of *salvation by grace*:" and again, in p. 321, "Nor would it be difficult," says our author, "to shew that the piety of men has been cold, and their morality languid, in exact proportion to their distance from this sun of our system, SALVATION BY GRACE, THROUGH FAITH IN THE REDEEMER, and its attendant doctrines." Here our readers will be pleased to observe, that the important words *salvation by grace, &c.* are printed in capitals. This is a circumstance which, though seemingly trifling, is big with meaning. Its object is, beyond a doubt, more strongly to mark the opposition which the author is so anxious to establish between the teaching of his own party, and that of the rest of the clergy; on whom it is intended to fix an odium, and is, therefore, of the nature of an argument *ad invidiam*. But that which is much more carefully to be attended to is the nature and extent of the charge itself.

Mr. O. assures us that "it is not either the name or the nature of Calvinism, to which his opponents confine their attack." When, therefore, he affirms that "it is the doctrine of *salvation by grace, through faith in the Redeemer*, to which they object," he must evidently mean that they object to this doctrine in some sense or other which is not Calvinistic. He says, indeed, that they object to it "under whatever form or name it is professed." Now one form in which, as we have reason to believe, it has been pretty generally professed, is something like the following:

"That the whole economy of our salvation is the pure effect of the mercy and grace of God, who, when man was in a lost and desperate condition, did not, as in justice he might have done, leave him the helpless victim of perdition, but freely provided a remedy or ransom for him in the death of a Redeemer: That this Redeemer is the Lord Jesus Christ, who, in the words of the Church, 'by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for all the sins of the whole world, both original and actual:' But that, in order to our becoming actual partakers of this great salvation, thus freely and graciously purchased for us, we must, notwithstanding, fulfil, on our part, the various duties which the gospel requires of us, as the necessary and indispensable conditions on which alone our salvation can be realized: That of these conditions the first and principal is faith, which not only embraces as true the whole plan of this wonderful redemption, but embraces it as the only plan by which sinners can be reconciled to God; which, consequently, renouncing all trust and confidence in any other means, depends entirely, for eternal happiness, on the merits and satisfaction of the Redeemer, and which, being the principle of the Christian life, is fruitful in producing every good work: That in order, however, to perform the conditions of the Christian covenant the unassisted powers of human nature are not sufficient; that, therefore, the influence of

of the Holy Spirit is necessary to enable us both to will and to do of God's good pleasure: but that this necessary influence is never refused to any who heartily and earnestly apply for it; because we are assured, by our Redeemer himself, that 'if we, being evil, know how to give good gifts to our children, much more will our heavenly Father give his Holy Spirit to them that ask him.'

Now if Mr. O. meant to affirm, as indeed by his language quoted above he must have done, that the doctrine of "salvation by grace, through faith in the Redeemer," as here, however imperfectly sketched out, is objected to by his opponents, or rather, as he would slyly insinuate, by the general body of the English clergy, we maintain that, with all his pretensions to piety, he is a false accuser and notorious reviler of his brethren. Nay, although we are sorry to be under the necessity of employing words so harsh and unpalatable, we must tell him that even while his mind was forming, and his pen committing to paper, the affirmation, he must have been conscious that he was publishing a WILFUL AND DELIBERATE CALUMNY. Nobody knows better than Mr. O. that both those divines whom he attacks individually, and the divines of the Church of England in general, contend for, instead of objecting to, the doctrine of salvation by grace, through faith in the Redeemer, in the *form*, or, more properly, in the *sense* in which, as they conceive, it is taught by the Church and by Scripture: and that too, probably, with as much good faith as any among his *more righteous* fellow-labourers in the vineyard of Calvinism. But Mr. O., to do him justice, seems less solicitous for his personal character than for the success of his cause. When he hazarded this broad, unqualified assertion, he was perfectly sensible, we are fully convinced, of what he was about. He would naturally reflect that, by the godly zeal and industry of his friends, his book would be eagerly and widely disseminated, especially among the fainted converts of Calvinistic methodism. For the fuller confirmation, therefore, of their faith, (if, indeed, the faith of Calvinistic methodists admit of confirmation,) it would be necessary to load the great body of the established teachers of religion with the imputation of preaching to their people, instead of the genuine gospel of Christ, detestable doctrines and damnable heresies. The manoeuvre, we acknowledge, was ingeniously contrived; and we do not see how it can fail of its effect. It is not to be doubted that, by this single trait of Mr. O.'s pen, many a chosen vessel of Calvinistic grace will be preserved from the imminent danger of listening to such heterodox instructors. For if the sheep give credit to the warning of the shepherd, (and who will be bold enough to call in question the veracity of an evangelical minister?) they must, indeed, regard all those of the clergy who do not embrace and teach his opinions not only as hirelings, but as ravening wolves; as persons whom to follow would be inevitable destruction; not only as vile and perjured wretches, who have basely deserted the tenets of that church which they had

sworn

sworn to maintain, but as reprobate apostates from Christianity itself, who reject its fundamental and essential principles.

After such an open and barefaced attempt to brand the national clergy with infamy, by representing them under the odious character of inveterate enemies to the cross of Christ, we need not, surely, be much surprized to find them accused of inculcating a variety of unfound and pernicious doctrines. One of these doctrines is that which ascribes our justification, and acceptance with God, to our own desert. "Neither," says our author, "are these divines protestants enough wholly to exclude OUR OWN MERITS in this matter of our justification before God." (P. 210.) And for proof of this he alleges their making use of such expressions as "endeavouring to *deserve* God's favour and protection; recommending ourselves to the favour of God, and rendering ourselves worthy of the mediation of Jesus Christ; that repentance always *avails something* in the sight of God; that as grace is not given when not wanted, so it is vouchsafed to those only who *deserve* it; and that when, by their vicious conduct, men render themselves *unworthy** of the favour, it is then withdrawn and withheld from them." (See pp. 210, 211, 212, and also p. 140.) He then proceeds, in his usual stile of triumph, to ask, "And now, how can any persons, endowed with ordinary integrity and discernment, who use this language, pretend to agree with the standard writings of our Church?" (P. 212.)

The reader of Mr. O.'s book may be perfectly certain that, whenever he meets, in that production, with a laboured panegyric on our early reformers, the author's intention is, by means of contrast, to cover with reproach their present successors, as having totally abjured the evangelical principles of those eminent men. With this view the following observations are made.

"They were unanimous in excluding all merit from themselves, and in building all their hopes of salvation upon the mercy of God in Christ Jesus. The sum of their doctrine is to set forth Christ crucified to be the only Lord and Redeemer; giving all glory unto God, the only worker of our salvation, and removing all merit from man; and commending and teaching such good works of all men diligently to be done, as God in his word has prescribed. Accordingly, every view of this gracious Redeemer's character is presented; every part of his astonishing work is enumerated, in our creeds;† while to his cross and sufferings there is a constant reference throughout the public service. Every rite points to him for its efficacy; every petition is presented in his name; every expectation is founded upon

* We were not a little astonished to find our author quoting *this* expression of the Rev. Mr. Nelson with marks of disapprobation. For however heterodox it may be to affirm that men's *virtuous conduct* renders them *worthy* of grace, Mr. O. is the last man whom we should have suspected of denying that their *vicious conduct* renders them *unworthy* of it.

† Pray which of our *creeds* was the composition of the *reformers*?

his merits; every endeavour is directed to his glory; every acceptable work is ascribed to the power of his grace." (Pp. 100, 101.)

To this artful, but highly illiberal and disingenuous, mode of argument Mr. O. perpetually recurs; and the inference which he uniformly wishes to be drawn from it is, that, whatever excellencies he ascribes to the reformers, the contrary defects are to be considered as justly chargeable on his opponents. In the above quotation, it is, accordingly, insinuated that the English divines who are not of his party *strictly attribute merit* to themselves, *do not* build their hopes of salvation upon the mercy of God in Christ Jesus, &c. But the insinuation is as unfounded as it is unfriendly. Even our author himself, we are persuaded, does not seriously believe that these divines maintain the doctrine of merit, properly and philosophically speaking, or as superseding the mercy of God in Christ. Indeed, unless he considers them, not only as unsound in the faith, but also as devoid of common understanding, it is impossible that he should; for to talk, in that view, of the highest and most perfect created beings having merit or desert in the sight of God, is not more impious than it is nonsensical. But if the Almighty should graciously condescend to enter into covenant with any of his creatures, engaging to confer on them certain blessings, provided they performed certain conditions, we do not see where would be the impropriety, supposing the prescribed conditions performed, in saying that such creatures had "*endeavoured to deserve* the favour of God, and to *recommend* themselves to his protection." Now this is actually the situation in which mankind are placed by the gospel. Almighty God has been mercifully pleased, in consideration of the sacrifice of his Son, to promise eternal life and happiness to all those who believe and obey him. The *faithful and obedient* Christian, therefore, has really a *claim* to everlasting happiness, not indeed derived from the *natural and inherent deserts* of his faith and obedience, but from the *stipulated terms* of the covenant of grace, by which God has condescended to become *his debtor*. Mr. O. may pronounce this doctrine "*strange, if not utterly incomprehensible*;" (p. 211.) but *we* venture to say that it is the doctrine of scripture: nor has Mr. O. thought fit to give his own explanation of Rev. iii. 4. and xxii. 14., which Mr. Daubeny had produced in support of it. It is, indeed, *strange and incomprehensible* that writers of Mr. O.'s stamp cannot be made to see, although it is as clear as the sun at noon day, that such language does, in no respect, derogate either from the free grace of God, or from the pleasurable satisfaction of Christ, as the moving and meritorious causes of man's salvation. Our reformers, however, saw it distinctly; and the Church, in exact conformity to scripture (see Heb. xi. 26.), plainly teaches it wherever she speaks of good works, done on Christian principles, as *entitled to reward*. To substantiate this it is sufficient to refer to the Collect for the last Sunday after Trinity; "*Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they, plenteously*

plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded through Jesus Christ our Lord."

Whatever offence, then, such expressions as the foregoing may give to Mr. O., we are free to acknowledge that to us they give none. We regard them not only as perfectly harmless, but as strictly just, and incapable of misleading any but those who are determined to misunderstand them. Mr. O.'s aversion, however, to the doctrine of merit, interpreted even in the highest sense in which it has ever been asserted, appears to us altogether unaccountable. He evidently holds the celebrated dogmas of *imputed sin* and *imputed righteousness*; for he censures Mr. Polwhele's condemning the position of Dr. Hawker, "that, as the sins of his people are transferred to the person of Jesus, so his righteousness is imputed to them also; and that, in consequence of this imputation, they are considered as righteous before God." (P. 185.) Mr. Ludlam incurs, for a similar reason, the displeasure of our author. "The common explanation of the doctrine of the atonement, which supposes the sins of mankind to be transferred to Jesus, Mr. Ludlam says, is *absurd* and *unfounded*.—Were such translation *possible*, the word *character* could not possibly have any idea affixed to it, or be capable of any signification. For character *is*, and *must be*, personal; it arises, and can only arise from the conduct of the individual; and can no more be transferred or imputed to him, than the actions or consciousness of one man can be made the actions or consciousness of another man." (Pp. 262, 263.) With these excellent divines we have the honour, on this subject, entirely to agree. The notion of this supposed double transference of our sins to Christ, and of Christ's righteousness to us, we have no hesitation to call, with them, *absurd* and *dangerous*, *impious* and *blasphemous*. It is not, we hope, as Mr. O. affirms, "the common explanation of the doctrine of the atonement," because we should be sorry indeed to believe, that our religious instructors had so generally swerved from the teaching of the scriptures, of our public standards, and of common sense. We, however, well know that it is the explanation of it uniformly given by a certain class of fanatical enthusiasts who turn the language of redemption into unintelligible jargon. But at all events, we assert that Mr. O., adopting, as he does, this explanation, must likewise, of necessity, if he will not contradict himself, adopt the doctrine of merit in its utmost extent. For, in consequence of this double imputation, the sins of the elect become *personally* and *formally* the sins of Christ; whilst the righteousness of Christ becomes, on the other hand, *personally* and *formally* the righteousness of the elect. Man therefore has **PERSONAL** and **FORMAL MERIT**; unless Mr. O. will choose to deny the merits of Christ; so that Lord Bacon, as quoted with approbation by our author (p. 184), spoke with greater philosophical precision than we suspect that he himself was aware of, when he said, "there is an open passage and mutual imputation, whereby *sin and wrath* was conveyed to Christ from man; and *merit and life* is conveyed to man from Christ."

Mr.

Mr. O. having, in his two first chapters, proved, to his own satisfaction at least, and, no doubt, to that of his party likewise, that the doctrine of our public standards is Calvinistic, proceeds, in the third, to "an examination whose teaching most resembles that of our church and her reformers, in respect to the USE made of the peculiar doctrines of the gospel, and the necessity of PRACTICAL CHRISTIANITY." This chapter is one continued tissue of sophistry, which does honour even to the distinguishing talents of our polemical apologist. When we began to peruse it, we were, indeed, at a loss to conjecture what the learned author had in view. We found a great profusion of quotations from the Homilies, the Articles, the Liturgy, and the writings of the reformers, in proof of what we thought no man denied, That our Church lays much stress on a good life, and makes a marked distinction between real and nominal Christians. That "our reformers held the absolute necessity of something more than a mere form of religion;" that "in the visible Church the EVIL BE EVER MINGLED with the GOOD;" that "they that have done evil shall go into everlasting fire;" that "the initiatory rite of baptism inculcates the necessity of an inward and spiritual grace, of a death unto sin, and a new birth unto righteousness;" that "a Christian, that is, one admitted into the church by baptism, *if he answers not his profession*, but gives himself up to fleshly lusts, is, in respect of eternal life which is promised to Christians, no more a Christian than a Jew or a Turk;" that the Church "certainly considers none who have arrived at maturity, and are capable subjects, in such a sense Christians, as that they will obtain happiness and heaven, except those who are influenced by Christian principles, and exhibit a Christian conduct; who are penitents, believers, and habitual observers of God's law:" (pp. 100—107)—these are points which we certainly do not controvert. We imagined that none of Mr. O.'s opponents did; and, therefore, we considered as a work of pure supererogation his giving himself so much trouble to establish them. But we ought to have been more modest. This is not, indeed, the first time that we have found our faculties too narrow and dull to comprehend the vast extent of Mr. O.'s perspicacity: and the following quotations will convince our readers how completely, in the present instance, we were mistaken.

"And now, whatever all this accords with besides, it is notoriously the doctrine of those for whom we are apologizing. It is that which is avowed by themselves; it is that for which they are specifically condemned by their opponents. This constant, all-important, use of the Saviour;* this necessity of a personal and practical acquaintance with his doctrines in order to salvation; this consequent distinction between real and merely nominal Christians, constitutes the most striking of their peculiarities, and,

* Here our author has unguardedly adopted the true slang of the conventicle: the expression is equally indecent and undignified.

in the judgment of such divines as Dr. Paley, Dr. Croft, Mr. Daubeny, and Mr. Polwhele, the very essence of their guilt. In these particulars, even more, it is conceived, than in the theoretic articles of their respective creeds, the difference between the two parties consists. In the system of the one, the Redeemer is the sun, the grand source of light, life, motion, comfort, and every thing that is beautiful and excellent; in that of the other, he has only the place of some inferior luminary. The one makes something real and internal, a certain state of heart and character essential to real Christianity; the other treats all as real Christians who assume the Christian name, and comply with the external forms of our religion."—(P. 107.)

Again, "It must seem," says our author towards the end of the chapter, "from the whole tenor of what has now appeared, that a renewed heart and a holy life are not made a *SINE QUA NON* in the character of a true Christian; that a performance of the baptismal covenant is not so insisted upon as to exclude all hopes of Christian salvation from those who neglect it." (P. 126.)

The same accusation is a third time brought forward in p. 298.

"But what must have the worst effect of all is their not sufficiently distinguishing between real and merely nominal Christians; their not insisting upon a holy life as essential to a state of salvation; but too much treating all as entitled to the hopes of Christianity who are admitted within its external pale: whether or not, in any sober scriptural sense of the terms, they comply with their baptismal engagements."

Our readers will, we doubt not, be curious to learn on what grounds a charge of so extraordinary a nature, which, when brought against a body of Christian divines, surely carries improbability on the very face of it, is advanced. Now Mr. O.'s first proof is, that "the Anti-Jacobins" (for we too are involved in this condemnation,) "say our church supposes all who are baptized to be in a state of salvation." (P. 115.) We are abundantly sensible that, in the eyes of Mr. O., what the Anti-Jacobins say on the subject is of little consequence. But has Mr. O. the assurance to maintain that the *Church herself* does not say the same? Is not every child who repeats his catechism instructed "heartily to thank God our heavenly Father, that he hath called him to this state of salvation, through Jesus Christ our Saviour?" In the first rubrick at the end of the office for the ministration of Public Baptism, is it not declared in the strongest manner, and with the peculiar emphasis of a double affirmation, that "It is *certain* by God's word, that the children which are baptized, dying before they commit actual sin, are *undoubtedly* saved?" Or will Mr. O. choose to assert that persons are undoubtedly saved without having been in a state of salvation? In the first of the rubrics prefixed to "the order for the burial of the dead" the Church forbids that office "to be used for any that *die unbaptized*:" and for this prohibition what reason can be given but that, with regard to the salvation of such persons, she does not take upon herself positively to determine, merely because they have *not been* baptized?

Mr.

Mr. O. therefore might have spared the comment which he has been pleased to make upon our assertion, that "the Church supposes, all who are baptized to be in a state of salvation," and which comment is expressed in the following terms: "If this phrase has any meaning, as it is here used, it must mean *all*, whatever be their characters; for that baptized persons who possess a Christian character are in this state, the divines they are opposing do not deny. By 'a state of salvation' they must also be understood to mean, a state in which if men die, they will inherit the kingdom of heaven; for that all professing Christians are so far in a state of salvation, as to enjoy church privileges, and the *means* of salvation, nobody denies." (P. 115.) Now whatever absurdities Mr. O.'s quicksighted vision may perceive in the inferences here so ingeniously drawn, the Anti-Jacobins beg leave to assure him that they are very little concerned to repel them. For if, in consequence of the above-mentioned assertion, they teach the small value of practical Christianity and of a holy life, the Church of England teaches the same. They assert nothing more than what she has asserted: and are, therefore, well contented to continue under Mr. O.'s censure, till he has first demonstrated that it is not equally applicable to their venerable Mother, whose decisions, they will be bold to affirm, they respect at least as much as Mr. O. himself.

Mr. O., however, is seldom at a loss for something which has the *semblance* of an argument: In another place, speaking of this very subject,

"In a *general form*," says he, "the Church uses *general expressions*. She assumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Necessarily, therefore, not less than in the judgment of charity, on some occasions she addresses *all* as true Christians who *profess* to be such. Every child that she has baptized she speaks of as regenerate, as a partaker of the privileges of the Gospel, and as, in some sense, called to a state of salvation: she puts the language of real Christians into the mouths of all her worshippers: she expresses a favourable hope of every person whom she inters.—Are we then hence to conclude that our Church knows of no distinction, but that between *professed* Christians and *professed* heathens, Jews, &c.; and that she really considers *all* who are her nominal members, in such a sense in a state of salvation, as that they will escape future punishment and obtain everlasting happiness *whatever be their characters?*" (P. 102.)

Undoubtedly not, we reply; neither, as Mr. O. cannot but know, do the Anti-Jacobins, and those who entertain the same opinion with them of the high importance of baptism. We do not, however, well understand in what sense Mr. O. would call the rubrics referred to above by the name of *general forms*; nor what method of exculpation he will devise to exonerate the Church from the heresy of teaching that a holy life is not essential to salvation, which will not exonerate the Anti-Jacobins also.

But, in truth, the whole of this formidable attack is founded on a

vile misrepresentation of the sentiments of those whom our author has here been pleased gratuitously to constitute his antagonists. He is fighting furiously without an enemy. If when Mr. Daubeny says, and the Anti-Jacobins approve the saying, that "every Christian living in a state of communion with the Church is in the sure road to salvation," (see p. 116), Mr. O. will affirm that he understands these writers to mean "that all professed Christians shall be saved, whatever be their characters," we can only answer that we do not believe him. No, no: Mr. O. is, by no means, such a simpleton. He knows in his conscience that their writings have just the contrary tendency. He knows that the object of Mr. D.'s Guide was professedly to inculcate the great importance of being a member of the true Church of Christ; of a church rightly modelled according to the original plan of the divine founder; which plan, as Mr. D. contends, has been abandoned wherever episcopacy has been abolished. In such a Church alone Mr. D. maintains that the covenanted means of salvation are to be found. When, therefore, he says that communion with such a Church is the sure road to salvation, Mr. O. knows that he is not opposing the advantages of communion with the Church, to the necessity of a godly and Christian life, but to the danger of schism, or deserting her communion. Mr. D. and the Anti-Jacobins conceive, that those who by baptism are incorporated members of a true church, which they hold the Church of England to be, are in the *only safe* road to salvation, because Christ has expressly promised to such membership blessings and privileges which he has *not* promised to the world at large. They conceive too, (although they pretend not to limit the uncovenanted mercies of God, and, therefore, dare not take upon them to denounce damnation on any sect,) that those who capriciously and unnecessarily separate from the fold which our Saviour himself has enclosed, expose themselves to very apparent hazard. Whether their conceptions are just or not has no connection with the present question. They certainly entertain high notions of the value of regular baptism, and of church communion. But that they hold these to be alone sufficient, without practical Christianity and a holy life, or teach that men may safely neglect the performance of their baptismal engagements, is a falsehood so gross, and so easily detected, that to have advanced it is an eminent proof that Mr. O. is, by no means, destitute at least of courage. We can readily forgive the involuntary mistakes of a candid antagonist; we can even pardon the misrepresentations which will occasionally occur in treating of a dark or perplexed argument. But we can hardly find language sufficiently strong to express our reprobation of the conduct of those disputants who, in order to load their opponents with obloquy, knowingly and wilfully pervert their meaning. Of this criminal procedure we ascribe Mr. O. to be, in the present case, notoriously guilty; and, as he is fond of breaking a lance, we, in our turn, venture to throw down our gauntlet, and challenge him to produce, from the works of

of Mr. Daubeny, or from the pages of the Anti-Jacobin Review, a single passage "that in its natural tendency, and by fair construction," denies or even depreciates the necessity of practical Christianity and a holy life.

Some divines, however, teach, it seems,

"That the scripture titles of *elect, called, saints, being in Christ, &c.* were intended in a sense common to all Christian converts, and that the application of such titles to distinguish individuals amongst us, the professors of Christianity, from one another, argues the greatest ignorance and presumption. In further conformity to this doctrine, the scripture terms and phrases *conversion, regeneration, the becoming dead to sin and alive from the dead, the being made sons of God from children of wrath,* and all the other passages of God's word by which the *change* that leads to this difference, in the state and characters of men, is represented, these divines tell us now MEAN NOTHING; that is, as they explain it, nothing to us, or to any one educated in a Christian country." (Pp. 117, 118.)

This is another ground of offence, and a second foundation of the formidable charge which in this chapter Mr. O. has brought against his opponents. "Such teachers, of course," he says, "have no idea of any thing that can properly be denominated internal and experimental Christianity, or a salvation begun in this life." (P. 118.) Now here again our author evidently wishes to impose upon his readers. His reasoning, or rather his declamation, is entirely built on a miserable quibble, an assumption which he knows will not bear the light, a disingenuous substitution of one thing for another with which it has no connection either necessary or natural. His charge is that the divines whom he is censuring do not insist on *practical Christianity* and a *holy life*. But these plain phrases, which are easily understood, he tries to confound, and is anxious that his readers should confound, with the incomprehensible and mystical jargon in which methodists are used to talk of their *conversion, regeneration, &c.*, as they frequently affect to denominate it, their *experience*. Of the language employed by them on this favourite theme, the divines above-mentioned, and numberless others, are indeed no admirers; and, to own the truth, are accustomed to speak of it with very little respect. *Hinc illæ lachrymæ*: hence they must be stigmatized as subverting the obligation to Christian obedience by denying the necessity of a good life. Hence they must be represented as "so far from inculcating the *conversion and renovation of the heart* as *generally essential* in Christianity, that they more commonly treat it [them] with *ridicule and contempt*." (P. 233, and also 123.)

It is not, however, true that these doctrines are treated in this manner by the persons whom Mr. O. here assails, or by any rational and sound divines. But the enthusiastical and ludicrous terms in which the generality of these evangelical ministers delight to express themselves with regard to them, (for our author is much more prudent than most of them,) appear to us to suggest ideas, where ideas

are suggested by them at all, which are drawn from the very lowest sink of spiritual impurity, and which savour, in reality, much more of carnal than of spiritual things. It is not, in deed, very easy to determine what they mean by *regeneration*, or *the new birth*. Our Saviour has declared, and an important declaration certainly it is, that "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." These words the Church, both ancient and modern, has always understood to relate to baptism. But if we must absolutely apply them to persons already baptized; and should we, at a loss to comprehend their import, be apt to ask with Nicodemus, to whom they were originally addressed; "How can these things be?" our Lord's beloved disciple, St. John, who records them, will explain them to us in terms which cannot be mistaken. "If ye know," saith that apostle, "that he is righteous, ye know that every one that doth righteousness is born of him." *To be born again*, then, in St. John's estimation, is a figurative expression, to denote a change of life and conversation; that alteration which takes place in human conduct when men "cease to do evil, and learn to do well. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right." But our illuminated evangelical ministers appear to annex to the terms *regeneration* and *experience* some hidden or secret signification, some notion of mysterious internal operations, incapable of being expressed by words, and to be apprehended only by feeling. These are what they dignify with the appellation of *inward* and *practical Christianity*, (see p. 114); and all who have not this sort of experience they conclude to be really no Christians at all.

It is undoubtedly true, as Mr. O. observes, "that it is no sufficient argument against the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any such experience or attainments." (P. 114.) If a man shall maintain that he has the second sight, or that, in literally wrestling he has vanquished the devil, we cannot, we grant, disprove his pretensions, because we have no experience of either. But unless we have better evidence of the facts than his bare assertion, we do not see how we are bound to believe him. The following sentence, however, from the same page of our author's book, expresses our sentiments very accurately.

"As a man is equally certain of the effects of the wind blowing upon him, as he would be if he knew both whence it cometh and whither it goeth; so he who repents, believes, and obeys the gospel; he who possesses the love, joy, peace, and other graces and dispositions, which the scripture denominates the fruit of the spirit, and which, it assures us, can proceed from no other source, may as confidently ascribe such attainments to the workings of the spirit of Christ, as if he understood more of the manner of his divine operations."

This we apprehend to be sound divinity: although, if we rightly under-

understand Mr. O., it is absolutely subversive of the design of his work. The conclusion, however, which we draw from it is, that a man may have the spirit of God, and be a very good Christian, without experiencing any of those violent commotions, those excruciating convulsions and unutterable pangs of the new birth, which are looked on as the only evidences of Christianity by such as convert faith into frenzy, and religion into nonsense.

The subject of this chapter is nearly allied, at least in Mr. O.'s mode of treating it, to that of the fifth, which is entitled OF REPENTANCE. In fact, although the titles are different, the author's object in both is the same. The same phraseology is employed, the same distinctions are made, and the same declamatory sophistry is repeated.

"It is," he says, "our opinion, that in order to salvation, a change of mind, of views and dispositions, must be effected in every person, wherever born, however educated, or of whatever external conduct. (P. 160.) The distinction between a mere nominal, hereditary, external religion, and real, practical, internal Christianity; between the mere *form of godliness* and the *power* of it, we cannot relinquish. All therefore who possess only the former, have need, we apprehend, to lay *anew* the very foundation of the doctrine of Christ. Such persons we therefore exhort in the language of scripture, to repent and be converted; to make the tree good in order that the fruit may be good." (P. 161.)

"This change, we conceive," continues our author, "is fitly represented not only by the term repentance, but also by those of conversion, renovation, spiritual regeneration, circumcision of the heart, and every similar phrase and metaphor of scripture, which are used in respect to the first converts to Christianity. We are not, as some persons would insinuate, so absurd as to undertake to convert persons already called Christians to the *profession* of Christianity, as the Apostles converted the Jews and heathens. Our object is the conversion of this hereditary profession into actual practice and experience. And, in fact, the change effected in the views, dispositions, and pursuits of those, who from mere *nominal* become *real* Christians; bears so strong a resemblance to that experienced by the first Christians on their conversion, as fully to justify the description of it by the same terms. (P. 162.) In our judgment, those teachers who, by attending only to *one side* of the baptismal engagement, represent *all* the *professed* members of our Church as "true believers," "true Christians," of the "true Church of Christ," "separated from the world," "partakers of an holy life," and "in the sure road to heaven," do violence to common fact and common sense, and are "in the sure road to ruin the establishment." (P. 163.)

We cannot help thinking that Mr. O.'s allusion, on the present occasion, to the language of the Epistle to the Hebrews (v. 12, and vi. 1.) is rather unfortunate. Among the *foundations*, or *first principles of the oracles of God*, the Apostle there enumerates "the doctrine of baptisms," and "repentance from dead works." Now we do assert that Mr. O. either grossly misunderstands, or wilfully misstates, both these doctrines. On both of them he has given the lie direct to that very Church of which he and his Evangelical clients pretend to be the only true support. He tells us, indeed, that they

"neither omit, nor misrepresent, nor by any means depreciate the true doctrine of baptism." (P. 108) But the Church affirms that all who are baptized have been "called to a state of salvation;" an affirmation which Mr. Overton flatly denies: whilst he charges those who agree with the Church with denying the necessity of practical Christianity and of a holy life. The Church supposes all who are baptized to be regenerate (Office of Pub. Bap.): Mr. O. confines regeneration to those who, in his sense of the words, are *real Christians*. (P. 109.) He hopes, it is true, to conceal from his readers this glaring contradiction to the judgment of the Church, by employing such shuffling language as the following: "Every child that she has baptized, she speaks of as regenerate," as a partaker of the privileges of the gospel, and as, IN SOME SENSE, called to "a state of salvation." (P. 102.) Our Church decides favourably, as doubtless she ought, on the condition of baptized infants, who die in their infancy." (P. 181.) But it is not in this equivocal stile that the Church expresses herself when she speaks of the beneficial consequences of baptism. In her system this sacrament is "a sign of *regeneration or new birth*, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the *forgiveness of sin*, and of our *adoption to be the sons of God by the Holy Ghost*, are visibly *signed and sealed*: faith is confirmed, and grace increased by virtue of prayer unto God." (Art. xxvii.) It is not, therefore, either from necessity, or merely in the judgment of charity, as Mr. O. (p. 102.) would persuade us, that she affirms us to be "made," by baptism, "members of Christ, children of God, and inheritors of the kingdom of heaven." (Catechism.) It is clearly her opinion, as it was that of the whole primitive Church, that in the sacrament of baptism, when rightly administered, and accompanied, in adults, with the proper dispositions, is conferred the remission of all past sin. On this idea she founds, as we have before observed, a most important and weighty doctrine, "That the children which are baptized, dying before they commit actual sin, are undoubtedly saved." As these have no actual sin to be forgiven, their original sin is cancelled in baptism. "Inasmuch," says the Homily on Salvation (Part 1: p. 17), "that infants, being baptized and dying in their infancy, are by this sacrifice" of Christ "washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven." *

"Nor,"

* It may here be worth while, by the bye, to observe that this decided doctrine of the Church of England with respect to the salvation of all baptized infants, dying in infancy, is an invincible argument that she holds nothing like the unconditional predestination of the Calvinists, whether supralapsarian or sublapsarian, with which indeed it is totally irreconcilable. Can universal redemption be more explicitly, or more strongly asserted?

"Not," says the eminently learned and pious Wheatly, who probably understood the doctrines of the Church of England as thoroughly as any of Mr. O.'s TRUE CHURCHMEN, "can any thing better represent *regeneration* or *new birth*, than *washing with water*. For as that is the first office done unto us after our natural births, in order to cleanse us from the pollutions of the womb; so when we are admitted into the Church, we are first baptized, (whereby the Holy Ghost cleanses us from the pollutions of our sins, and renews us unto God,) and so become, as it were, spiritual infants, and enter into a new life and being, which before we had not. For this reason, when the Jews baptized any of their proselytes, they called it their *new birth*, *regeneration*, or *being born again*. And, therefore, when our Saviour used this phrase to Nicodemus, he wondered that he, being a *master in Israel*, should not understand him. And thus, in the Christian Church, by our Saviour's institution and appointment, those who are dead to God through sin are born again by the washing of regeneration, and renewing of the Holy Ghost." (Wheatly on Com. Pray. Pp. 304, 305.) When, therefore, Mr. O. so confidently condemns those who suppose that all who are baptized are in "a state of salvation," we take the liberty of saying to him, as he elsewhere cavalierly says to his opponents, "Study the doctrines of your Church." (P. 400.) Nay, as he has brought the passage to our recollection, we shall frankly address him and his evangelical friends, in the language of the Apostle to the Hebrews, with a trifling alteration in order to adapt it more exactly to their case: "For when for the time ye take upon you to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

Whatever our apologist may pretend, we suspect that he disbelieves altogether the doctrine of regeneration by baptism. "Whatever of *radical* and *internal change*," he says, "is allowed necessary at any time, is, we see, supposed to have been effected, as a matter of course, *once for all*, wherever the external rite of baptism has been observed in our infancy." (P. 171.) He sneeringly too pronounces Mr. Haggitt "in danger of being called to order by his brethren, for publishing two-fold doctrines of regeneration, one at the font, and another at confirmation." (Ib. note, c.) But, in truth, the whole of his discussion on this subject is a miserable mass of inextricable confusion. Nothing is clearly and distinctly seen but his fixed determination to establish and defend the methodistical principle. That no man can be a real Christian, or in a state of salvation, who has not been conscious of some extraordinary circumstances attending his being brought

ed, than in the following passage from the Homily "of the Passion?" (P. 366.) "Now he gave us not an angel, but his son. But to whom did he give him? He gave him to the whole world; that is to say, to Adam, and all that should come after him."

Our edition of the Homilies was printed at Oxford, 1802.

into that state ; who has not felt inward pangs and convulsions ; and who cannot give a detailed account of all this, which is called his *experience*. Those alone who can do this are Mr. O.'s "true believers," "true Christians," "true Church of Christ," "separated from the world," "partakers of an holy life," and "in the sure road to heaven." This, to be sure, is the true and genuine sectarian heaven ; and yet this man has the matchless effrontery to charge those who teach otherwise with being "in the sure road to ruin the establishment !"

But if Mr. O. does not admit of *baptismal* regeneration, he makes, if we may credit his own assertion, ample compensation for so trifling a peccadillo. He admits that his *real Christian* may be born again every day of his life. He employs all along, our readers will remember, the terms *repentance*, *conversion*, *regeneration*, &c. as synonymous. "Neither," he says, "let it be insinuated, that when we speak of this conversion, repentance, or whatever else it is called, we are ranting about some instantaneous operation which finishes the whole business of religion at once : we mean by it the *serious commencement* of a work which it requires the vigorous exertions of the whole life to complete." (P. 163.) Indeed ! This is surely a long and painful parturition, and during the pangs of this protracted labour, these "real Christians" are in a very singular and strange situation : they are, at the same time, regenerate and not regenerate, the children of God and the children of the devil. In another place Mr. O. says, "The affirmation however is false, which represents us to teach [as teaching] that no one knows Christ, or is a true Christian, until he can specify the precise time and hour of his conversion." (P. 110.) Out of mere regard for Mr. O.'s veracity, we would willingly interpret the word *us*, in this place, in as strict and limited a sense as possible, confining it entirely to himself, and "those for whom," in his own elegant language, he "by name undertakes." Yet even with this limitation, we are tempted, we own, to be rather sceptical with regard to the assertion ; unless, indeed, it be, as we suspect it is, designedly equivocal, and so expressed as to be literally true, though substantially false. These gentlemen may not, perhaps, deny, and we believe they do not deny, the title of a true Christian to every person who cannot give the specification which Mr. O. mentions. But our readers will readily recollect that there are *degrees* in enthusiasm ; and well do we know that, by the generality of those who assume to themselves the arrogant title of gospel-preachers, whether within or without the Church, to be able to specify the time, the place, and the occasion of his conversion is represented as the *highest proof* which a Christian can give of his being directed by the peculiar influence of the spirit of God. This is the most perfect species of experience ; and those weaker brethren who have not yet attained it are reckoned to be but babes in grace. Such we know to be their constant and favourite theme ; nay more, whatever Mr. O. and his evangelical friends may *teach*, we have the most indubitable evidence that,

that, among the followers of some of those, at least, *for whom* BY NAME *he undertakes*, this tenet is *most firmly believed*, and regarded as one of transcendent importance: in so much, that to acquire this sublime experience is the ultimate aim, the highest ambition, the ne plus ultra of every aspiring saint.

The doctrine of *repentance* we have always considered as very plain, and of easy comprehension; nor did we ever imagine that a brief description of the nature of this duty could possibly be given in more precise and appropriate language than the following: "It is to cease to do evil, and to learn to do well; it is the gradual amendment of life and conversation." This account of it, however, which is given by some of his heterodox opponents, is far from satisfying Mr. O. Such repentance is not, according to him, an *internal and radical change*: it is nothing more than *outward reformation*. (See p. 171.)

But "who is this that darkeneth counsel by words without knowledge?" What! when a man, becoming sensible of the error of his ways, employs himself seriously, and, by the assistance of divine grace, succeeds, in reforming and purifying the internal principles of action; when, by bringing his unruly affections and passions under due subjection to the laws of reason and the precepts of the gospel, he finds himself daily and gradually gaining ground on his evil propensities, acquiring a stronger aversion to vice, and a more confirmed attachment to virtue; when, by firm resolution and steady perseverance, he is enabled, at last, to lay aside every weight, and the sin which before most easily beset him; when, by consequence his conduct, from being disorderly, licentious, and profligate, becomes not only decent, but exemplary and correct: by what absurd catachrestical figure in the jargon of methodistical mummeries, shall it be said that this man has not *truly repented*, and that there has not taken place in him a *radical and internal change*? In short, what opinion must our readers form of either the head or the heart, of our polemist, when we have laid before them the following passage, in which the Church of England defines Repentance in the very sense, we may say, indeed, in the very words, which he has been pleased so roundly to condemn? "Hereby," she says, "we do learn what is the satisfaction that God doth require of us; which is, THAT WE CEASE FROM EVIL, AND DO GOOD." (Hom. of Rep. p. 462.)

But to unlock this mystery there is a secret key, which is not, however, to be rashly exposed to the grasp of the profane, and can be safely entrusted to the initiated only. This precious key Mr. O. had, undoubtedly, good reasons for endeavouring not to deliver to such perverse antagonists as he had to deal with; who, probably, to the great scandal of the godly, would make a bad use of it. But we who, by our privilege of office, are instructed in the most sacred *arcana* of every sect, and who have no such reasons for concealing this key, shall, without any ceremony, put it, at once, into the hands of our readers. It is an instrument of sovereign efficacy and power; and, unless they allow it to lie unemployed, it will, we think, enable them

them thoroughly to comprehend not only Mr. O.'s sentiments with regard to repentance, but the whole scope of his book from beginning to end.

Let it be remembered then that, in the investigation of every kind of truth, there are two principal modes of reasoning, from cause to effect, and from effect to cause. The first has been technically termed reasoning *a priori*; the second, reasoning *a posteriori*. By some eminent philosophers the latter has been thought the safer and more promising mode of the two: it has accordingly been generally adopted, by modest, or, if you will, by timid, inquirers. The former, however, has been found more congenial to the sanguine temperament of persons distinguished for enterprising courage and warm imaginations. Now the Scriptures, in teaching us to form a judgment of our scriptural state, perpetually and uniformly inculcate the use of the argument *a posteriori*. Every good disposition, every moral virtue, every Christian grace, they describe as the fruits of the spirit of God; and when, upon a strict and impartial examination, we find any of these in our own character, we are authorized to conclude that, to such an extent, we are under the guidance of his sacred influence. According, therefore, to the doctrine of Scripture, every Christian, in so far as he performs his duty, has the spirit of God. But this is not the reasoning of our modern saints, nor the doctrine of our most eminent evangelical teachers. THEY "boldly take the high priori road," and reverse the argument. They first assume that they are under the peculiar guidance of the spirit, an assumption which they ground on what they call their EXPERIENCE; and thence they fairly enough conclude that they must be possessed of whatever is requisite to constitute a good Christian. He who has once succeeded in persuading himself that his feelings are the workings of the Holy Ghost, that his heart is the favourite abode of this divine and all-powerful agent, can no longer entertain any doubts of his condition. Such an agent must bring his work to perfection, producing a total and radical, or even an instantaneous, change, analogous to creation. (See p. 139.) The man must, therefore, of course, be included among the chosen of God; must believe, be regenerate, repent, persevere, and, in short, fulfil, in an acceptable manner, every condition which the Gospel requires in order to salvation. Should such a person be conscious to himself of some apparent transgressions of the divine laws, this consciousness need not give him much disturbance; for it is a maxim of approved and established validity, of as high antiquity, we believe, as his principles, "That God sees no sin in his saints." Thus, whilst the humble, unpretending, Christian who, trying his conduct by the rule of God's commandments, perceives how oft and how grievously he offends, is encompassed with perplexing fears, and earnestly endeavours to amend his life; the favourite child of grace shall deride his modest diffidence, despise all his attempts at improvement as nothing better than
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outward reformation, and boast, in a sense, however, we suspect, very different from that of the Apostle, that "he hath the witness in himself." (See p. 118.)

Mr. O. indeed, (p. 169.) accuses his opponents of inconsistency, because they represent the doctrines of his party sometimes as gloomy and leading to despair, sometimes as flattering, fascinating and consolatory, as opening an easy road to heaven, without the labour of repentance. These opposite representations, he thinks, it is impossible to reconcile: but, in reality, nothing is more easy. The doctrines of Calvinistic Methodism will produce very different, and even opposite, effects, according to the mental complexion of those to whom they are addressed. The man whose constitutional feelings are naturally moderate, and who, therefore, is a stranger to those excessive and distracting deliriums, whether of overwhelming sorrow for sin, or of rapturous delight and extatic enjoyment, which constitute the Methodistical test of the dwelling of the spirit of God, must conclude himself, if he believe his instructors, to be in the high road to perdition. Hence the frequency, among the followers of such teachers, of that most dreadful of all diseases, religious melancholy terminating in madness. It is a lamentable, but certain, truth, of which any one may be fully convinced, by proper application to the governors and officers, that a greater number of miserable maniacs have been rendered fit inhabitants of St. Luke's and Bedlam, by the rhapsodies of Calvinistic Methodists than by all other causes put together. On the other hand, men of a lively flow of spirits will, generally speaking, find no great difficulty in working up their minds to the requisite pitch. With such the fervid fumes of enthusiasm will easily pass for the inspiration of the spirit. And is not the natural tendency of such delusion to fill them with vain confidence and pride? Nay, may it not sometimes tempt them to think that persons so highly favoured of heaven are exempted from the strict severity of those laws which must regulate the conduct of ordinary men? But it is unnecessary to form suppositions; that such is not unfrequently the case, is matter of undoubted experience and fact.

Our author would seem to hold the stoical paradox, "*Omnia peccata esse paria*;" for he hints that repentance is equally necessary to the most innocent, and to the most abandoned part of mankind. He quotes Dr. Carr's position as unsound, that, "however indulgent the Saviour of the world may be to the accidental failures of infirmities or passion;—if we have fallen into adultery, theft, murder, &c. our repentance must closely follow." (P. 171.) Is it, then, the doctrine either of Scripture, or of common sense, that he whom drowsiness, or absence of thought has surprized in his devotions, is equally guilty in the sight of God, and stands as much in need of repentance as the adulterer, the thief, and the murderer? But we are not quite sure that the extravagance of Mr. O.'s ideas on this subject is bounded even here. He appears to think that we are under an obligation to repent even of sins which we were never within the possibility of

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committing. What conclusion shall we draw from such language as this? "*Whatever may be the state of infants, this duty lies,*" the Church, "considers all who would be real Christians bound to perform when they come of age." (P. 172.) Can any thing less be inferred from it than that Mr. O. entertains some doubts, at least, whether repentance be not a duty incumbent on infants? But infants, were they capable of duty, have no actual sin to repent of; and however indispensable to happiness it may be that mankind should be delivered from the consequences of Adam's transgression, *we* should certainly consider the man as mad who exhorted us to repent of it. But we forget ourselves. The exhortation would be perfectly consistent in the mouths of those who maintain that the sin of *Adam* becomes, by imputation, the proper and personal sin of his posterity.

Of the great depravity of human nature, and of the consequent necessity of true repentance, we trust that our notions are not deficient. But we are ready to acknowledge that those of Mr. O. on these weighty points, so far outstrip our own, as to confound our judgment, and even to overwhelm our imagination. He has given us some confessions of the celebrated Bradford, a martyr in the persecuting reign of Queen Mary, which he seems to recommend as models of penitential language, and which we, therefore, shall lay before our readers. The eminently holy John Bradford, referring to his expected martyrdom, says, "I have most justly deserved not only this kind, but also all kinds of death, and that eternally, for mine *hypocrisy, vain glory, uncleanness, self love, covetousness, idleness, unthankfulness, and carnal professing of God's holy gospel.* I AM, AND ALWAYS HAVE BEEN, A VILE HYPOCRITE and grievous sinner." (P. 176.) Again, "I pray you," says Bradford to his friend, "in your communication with God, have me of all sinners, a most negligent, unthankful, and wretched, in remembrance: that, at length, I might truly convert and return. *This paper, pen and ink, ye, the marble-stone, weepeth,* to see my slothful security, and unthankful hardness, to so merciful and long-suffering a Lord. I confess it, I confess it though not *tremblingly, humbly, or penitently*; yet I confess it, Oh! HYPOCRITICALLY I confess it." (P. 176.) Mr. Bradford's confessions are certainly curious; but we are free to own that we cannot admire them, or those who affect to imitate them. Supposing him to have been eminently holy, as we doubt not he was, and that he spoke as he thought, his mind was, unquestionably, for the time, deranged. If, on the other hand, he did not speak as he thought, he was, indeed, what he here describes himself, a *vile* and most consummate *hypocrite*; and honest Bishop Ridley must have strangely mistaken his man, when he said of this Bradford, "In my conscience I judge him more worthy to be a bishop, than many of us that are bishops already, are of being parish priests."

Seriously, we are utterly incapable of discovering any beneficial effects whatever, which can result from the use of such intemperate and exaggerated language. It certainly has the unscemly appearance
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of what is denominated, in vulgar conversation, fishing for a compliment; of endeavouring to catch at the applause of others by depreciating ourselves: a conduct more nearly allied to pride than to genuine humility. If, therefore, he who lamented "because he could not do any thing with a single intention," was really, as Mr. O. affirms, (p. 166.) "an unquestionably pious man;" *we lament* that he should have left upon record a declaration which gives the world so specious a text for thinking of him otherwise. But, at all events, to torture such wild rhetorical extravagancies, as these confessions of Bradford, into proofs of the desperate depravity of mankind, displays as much ignorance of human nature as of real Christianity. Whatever might have been his feelings at the time when he wrote them, no man believes that they describe his real state and character. To build, therefore, any general conclusion on such self-debasing expressions as these, be they found where they will, were perfect lunacy. It is an important rule of interpretation, with which Mr. O. seems unacquainted, that no human words can be rightly understood without entering into the circumstances, passions, and views of the persons who employ them. But we may observe how nature and truth will sometimes triumph over the most rooted prejudices of theory and system. At the very moment that he is producing their language as evidence of the total and radical corruption of poor human nature, Mr. O. inadvertently calls Bradford "eminently holy," and his nameless friend, alluded to above, "an unquestionably pious man."

With respect to such unmeaning declamatory rant as these confessions of Bradford, which, in Mr. O.'s estimation, are proofs of singular piety, there is one remark which strikes us as important, although we do not know that it is often attended to. When acknowledgments of unworthiness and self-abasement, whether in confession or petition to God, are confined to loose and general expressions, they may be made by all Christians, even the best, without any appearance of impropriety. Thus the whole Christian world may say, "We have offended against thy holy laws," and pray in the words of the Litany, "Have mercy upon us miserable sinners." When Bishop Hooper thus addresses his maker, "Lord, I am hell, but thou art heaven; I am a sink of sin, but thou art a gracious God, and a merciful Redeemer," (p. 146.) though his language is coarse, yet it does not shock us. Bishop Latimer's assertion, that "in no condition we shall know ourselves or God, except we do utterly confess ourselves to be mere *vileness* and *corruption*," is not at all offensive. Such indefinite expressions of our sense of demerit suggest no absurdity, because we are sure that there is not upon earth a just man that doeth good and sinneth not, and that in many things we offend all. But the case becomes different when we specify particular instances of transgression. Were a man, for example, of strict honesty in his dealings to accuse himself of extortion and fraud; or a man of unblemished chastity to confess himself guilty of adultery, to pretend to repent for this crime, and to beg of God that it might be forgiven him;

him; he would have the appearance of trifling with his Maker, or rather of insulting him. We could hardly, indeed, persuade ourselves that such a man was in his right senses. Hence it is that the fore-cited confessions of Bradford, instead of inspiring serious reflection and humble sentiments, have something in them inconceivably absurd, and inexpressibly ludicrous. We were not, therefore, a little astonished when we found them gravely brought forward by our author in aid of his theory of human depravity, and of his opinions on the subject of repentance. The truth is, that they are significant of nothing but of a state of mind, in the highest degree perturbed and agitated, in him who uttered them.

(*To be continued.*)

A Summary Account of Leibnitz's Memoir, addressed to Lewis the Fourteenth, recommending to that Monarch the Conquest of Egypt, as conducive to the establishing a supreme Authority over the Governments of Europe. 8vo. Pr. 90. 2s. Hatchard. 1803.

EVERY person conversant with the history of France knew of the existence of this memoir, in the archives of the French monarchy. It had there, however, lain dormant from the moment at which it was presented to Louis the Fourteenth, with a view to facilitate the accomplishment of his memorable plan for the establishment of an universal monarchy, under the influence and controul of France, until the murder of Louis the Sixteenth, and the assumption of the supreme power by the regicides and rebels, in whose hands it still remains. These modern reformers, true, as far as the aggrandizement of their country and the gratification of ambition were concerned, to the principles of Louis the Fourteenth, ransacked the archives of the monarchy for plans and instruments to enable them to attain *their* object, the establishment of an universal republic, or rather a military despotism, under the direction and management of France. In those archives they found all the military plans which they have since, with too much success, carried into effect, and among others that for the conquest of Egypt, as exhibited in Leibnitz's memoir, which is a philosophical digest of injustice and oppression, having for its object, the subjugation of one independent country, for the purpose of destroying the independence of all others. Actuated by this unworthy desire, the philosopher spared no pains, and left no argument unemployed, to persuade the monarch to embrace the plan. Every topic and every motive which could influence the mind of that ambitious prince, are urged with great ability and force; and the advantages of the conquest are magnified, while the difficulties attending its achievement are under-rated. The memoir, however, failed of its effect, not from any reluctance on the part of the king to follow the philosopher's advice, but from the reverse of fortune which he experienced on the continent, owing to the
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steady opposition of the powers then existing, who had the sagacity to perceive the dangers resulting from the overweening ambition of France; and the spirit and resolution to avert them, by the only means, by which they ever could, or ever can, be averted.

It is a singular fact, that Leibnitz advised Louis the Fourteenth to employ the armament which he had fitted out for the purpose of attacking Holland, against Egypt; and that Buonaparté, in his late conversation with Lord Whitworth, observed, that, had he harboured any designs upon Egypt, he might have employed the armament which he had fitted out for Louisiana against that country.—This coincidence is curious, inasmuch as it exhibits the nature of French perfidy;—Leibnitz would scarcely have proposed such a plan to Louis the Fourteenth had he not known the disposition of that monarch; and Buonaparté acknowledges the policy of directing a force employed for a legal purpose to the accomplishment of an unlawful object,—viz. that of attacking a free and independent state, in time of profound peace, and declared amity. We always maintained that this Corsican Usurper would admit of no restraint from the principles of justice, the laws of nations, or the obligations of treaties; and that, consequently, the continuance of peace would form no obstacle to the execution of a plan, of which he has never, for a moment, lost sight, the recovery of Malta and of Egypt.

The editor of this tract seems to entertain a very just notion of the views and designs of Buonaparté, as our readers will perceive from the following pertinent reflections, with which he closes his "Preliminary Note."

"That the point to which the policy of France unceasingly tends, and short of which her ambition will never prescribe to itself bounds, is a positive controul over all other states (or, in other words, that *supremacy* which Leibnitz so zealously inculcates in the following tract) is demonstrated by her conduct in all wars and negotiations for peace. And it may be easy to show, that the principal cause of the hostility almost perpetually subsisting between the governments of France and of this country, consists in the essential difference of the political systems which each has sought to establish by the issue of arms or treaties; France uniformly aiming at a *preponderance* over other powers, and at that supremacy to which she has now so nearly attained; whilst England has as uniformly endeavoured to secure her own weight in an *equilibrium* of power with other states, in order to preserve that political balance, of which she has ever been a steady supporter, but which France has ever regarded with mortification and disgust.

"From the administration of Richelieu to that of Buonaparté, France, under all her changes, has steered by the same star; what the former painted in his imagination, and contemplated with desire, the latter has had the fortune to realise. The humiliation of the House of Austria and the subjugation of Spain were leading features in that picture; these, unhappily, have been effected, and the progress to *Continental Supremacy* has thereby been nearly completed. One step more remains, and only one, namely, the annihilation of the commercial and naval power of Great Britain,

tain, and then the work of *Universal Supremacy* would be accomplished. In her endeavour to attain this object, she may find herself obliged to protract the assault; but she will only the more industriously employ all her arts of subtilty to give to the period of delay and preparation a complexion of peace. We may, therefore, do well to keep in mind the words of Buonaparté to the Divan of Cairo, at the moment of his departure from Egypt, in 1799, as they manifestly comprise the sum of his politics.

“Convinced, as I have before frequently told you, that *until I shall strike a blow that shall crush all my enemies at once*, I shall not be able quietly and peaceably to enjoy the *possession of EGYPT*, that fairest portion of the globe, I have determined to place myself at the head of my squadron, and during my absence have left the command of the army to General Kleber.”

This last passage is extracted from a letter, which has appeared in a new work, entitled “*Tableau d’Egypte*,” in two octavo volumes, of which some account will be given in our next appendix. We have consulted the book, and the passage is faithfully extracted, and translated. Never surely was a greater perversion of the human mind exhibited, than in the opening of this memoir, in which Leibnitz has the assurance to call a plan, as unwarrantable as iniquitous, both in its motive and object, as any which the wicked ambition of a tyrant ever engendered, *most holy and just*. Such wretched and dishonest perversion is worthy the philosophers of the new school. In his reasoning, however, on the effects of his plan, if crowned with success, his consistency and talents are more conspicuous.

“Since there are these three methods of aggrandisement—war, elections, and successions; and since the stability of the monarchy, and the internal happiness of the people, are best consulted and promoted by cultivating the several arts and relations of peace with our neighbours in Europe, it follows, that war ought to be exclusively employed against the barbarous nations. And, among these, it is incontestible that by *one fortunate blow* (for striking which the French are most peculiarly formed by nature) whole empires may be at once both subverted and founded.—There indeed will be found the materials for supreme power, and glory incredible; by which the Most Christian King will find himself exalted to the authority of General or Chief of Christendom, and France become the Military School of Europe, the Academy for the confluence of the most distinguished talents, and the Emporium at once of the Ocean and the Mediterranean Sea. And if honour, and indisputable right to high prerogative be sought for, the titles and rights of Emperor of the East, recovered from the violation of the Turks by the exertions of the French (who, formerly, under the Baldwins, held that empire for a time at Constantinople) would be thus acquired, together with the power of Universal Arbitration: an object far more valuable in the estimation of the wise than Universal Monarchy itself.”

Here is the object of *modern French ambition* pretty accurately delineated. Buonaparté, however, has improved on the notable plan of Leibnitz, and substituted universal *subjugation* for universal *monarchy*. His arbitration is the arbitration of the *bayonet*, and he wisely

ly prefers the power and the title of Master of the East and Emperor of the Gauls, to the more circumscribed honours which the German philosopher destined for his predecessor. That the *ultimate* views of Buonaparté, in the invasion of Egypt was the destruction of our Eastern empire, was never a matter of doubt with us; and as he evidently took his plan from the memoir of Leibnitz, it can scarcely be supposed, even by the most incredulous, that he resolved to neglect the most essential part of it.

"From Egypt, the Dutch will, without difficulty, be stripped of their Indian trade, upon which all their power, at the present day, depends; and they will thus be much more immediately and certainly injured, than by the greatest success of open war.* The Christian religion will again flourish in Asia and Africa; the world will yield to laws; and all mankind, will be advanced to the happiness of mutual correspondence. So that, unless we except the imaginary stone of the philosophers, I know not whether an object can be conceived in thought of greater moment than the conquest of Egypt."

In maintaining the facility with which his plan may be executed, Leibnitz points out the island of *Malta* as a most important acquisition to France; and if any one could harbour a doubt as to the fact of Buonaparté, or the directory, whichever was the author of the scheme, having adopted it in consequence of having perused this memoir, the following passage must immediately remove that doubt from his mind.

"For many years the navigation of the Mediterranean has become familiar to the French vessels, and no danger has ever been experienced when proper attention has been paid to the season of the year. In the present advanced state of nautical knowledge we are ignorant of those wrecks of entire squadrons which were known to the ancients in this short traverse; and we approach without any risk the shores of Tripoli, Algiers, and Tunis, the former of which confine upon the territory of Egypt. The French and Venetian ships are continually passing to and from Candia; and the traverse to Egypt, which is direct from Candia, is not more difficult. The latter place is distant from France about two-thirds of the course from Marseilles to Egypt. From whence it follows, that the passage cannot present any obstacle, since no opposition is to be apprehend-

* "*Hollandi ex Aegypto commerciis Indicis nullo negotio depellentur, quibus omnis eorum potentia hodie nititur; et longe certius rectiusque affligentur quam possit maximo successu belli aperti.*" Here, *mutato nomine*, we plainly read our own destiny in the calculations of the French government. If it is necessary to adduce evidence of a fact so obvious, we can give it in the words of the proclamation of Buonaparté to his army upon the 22d of June, 1798, at the departure of the French forces for Egypt: 'Soldiers! you are going to undertake a conquest, the effects of which, upon commerce and civilization, will be incalculable. You will give the English a most sensible blow, which will be followed up with their destruction.' *Intercepted Letters*, vol. 1. p. 237."

ed, either to the navigation, or to the debarkation of the troops. And to this we are further to add, that, this Island of Malta will afford a safe station for the fleet: which island is bound to France by so many ties, the greatest part of the Knights, and the Grand Master of the Order, being French.

The influence which the preponderance of the French Knights, here pointed out by Leibnitz, was capable of giving to France in the affairs of the government of Malta, was a political evil that could not last, sooner or later, to produce consequences of the most alarming nature to other powers. We have lived to make full experiment of those consequences; and we have likewise obtained the most positive and practical evidence of the importance attached by Buonaparté to the acquisition of Malta. In his letter to the Directory, written immediately after the capture of Valletta, he thus declares himself: 'I have not neglected any thing that could insure to us this island. Nothing can equal the importance of this place. We at length possess, in the centre of the Mediterranean, the strongest post in Europe; and it will cost dear to those who shall dislodge us.' (*Pièces Officielles de l'Armée d'Egypte, or, Pièces Diverses, &c. 1re. partie, p. 10, 12.*) It is a memorable circumstance, and one intimately connected with the facts we are noticing, that the Emperor Charles the Fifth himself, previous to confirming the act by which, in the year 1530, he ceded Malta and its dependencies to the Order of St. John of Jerusalem, entertained apprehensions of France obtaining the command of that island, by means of the Order. 'He was afraid,' says Vertot, 'lest the Grand Master, who was a Frenchman, should open the ports of Malta to the fleets of his own country and of her allies.' (*Hist. de l'Ordre de Malthe, L. ix.*) In the year 1798, the Commander Boscledon Ranzijat, a Knight of one of the French tongues, and who headed the deputation that consigned Malta into the hands of Buonaparté, publicly declared, that his profession only bound him to take up arms against the Turks, and not against the French. 'A la tête de la députation étoit le Commandeur Boscledon Ranzijat, chevalier de la ci-devant Langue d'Auvergne, qui avoit déclaré, que son devoir étoit de prendre les Armes contre les Turcs, et non contre les Français.' (*Courier de l'Egypte, No. 9, p. 1.*)—These considerations are sufficient to evince, not only the prudence, but the indispensable necessity, in an arrangement that was to restore Malta to the Order of St. John, of stipulating for the security comprehended in the second paragraph of the Xth article of the Treaty of Amiens; namely, the formal abolition of the French tongues, and the exclusion of French subjects from that Order."

These considerations certainly evince something more; viz. the indispensable necessity of keeping Malta in our own hands, for ever, unless, indeed, by giving it to Russia, we could prevail upon her to form such a confederacy against France, as would confine her within her ancient limits, which is not probable. The moment we give up Malta, we must bid adieu to the Levant trade, resign Egypt to the French, and prepare for an invasion of British India, at no very distant period. The following hint from Leibnitz was, as it is well known, improved by the invaders of Egypt.

"In the castle of Cairo," says this writer, "five hundred thousand pounds of gunpowder, as I have been informed, are annually made there."

the saltpetre produced in Egypt,* the greater part of which powder is sent to Constantinople."

Leibnitz proceeds to shew that Cairo, which he seems to consider as capable of making a more formidable resistance than any other place in Egypt, will form no insurmountable obstacle to the success of the grand scheme. And, in order to stimulate the king to effect its reduction, he reminds him—"the contest will not then be for Dunkirk, or Gravelines, or Maestricht, but, *for the SOVEREIGNTY OF THE SEAS, for the EASTERN EMPIRE, for the OVERTHROW OF THE PORTS, and for UNIVERSAL ARBITRATION*; which events we have shewn to be inseparable from the occupation of Egypt."—The stimulus, it must be admitted, was well calculated to produce its desired effect on the mind of Louis the Fourteenth. The road to be pursued, after the reduction of Cairo, is next pointed out. And on that subject the English editor makes these pertinent observations.

"The real object of the invasion of Syria by Buonaparté and of the course of the French army to Acra and the coast of Palestine, is here exposed by the Memoir; which shews us, that those measures were adopted in prosecution of that part of Leibnitz's plan, which pointed out the impossibility of seizing upon the pass of Alexandretta, in order to encrease the security of the Egyptian conquest. Little did it enter into the prospects of the French general, that the port of Acra would present any material obstruction to his progress, far less that it would be rendered the tropical point of his career. Leibnitz had affirmed, that nothing could prevent the progress of the army to Alexandretta after the fall of Cairo; and, indeed, his opinion is to be justified; because the resistance made at Acra under the auspices of Sir Sydney Smith was of a nature so extraordinary as to lie out of all rules of probable calculation. We thus discover that the splendid combination of naval and military operations, conceived and executed by that distinguished officer, was crowned with the most extensive success; not only that of repulsing Buonaparté, and compelling him to retire into

* "The saltpetre in which Egypt so profusely abounds was, as might be supposed, an object of serious attention to Buonaparté. A commission, appointed to investigate the sources of this important natural production, produced some memoirs, or reports, by his Excellency General Androsy, the Ambassador from the French Republic to this Court. The closing paragraph of an extract from one of these, published in the *Memoires sur l'Egypte*, is not without interest to us. 'L'Egypte a les deux matières essentielles, le charbon et la salpêtre, tout formés; le soufre lui viendra, dans des temps opportuns, de Sicile par Mer; on augmentera les établissemens, et l'on multipliera la main d'œuvre. L'Egypte pourra fournir de la Poudre à nos Isles Françaises de la Méditerranée, aux dépôts de nos armées en Italie et d'Espagne, et même verser à Marseilles et dans les ports des ci-devant Longuedoc et Roussillon une très grande quantité de salpêtre, qui se répandra dans les départements méridionaux de la France, et restera dans l'intérieur.' *Tomp. l. p. 39.*"

Egypt, which we were already apprized of; but likewise that which we here learn, of frustrating the object of securing the command of Syria by means of a French force stationed in the pals of Cilicia.

"And it is a memorable coincidence, (and one which ought to inspire us with sentiments of the most devout gratitude), that this fortunate event took place at the moment when the exertions of our forces in India had just been distinguished by the conquest of Mysore, and the annihilation of the power on whose co-operation France had depended for our eventual expulsion from India. The sack of Seringapatam and death of Tippoo Saib took place upon the 4th day of May, 1799; and upon the 20th day of the same month of May, Buonaparté raised the siege of Acra, and fell back into Egypt."

Not only are we indebted to Sir SIDNEY SMITH (whose important services have been most inadequately rewarded) for thus preventing the projected invasion of our Indian empire, but for rescuing the Turkish empire from immediate destruction, and the whole of Europe from the dreadful effects which such a revolution must inevitably have produced!

"If Egypt were once to fall, the government of the Porte, convulsed to its foundations, would call home every means of defence for the protection of the metropolis of the empire. In that event, nothing could be more certain than the revolt of the Pachas; who would then look with confidence to an external support, would feel that they had a firm place upon which they could fix their foot, and would joyfully avail themselves of the benefit of our arms, of our councils, and of our resources. Wherefore, I boldly affirm, that, if we will Turkey may be involved in a conflagration of REBELLION—(*audaciter dico, flagrabit Turcia seditionibus si volumus.*) And if, in the moment that we should invade Egypt, the Porte were implicated in the Polish or Hungarian war, the ruin and universal palsy of the whole body of the empire, must inevitably ensue—(*jam ruina ipsa, et totius corporis paralysis universalis, indubitata est!*)"

Without either of these last auxiliary events, the overthrow of the Turkish empire was certain, if Sir SIDNEY SMITH had not repulsed the MURDERER OF JAFFA, from the walls of Acra.

The account of the Memoir is followed by a few pages of argument, intended to justify the conduct of the British government, in respect of Malta. If they had given up that fortress, they would have stood in much greater need of justification! The editor is entitled to public thanks, for his very useful and very seasonable communication of a document, at all times important, but, at this period, peculiarly so.

An Essay on Irish Bulls. By Richard Lovell Edgeworth and Maria Edgeworth. 8vo. 5s. Johnson. 1803.

AS the authors of this little volume are perpetually, in the course of it, insisting on their being English, and as the book may be fairly considered as one great bull, the converse of Sir Richard Steele's

Steele's celebrated bull may be applied to them, and as, according to his apothegm, an Englishman would blunder if he were born in Ireland, so they shew that an Irishman will retain his blundering faculty though he is born in England.

The principal tenor of the book is to shew that bulls, though supposed peculiar to Ireland, are to be found among the sayings and writings of other nations, though not distinguished by that name; a proposition as little requiring proof as that other persons are affected with swellings in the throat as well as the inhabitants of the Alps, though it is among them called by the name of goitre; neither of the circumstances are contended for as being peculiar; but it will not very easily be proved that they are not both endemial.

The instance produced of a bull by Dr. Johnson, reminds one of the observation of Sir Callagan O'Brallaghan to Sir Archy Mac Sarcasm, in *Love à la mode*, "that he has the brogue so strong himself that he does not know good English when he hears others speak it." This couplet is alluded to.

" Turn from the glittering bribe your scornful eye,
Nor sell for gold what gold can never buy."

Where it is asked triumphantly how any person could sell for gold what could never be bought for gold. Now it must be some degree of *bullism* not to know that to *buy* and to *sell* are not exactly cotrelative terms; that to *sell* means to *part with* for purchase, and to *buy* to *acquire* by purchase; and that there are certain *trifling* articles, such as *health*, *virtue*, and *reputation*, which may be sold for money, but which cannot be bought by money.

A general error seems to pervade this and other books of the same kind, viz. that the English are inclined to despise the other inhabitants of the United Kingdoms. But though we are a little too ready to laugh at the bulls of the Irish, and the confusion of *shall* and *will*, common to them and the Scots, a Scotsman or an Irishman is always drawn in the drama or the novel as a pattern of courage, benevolence, and integrity. And if the authors should chuse Sir Archy Mac Sarcasm and Sir Pertinax Mac Sycophant as exceptions, let them remember at the same time, that those characters are both drawn by an Irishman.

Animal Biography, or Anecdotes of the Lives, Manners, and Economy of the Animal Creation, arranged according to the System of Linnæus.
By the Rev. W. Bingley, A. B. Fellow of the Linnæan Society,
and late of St. Peter's College, Cambridge. 3 vol. 8vo. Pp. 1670.
R. Phillips. 11. 7s. 1803.

IN his preface Mr. Bingley modestly declares, that he lays no claim to attention, in this work, "except on the score of utility." A better claim, however, than this, most of our readers will proba-

bly conclude cannot easily be preferred; and to this claim his work is certainly entitled, as it contains, in a comparatively small compass, a compendium of natural history, prepared with taste and judgment, and arranged with regularity and perspicuity. His care and caution too, in excluding those indelicate passages, which unavoidably occur in the larger histories of this description, are highly meritorious.

"To the female reader I must remark, that every indelicate subject is scrupulously excluded. The dangerous tendency of the writings of the Comte de Buffon, and a few others, is too generally known to render any farther apology for this liberty necessary."

No apology surely can be necessary for the exclusion of passages which have a dangerous tendency. The author's remarks on the study of nature, its object and use, are highly creditable to his understanding. Modern philosophers are too apt to make their researches of all kinds the instruments for gratifying their pride and for exalting themselves in their own opinion; not so, Mr. Bingley, who justly conceives that the utmost possible stretch of human genius, and of human talents, is only sufficient to convince the rational and pious man of his own littleness; but we shall suffer our author to speak for himself on this important subject.

"It is one material use of the study of Nature, to illustrate this greatest of all truths:—That there must be a God; that he must be almighty, omniscient, and infinite in goodness; and that, although he dwells in a light, inaccessible to any mortal eye, yet our faculties see and distinguish him clearly in his works."

"In these we are compelled to observe a degree of greatness far beyond our capacities to understand:—we see an exact adaption of parts composing one stupendous whole: an uniform perfection and goodness that are not only entitled to our admiration, but that command from us the tribute of reverence, gratitude, and love, to the Parent of the Universe. Every step we tread in our observations on Nature, affords us indubitable proofs of his superintendence: from these we learn the vanity of all our boasted wisdom, and are taught that useful lesson, humility: we are compelled to acknowledge our dependance on the protecting arm of God, and that, deprived of this support, we must, that moment, dissolve into nothing.

"Every object in the Creation is stamped with the characters of the infinite perfection and overflowing benevolence of its Author. If we examine with the most accurate discrimination the construction of bodies, and remark even their most minute parts, we see clearly a necessary dependance that each has upon the other: and if we attend to the vast concurrence of causes that join in producing the several operations of Nature, we shall be induced to believe further, that the whole world is one connected train of causes and effects, in which all the parts, either nearly or remotely, have a necessary dependance on each other. We shall find nothing isolated, nothing dependant only on itself. Each part lends a certain support to the others, and takes in return its share of aid from them.

“Previously to entering farther into the subject, we will examine for a moment that part of every animal body called the Eye, which, though one of the most conspicuous, is not still the most surprising part of the body. Here we have exhibited to us nicety of formation, connections and uses, that astonish us. We see it placed in a bony orbit, lined with fat, as an easy socket in which it rests, and in which all its motions readily take place. We find it furnished, among many others, with those wonderful contrivances the Iris, pupil, and different humours; and that incomprehensible mechanism the optic nerve, which affords to the brain, in a manner greatly beyond our conceptions, the images of external objects.—How admirable is the construction of the Skeleton: every particular bone adapted peculiarly to the mode of life and habits of the animal possessing it. The muscular system is still more entitled to our wonder; and if we enter into examination of the viscera, the skin, and the other parts of the body, we can fix no bounds to our astonishment.

“But all the common operations of Nature, great as they are, become in general so familiar to us, that in a great measure they cease to attract our notice. Thus also all the usual powers of animal life, which, were they but adverted to, could not fail to affect the mind with the most awful impressions, are suffered to operate unheeded, as if unseen.—We all know, for example, that, whenever inclination prompts to it, we can, by a very slight exertion of our vital faculties, raise our hand to our head. Nothing seems more simple, or more easy than this action; yet when we attempt to form an idea of the way in which that incorporeal existence that we call *mind*, can operate upon matter, and thus put it in motion, we are perfectly lost in the incomprehensible immensity that surrounds us. When we try to investigate the properties of matter, we perceive that by patience and attention we can make a progress in attainments to which, according to our limited ideas, bounds can scarcely be assigned. The motions of the planets can be ascertained, their distances measured, and their periods assigned. The Mathematician can demonstrate with the most decisive certainty, that no Fly can alight upon this globe which we inhabit, without communicating motion to it; and he can ascertain, if he chuses to do it, with the most accurate precision, what must be the exact amount of the motion thus produced. In this train of investigation the mind of a Newton can display its superior powers, and soar to a height that exalts it far above the reach of others; and yet, in trying to explain the cause of animal motion, the meanest reptile that crawls upon the ground is, humiliating as the thought may be, on a footing of perfect equality with a Newton: they can alike exert the powers conferred on them by the Almighty Creator, without being able to form the smallest idea of the way in which they are enabled to produce these effects. Man, however, can contemplate these effects if he will; and man, perhaps alone, of all the animals that exist on this globe, is permitted, by contemplating the wonders that these unfold, to form, if he pleases, some idea of his own nothingness, with a view to moderate his pride, and thus to exalt himself above the unconscious agents that surround him.”

“This indeed is the true use of such studies, to look “through Nature up to Nature’s God,” and this it is that distinguishes the *Christian*, from the *Infidel*, philosopher.

“It does not become us to pry too boldly into the designs of God: the clay shall not impiously demand the intentions of the Potter. We, whose lives

lives are but those of a day, are unable to judge of the councils of that Providence, whose economy regards, not the objects merely of our senses, but the whole system of Nature. We cannot scrutinize the performances of God, nor can we possibly, with all our boasted wisdom and cunning, discover the grand connections between incidents that lie widely separate in time, and which are only known to power infinitely surpassing ours. The Creator did not plan the order of Nature according to our confined principles of economy. The stupendous performance of the Deity is one throughout the Universe; and if Providence does not always calculate exactly according to our mode of reckoning, it would but become our inferior stations and judgment, instead of industriously seeking out imperfections, to discover that these lie alone in our own erroneous powers of discrimination. It would be well, if, instead of looking to self-interest only, in the works of the Creation, we could, according to a late writer, consider these things in the same light as when different seamen are waiting at one port for fair winds, each to the country to which he is bound; where we plainly see it impossible that all should be satisfied.

"In Lapland, and some others of the Northern regions, Providence has kindly contrived that what would seem an evil, and is in some respects an inconvenience to the inhabitants, should become a means of their preservation. They are pestered with multitudes of Gnats which tease them so much by their stings, that to defend themselves they have recourse to smearing their faces, and keeping constantly a thick smoke in their cottages. These insects deposit their eggs in the water, and thus bring into the country immense numbers of aquatic birds, which feed on them; and which constitute the principal support of the inhabitants; and thus are these people unhappy in the very circumstance that procures them life. If it be asked why it is necessary they should be unhappy in order to live; we answer, that, having developed one step, we find ourselves involved as deeply in obscurity, as those whose short-sightedness has not penetrated thus far; but we are taught by this not to rest too securely on our own judgments (which are frequently built without a proper basis), when we are about to censure the performances of superior intelligence; and to suppose that as one step more than we suspected has been explained, so might the rest be rendered equally clear, had we but the capacity to comprehend them.

"In our own country birds are, almost invariably, considered as injurious to the industry of the farmer; they are said to devour his crops, and to destroy at least one half of the fruits of his labour. Little does the farmer suspect, that, were he deprived of these so much detested creatures, but a very small portion of the present produce of the Earth could be brought to perfection. Their manure alone is of very considerable value; but all the slender-billed birds, the Lark, Black-bird, Thrush, Red-breast, Goldfinch, Hedge-sparrow, and many others, live almost entirely on insects; and are therefore peculiarly beneficial to him. Even those that devour the grain destroy infinitely more of the noxious insects, than will compensate for any damage they commit: it has been calculated, with some accuracy, that a single pair of the common Sparrows, while their young is in the nest, destroy on an average above *three thousand* Caterpillars every week. Does the farmer consider this, and yet issue an unlimited edict for their destruction? Mankind in general want a proper degree of confidence in that Being, who cannot form any thing in vain: trusting only in their own judgment, which,
every

every moment of their lives they find in error, they impiously censure, only because they cannot understand.

"From all the preceding observations, it appears that Natural History affords us a much more extensive moral than has generally been supposed. And the blind curiosity, which formerly was the principal motive in making collections and studying the science, is now giving way to more noble and more estimable ideas; and there are yet, 'in the instructive book of Nature, many leaves, which hitherto no mortal has perused.'"

The anecdotes of the monkey are, many of them at least, particularly curious; but it is impossible to follow the author through such a work as this; and we shall, therefore, confine ourselves to one or two extracts, which will suffice to shew the nature of the style and manner in which he treats his subject. These extracts shall be taken from that part of the work which exhibits the peculiarities of an animal best known to Englishmen, and which we particularly recommend to the attention of Mr. DENT.

"To no animal," says Mr. B. most truly, "is mankind so much indebted for services and affection as to the Dog: among all the various orders of animal beings, no one has hitherto been found so entirely adapted to our use, and even to our protection, as this. His diligence, his ardour, and his obedience, have been truly observed to be inexhaustible; and his disposition is so friendly, that, unlike every other animal, he seems to remember only the benefits he receives; he soon forgets our blows, and instead of discovering resentment while we chastise him, he exposes himself to torture, and even licks the hand from whence it proceeds."

Our author then relates many extraordinary instances of sagacity displayed by the different varieties of the canine species.

"Mr. Ray, in his Synopsis of Quadrupeds, informs us of a blind beggar who was led through the streets of Rome by a middle-sized Dog. This Dog, besides leading his master in such a manner as to protect him from all danger, learned to distinguish not only the streets, but the houses where he was accustomed to receive alms twice or thrice a week. Whenever the animal came to any one of these streets, with which he was well acquainted, he would not leave it till a call had been made at every house where his master was usually successful in his petitions. When the beggar began to ask alms, the Dog lay down to rest; but the man was no sooner served or refused, than the Dog rose spontaneously, and without either order or sign, proceeded to the other houses where the beggar generally received some gratuity. 'I observed, (says he) not without pleasure and surprise, that when a halfpenny was thrown from a window, such was the sagacity and attention of this Dog, that he went about in quest of it, took it from the ground with his mouth, and put it into the blind man's hat. Even when bread was thrown down, the animal would not taste it, unless he received it from the hand of his master.'

"Without any other instruction than imitation, a Mastiff, when accidentally shut from a house which his master frequented, uniformly rang the

bell for admittance. Dogs can be taught to go to market with money; to repair to a known butcher, and to carry home the meat in safety:—

“ There is a Dog, (says Mr. Smellie), at present belonging to a grocer in Edinburgh, who has for some time amused and astonished the people in the neighbourhood. A man who goes through the streets ringing a bell and selling penny pies, happened one day to treat this Dog with a pye. The next time he heard the pyeman's bell, he ran to him with impetuosity, seized him by the coat, and would not suffer him to pass. The pyeman, who understood what the animal wanted, shewed him a penny, and pointed to his master, who stood at the street-door, and saw what was going on. The Dog immediately supplicated his master by many humble gestures and looks. The master put a penny into the Dog's mouth, which he instantly delivered to the pyeman, and received his pye. This traffic between the pyeman and the grocer's Dog has been daily practised for months past, and still continues.”

“ In the year 1760, the following incident occurred near Hammer-smith:—Whilst a man of the name of Richardson, a waterman of that place, was sleeping in his boat, the vessel broke from her moorings, and was carried by the tide, under a West-country barge. Fortunately for the man his Dog happened to be with him, and the sagacious animal awakened him by pawing his face, and pulling the collar of his coat, at the instant the boat was filling with water: he seized the opportunity, and thus saved himself from otherwise inevitable death.”†

“ Mr. C. Hughes, a son of Theopis, had a wig which generally hung on a peg in one of his rooms. He one day lent the wig to a brother player, and some time after called on him. Mr. Hughes had his Dog with him, and the man happened to have the borrowed wig on his head. Mr. Hughes stayed a little while with his friend, but, when he left him, the Dog remained behind: for some time he stood, looking full in the man's face, then making a sudden spring, leaped on his shoulders, seized the wig, and ran off with it as fast as he could; and, when he reached home, he endeavoured by jumping to hang it up in its usual place.”

“ The same Dog was one afternoon passing through a field in the skirts of Dartmouth, where a washer-woman had hung out her linen to dry: he stopped and surveyed one particular shirt with attention, then seizing it, he dragged it away through the dirt to his master, whose shirt it proved to be.”‡

“ During a severe storm, in the winter of 1789, a ship, belonging to Newcastle, was lost near Yarmouth; and a Newfoundland Dog alone escaped to shore, bringing in his mouth the captain's pocket-book. He landed amidst a number of people, several of whom in vain attempted to take it from him. The sagacious animal, as if sensible of the importance of the charge, which, in all probability, was delivered to him by his perishing master, at length leapt sawnly against the breast of a man, who had attracted his notice among the crowd, and delivered the book to him. The Dog immediately returned to the place where he had landed, and watched with great attention for all the things that came from the wrecked vessel, seizing them, and endeavouring to bring them to land.”

“ * Philosophy of Natural History.”

“ † Ann. Reg. iii. 90.”

“ ‡ Life of James Lackington.”

As that valuable animal the *Blood-hound* has been lately selected as a subject of abuse, by the sapient journalists of the day, who are wholly ignorant of his properties and his nature, it is but fair to rescue him from the obloquy which ignorance and stupidity have thus cast upon him.

The *Blood-hound* was in great request with our ancestors; and, as it was remarkable for the fineness of its scent, it was frequently employed in recovering game that had escaped wounded from the hunter. It would follow, with great certainty, the footsteps of a man to a considerable distance: and, in barbarous and uncivilized times, when the thief or murderer had fled, this useful creature would trace him through the thickest and most secret coverts; nor would it cease its pursuit till it had taken the felon. For this reason there was a law in Scotland, that whoever denied entrance to one of these Dogs, in pursuit of stolen goods, should be deemed an accessory.

"Blood-hounds were formerly used in certain districts lying between England and Scotland, which were much infested by robbers and murderers; and a tax was laid on the inhabitants, for keeping and maintaining a certain number of them."

But, alas! there are other good things, besides *Blood-hounds*, that were "in great request with our ancestors," which are sadly out of fashion in these degenerate times; such, for instance, as national honour, national dignity, national spirit—conjugal faith, morals, and virtue! The following anecdote of a Terrier, the last we shall extract, almost exceeds credibility.

"The Terrier" has a most acute smell, and is the natural enemy of the smaller quadrupeds, as Rats, Mice, Weazels, &c. He possesses so much courage as to attack even the Badger, and though sometimes very roughly used, sustains the combat with determined fortitude.

"An anecdote related by Mr. Hope, and well authenticated by other persons, shews also that this animal is both capable of resentment when injured, and of great contrivance to accomplish it; and that it is even possessed of a certain power of combining ideas and communicating them to one of its own species, so as to produce a certain preconcerted consequence. A gentleman of Whitmore, in Staffordshire, used to come twice a year to town, and being fond of exercise, generally performed the journey on horseback, accompanied most part of the way by a faithful little Terrier Dog; which, lest he might lose it in town, he always left to the care of Mrs. Langford, the landlady at St. Alban's; and on his return he was sure to find his little companion well taken care of. The gentleman, calling one time, as usual, for his Dog, Mrs. Langford appeared before him with a woeful countenance:—'Alas! Sir, your Terrier is lost! Our great Housedog and he had a quarrel, and the poor Terrier was so worried and bit before we could part them, that I thought he could never have got the better of it. He however crawled out of the yard, and no one saw him for almost a week: he then returned, and brought with him another Dog, bigger by far than ours, and they both together fell on our great Dog, and bit him so

unmercifully, that he has scarcely since been able to go about the yard, or to eat his meat. Your Dog and his companion then disappeared, and have never since been seen at St. Alban's.' The gentleman heard the story with patience, and endeavoured to reconcile himself to the loss. On his arrival at Whitmore, he found his little Terrier; and on enquiring into circumstances, was informed that he had been at Whitmore and had coaxed away the great Dog, who it seems had, in consequence, followed him to St. Alban's and completely avenged his injury."*

Mr. Bingley has exerted uncommon diligence and industry, in his collection of facts. The style of his narrative is easy and perspicuous; his remarks are apposite, ingenious, and acute; and he suffers no opportunity to escape of conveying to his readers good religious and moral precepts.

Abdollariphi Historia Ægypti compendium, Arabicè et Latine. Partim ipse vertit, partim a Pocockio versum edendum curavit, Notisque illustravit J. White, S. T. P. Ecclesiæ Glocestriensis Præbendarius, et Ling. Arab. in Academiâ Oxoniensi Professor. 4to. Pp. 321. Oxonii: typis Academicis, impensis Editoris. Prostat venalis apud J. Cooke, Hanwell et Parker, Oxonii; J. White, Fleet-street; D. Bremner, Strand; et R. Faulder, Bond-street, Londini. 1800.

EGYPT is a country which more, perhaps, than any other on the globe, has roused the curiosity, and attracted the attention, of the inquisitive and philosophic part of mankind. There is certainly no country in the world which is better intitled to this pre-eminence of notice, whether we regard the high antiquity of its history, its early improvement in civilization, the peculiarities of its climate, soil, and productions, or the wonderful monuments which, even in its now degraded circumstances, it still exhibits to the astonished traveller, as proofs of its former power and magnificence. The political events of the present times, by rendering it an object of uncommon importance in the eyes of all Europe, have greatly increased the interest which, on its own account, it has never failed to excite; so that every publication which professes to contain information with respect to it, is sure to meet with as favourable a reception as its real merits can reasonably demand.

In this disposition of the public mind it is impossible to suppose that the work now before us will be overlooked or neglected. On the contrary, we are fully persuaded that for this beautiful edition, and accurate translation, of it, both the learned in general, and the lovers of Arabian literature in particular, will consider themselves as greatly indebted to Professor White. Of a country so highly cele-

* * Thoughts in Prose and Verse, 47, quoted in Church."

brated as Egypt it must be peculiarly gratifying to know what was the actual situation 600 years ago. At that time little or nothing concerning it was known in Europe, which was then immersed in the thickest darkness, and grossest superstition of the middle ages. The value of the work will necessarily rise in the reader's estimation, when he is told that the author of it was a man of great learning, acute observation; and indefatigable research; that he was, for the most part, an eye-witness of what he relates; and, above all, that he was, as appears from the whole tenor of his book, a person of high worth, benevolence, and piety; a devout Mussulman, and the friend of human kind. His veracity may, therefore, be safely depended on, and is, indeed, fully corroborated by the testimony of every subsequent writer on Egypt.

After a handsome and appropriate inscription of the book to Sir William Scot, a man distinguished by eminent merit of every kind, Dr. White, in a well-written preface, adverts to the curious nature of the subject on which Abdollariph writes; to his laudable ardour in the pursuit of knowledge; and to the superior advantages which he enjoyed for prosecuting his inquiries with regard to Egypt. The Professor then explains his own motives for undertaking this edition, together with the helps and obstacles which aided or embarrassed him in his progress. Among the latter he mentions the great difference of idiom, both in speaking and in writing, between the Asiatic and European styles: a difference which he modestly pleads in excuse for any harshness or inelegance which may be found in the translation. But although, in our opinion, he has no occasion for such a plea, yet all genuine scholars will be ready to acknowledge its validity. They well know that it is no easy matter to accommodate the bold and glowing expressions of the East, to the colder and more phlegmatic conceptions of the western world. They will, therefore, cordially congratulate the learned Editor, whose Latinity is, in the highest degree, both perspicuous and chaste, on the success with which he has surmounted this difficulty, and, indeed, on the general ability with which he has performed his task.

The preface is followed by some account of the Author's life, of which, for the information of our readers, we present them with the following rapid sketch.

Abdollariph Ben Joseph Ben Mohammed was born at Bagdad, the capital of Chaldæa, in the year of the Hejra 557, of Christ 1164. His father, Joseph, a man of letters, took care to have his son instructed in all the learning which could be acquired in his native city, at that time the seat of the Califs of the family of the Abbassides, and a seminary of arts and sciences. Here he studied, with great success, not only grammar, rhetoric, logic, history, and poetry, but also the doctrines of the Koran, and particularly medicine, which was designed to be his future profession. In his 28th year he removed to Mosul, in Mesopotamia, where he hoped to increase his stores of literature; but in this he was somewhat disappointed. The principal
study

study of the place was chemistry, on which he afterwards thought that he had spent too much of his time. He continued there, however, for a year, and read a course of lectures in one of the colleges. He then proceeded to Damascus, where he contracted an intimacy with many learned men, and composed several books. From Damascus he visited Jerusalem; and having there heard that the famous Saladin, who had conquered Egypt, and was then endeavouring to wrest the Holy Land from the Christians, was encamped in the neighbourhood of Ptolemais or Acra, he went thither, both to pay his respects to that great champion of the Mohammedan cause, and also, as is probable, to solicit his safe-conduct and protection in a journey to Egypt which he had projected. On his arrival, however, he learned that the Emperor, who had just received, from the Christians, a severe defeat, was, on that account, labouring under great depression of spirits, so that he could not be admitted to his presence. But the weight of this disappointment was considerably alleviated by the kind reception with which he met from the generals of the imperial army, and principally from Boaddin Ebn Shaddad, who then bore the office of Kadiliskir, or Military Judge.

This Boaddin, himself a learned man, who afterwards wrote the life of Saladin, published, with a Latin version, by Schultens, having been before informed from Mosul of Abdollatiph's fame, recommended him to the chief personages of the Emperor's court; and, among others, to Al-Fadel, who offered, of his own accord, if our author would put off his journey to Egypt, and return to Damascus, to settle on him there a yearly pension. This offer, however, Abdollatiph declined. Al-Fadel, therefore, wrote letters, in his favour, to his own agent in Egypt, who received him hospitably when he arrived at Cairo, provided a house for him, and not only furnished him with money and servants, but also introduced him to the chief persons in the administration of the government, by whom were conferred on him many presents, and other proofs of esteem. And that their kind attentions to him might suffer no diminution, Al-Fadel, his patron, as often as he wrote to the Divan of Egypt on the affairs of the empire, which he generally did every ten days, never failed, in his letters, to signify how highly he respected him.

One cause of our author's journey to Egypt was his ardent desire to become acquainted with the illustrious Moses Maimonides, whose reputation for medical knowledge, and other branches of science, was then at its height. Here he resided till he heard that Saladin had concluded a truce with the Franks, and had returned to Jerusalem. This he conceived to be a proper time for waiting on that Prince; who, being fond of literature and learned men, charged the treasury of Damascus with a pension to our author of 30 pieces of gold per month. It was afterwards, by Saladin's children, augmented to 100.

Abundantly satisfied with this appointment, he returned to Damascus, where he dedicated all his time and attention either to the acquisition, or to the communication of knowledge. He studied particularly

particularly the writings of the more antient physicians, neglecting Avicenna and the modern chemists, whom, in his youth he had greatly admired. In this manner he lived till the death of Saladin, which happened A. H. 589; when he attached himself to that Emperor's sons, in whose suite he passed some time in Egypt, highly distinguished by their liberality and favour.

At length, when these young princes were, by their uncle Malek-Al-Adel, dispossessed of the government of Egypt and Syria, he quitted their service, and retired to Jerusalem, where, for some time, he read lectures, on various subjects, in the great temple, which was called Al-Akfa, and wrote many books. Returning thence, for the third time, to Damascus, (A. H. 604), he took apartments in the college founded by Al-Aziz, was attended by a great number of students, became very celebrated as a physician, composed many treatises on the art of healing, and practised it with uncommon success. He afterwards travelled, through Berrhoea, into the provinces of Al-Rum, (by which name the Arabians distinguished Greece, after the Roman empire was translated to Byzantium,) where he lived many years: and when he had visited the cities of Syria, Armenia, and Asia Minor, at that time governed by princes of the Seljuk and Atabek dynasties, in whose courts he exercised his profession, and to some of whom he dedicated books, he determined once more to return to Damascus, and settle there. He wished, however, in the first place, to make the accustomed pilgrimage to Mecca, and to take Bagdad in his way, that he might have an opportunity of presenting some of his works to Al-Monstanfer-Billah, the Calif then on the throne. But on reaching Bagdad he fell sick, and ended his days in his native city, (A. H. 629. A. D. 1233. *Æt.* 73.) after an absence from it of five and forty years.

Hence it appears that our learned historian was twice in Egypt, once in the reign of Saladin, and again in that of his sons: and, although it is no where expressly mentioned how long he lived there, yet, from several circumstances, it may be supposed that the period of his residence included many years. During all this time, he sedulously applied himself to investigate the various productions of nature, the wonderful remains of antiquity, and whatever else was deserving of notice in that far-famed country, with the view of writing its history. This design he accomplished in a work consisting of thirteen chapters, or sections, which he often mentions by the name of Al-Kitab Al-Kahir, or the Great Book, and of which the loss may be deemed a misfortune to the Republic of Letters.

Wishing however, amidst such copious materials, to distinguish what he himself had seen from what he had learned, either from books or from the communications of others, he reduced the results of his personal observation into the form of a separate work, containing two treatises, the first of which discusses the wonders of nature and of art; the second records chiefly some memorable events which happened under his own eye. This is the work which is now before us,

and which bears the title of *Al-Kitab Al-Sagir*, the Little Book, or *Mokhtasir*, the Compendium.

How well our author, says Professor White, was qualified for executing such a work we may conclude, not only from the opportunities which he had of knowing the country, but also from his learning, which enabled him to employ these opportunities to the best advantage. Osaiba, an eminent Arabian biographer, from whom we have derived the greater part of our information respecting Abdollatiph, praises him as a man of singular erudition, and as a physician of the highest merit. This writer, at the end of Abdollatiph's life, gives, according to his custom, a catalogue of his works, amounting to more than 150, of which some treat of Medicine, others of Natural History, others of curious and useful questions connected with general literature. Jalaloddin also, a writer of great repute and credit among the Arabians, when he mentions, in his History of Egypt, the principal persons who have merited fame for strength of intellect and knowledge of science, describes Abdollatiph as a consummate physician, philosopher, and historian, who had written a great variety of books on a great variety of topics.

The first of our author's treatises in this work, is divided into six chapters, of which the subjects are as follow. I. Of the peculiarities of Egypt in general. II. Of the plants peculiar to it. III. Of its remarkable animals. IV. Of its ancient monuments. V. Of what is curious in the structure of its ships and edifices. VI. Of what deserves notice in its cookery and dishes for the table. The second treatise has only three chapters; the I. of which relates to the increment of the Nile, its causes, and laws; the II. and III. to a remarkable deficiency in the overflowing of that river for two successive years, a circumstance which was attended with most deplorable effects, and which nearly destroyed the population of the country. We shall lay before our readers, from these different chapters, some specimens of the kind of entertainment and instruction which the author affords, in order to enable them to form a proper judgment of the value of his book.

"One peculiarity of the climate of Egypt is that no rain falls in it, none at least of any consequence, especially in the higher parts. With regard to the lower, there are copious showers, but yet not sufficient for the purposes of husbandry. But about Damietta, Alexandria, and the parts adjacent, they have abundance of rain water, of which they drink. There is, however, in the land of Egypt, neither spring nor river, but the Nile only." (P. 7.)

"Another of its peculiarities is that the seasons of the year deviate, as it were, from their proper nature: for those seasons which, in other countries, are chiefly characterized by drought, viz. the summer and autumn, are, in Egypt, the most moist, on account of the increase and overflowing of the Nile, which swells in summer, and in autumn covers the ground. During these seasons, in other countries, the waters decrease, and are augmented in those more appropriate to moisture the winter and spring: but

Egypt

Egypt is then, in the highest degree, parched and dry. For this reason its atmosphere is frequently corrupt, and subject to change. Putrid distempers, proceeding from yellow bile and phlegm, prevail among the inhabitants. You will seldom, indeed, find, among them, diseases wholly bilious; but phlegm abounds among them, even in young persons, and those who are of an adult temperate. Indigestion also, for the most part, accompanies the yellow bile, and their diseases are more frequent about the end of autumn and in the beginning of winter: but they generally have a favourable termination. Acute distempers, which spring from a superfluous quantity of blood, and occasion sudden death, are rare among them; but even with regard to the more healthy of them, they are affected with tremors, and indolences, an alteration of colour, and a lividness of countenance. You will seldom meet with a person of florid complexion, or sanguine aspect. Their children are weak, often deformed, and without the rosy appearance of health: but they commonly grow lusty and handsome after they have past their 20th year. As to their acuteness, intellectual ardour, and agility of motion, these are to be attributed to the natural heat of the country; for its humidity is accidental. And hence the inhabitants of the Said are more adult, of a drier temperament, and generally of a dusky complexion; but those of Fostat, and as far as Damiat, have a moister constitution of body, and are generally white. And as the ancient Egyptians perceived that the culture of their land depended on the Nile, they made the beginning of autumn the beginning of their year: for this is the time when the Nile attains the highest limit of its increase." (Pp. 9—11.)

The third chapter of this treatise commences with a minute description of the well-known process of hatching chickens by means of artificial heat; but it is rather long, and not very susceptible of abridgment. The following is Abdollariph's account of the Hippopotamus or river horse.

"This animal is found in the lower tracts of the country, particularly in the river at Damiat. It is of vast size, of a terrible aspect, and extraordinary strength. It pursues vessels, and sinks them; so that such of them as it reaches are sure to be lost. It resembles the buffalo more than the horse, except that it has no horns. There is a hoarseness in its voice, like the neighing of a horse, or rather of a mule. It has a large head, wide jaws, sharp teeth, a broad chest, a tumid belly, and short legs. Its attack is fierce, its impetuosity violent, its form dreadful, and its cunning formidable. A person who was accustomed to hunt these creatures, to dissect them, and to examine their structure both internal and external, informed me that the animal is really an enormous hog; and that its inward as well as outward parts differ nothing in form from those of the hog, but in magnitude of dimension only. In Nitowal's book too, concerning animals, I have seen what confirms this. His words are these: 'There is found, in the Nile, the river hog, which is of the size of the elephant. Its head is like the head of the mule, and its hoof like that of the camel.' He likewise says, 'that if the fat of its back be melted, and drank, by a woman, in barley broth, it will render her immoderately fat.' There was one of them in the river at Damiat, which attacked the barks and sunk them, so that the passengers who went that way incurred great danger. Another, on land, made havoc among the buffaloes, the oxen, and the men; it also destroyed the standing

corns and the roots of vegetables. The people tried every art to kill them. They endeavoured to catch them by spreading strong nets; and many persons enabled against them with various kinds of arms, and other instruments: but they had no success. They then called in a troop of men from Maris, of the Nigritian race, who asserted that these animals were common among them, and that they themselves were expert in hunting them.—The men had short spears, with which they rushed against the creatures, and, with great ease, dispatched them both in a very short time. They arrived with them likewise at Cairo, where I myself saw them. I found their hide black, smooth, and very thick. The length of one of them, from the head to the tail, was ten ordinary paces; it was in girth about three times the size of the buffalo; its head and neck in the same proportion. In the front of its mouth it had twelve large teeth, of which the extreme ones were more than half a cubit in length; but the middle ones a little less. Behind these large teeth were four rows of others, resembling somewhat the eggs of a hen disposed on their ends, and extending the whole length of the mouth, ten in each row. Two of these rows were above, and two of them below, corresponding to each other; and when its jaws were opened, they admitted a large sheep. Its tail was, in length, about half the larger cubit, with a thick root; the extremity of it resembling a finger, smooth as a bone, like the tail of the Waral," a kind of small land crocodile." Its legs were short, about one cubit and a third in length; and its hoof was like that of a camel, except that, at the extremity, it was cleft into four parts. Its legs were extremely gross; and the whole carcase, in the magnitude of its appearance, resembled an inverted ship. To be brief, it is longer and thicker than the elephant, though its legs are much shorter; but they are of the same, or of greater thickness." (Pp. 77—83.)

To those astonishing monuments of the antient architecture of Egypt, the pyramids, our author paid great attention, particularly to the two larger ones of Giza, concerning which he says:

"Those who measured them have related that the base of each of them is a square of 400 cubits, and that the altitude of the column is the same. They finish, at top, in a plain, of which the dimensions every way are ten cubits. What I myself saw of their state is this. An archer who was with us, shot, close to one of them, an arrow perpendicularly upwards, which fell before it had reached half the height. And when we were informed that there were men, in an adjoining hamlet, who were accustomed, without much effort, to climb them, we sent for one of these, and engaged him to perform this feat in our presence, for a small reward. He began to mount as one of us would mount a ladder, and even more expeditiously. He ascended, too, with his clothes and shoes, which were excellently large. I ordered him, when he should arrive at the plain upon the summit, to measure it with his girdle. When he descended, we found the measure to be eleven cubits. I saw a person skilled in mensuration, who said that the altitude of the shaft was about 317 cubits; and that each of its four triangular sides was 460 cubits; but I hold this account of it to be erroneous: and if I am favoured with instruments for measuring, I will carefully take the dimensions of it myself. There is likewise, in one of these two pyramids, an entrance, by which men gain admission, and which leads them to narrow passages, deep caverns, wells, and other dangerous places,

places, as I was assured by one who had explored them. For many persons have great curiosity, and strange imaginations, concerning this pyramid; they, therefore, descend into its depths; but necessarily, at last, arrive at a place where they can proceed no farther. With regard to the passage by which people enter, it is very much worn; and there is a difficult way which leads to the higher part of the structure, where is found a square chamber, and in it a stone coffin. The entrance is not a door, adapted to the pyramid at the time when it was built, but perforated, and discovered by chance. The principal persons who were with us entered it, and ascended into the upper chamber. When they came down, they gave a strange account of what they had seen. They said that the chamber was full of bats, and of their dung, so as nearly to prevent their getting into it; that the bats were in size as large as pigeons; and that, towards the top of the room, there were holes and windows, as if placed there for the admission of light, and the circulation of air. I myself, on another occasion, entered it with some company; but when I had mounted about two-thirds of the way, my courage failed, and I returned almost breathless."

"These pyramids are built of enormous stones, of which the length is from ten to twenty cubits, the thickness from two to three; and the breadth nearly the same. But what is most admirable is the compactness with which these stones are fitted to each other, and which is such, that you would not find between them an interstice into which you could introduce a needle or a hair. There is between them a very thin layer of cement, of the nature and composition of which I am ignorant. There are also, on these stones, inscriptions in an ancient character; but so perfectly unknown that you will not find a man in all the cities of Egypt who pretends that he has heard of any one who understood it. And the number of these inscriptions is immensely great; for if only those which are found upon these two pyramids were transcribed into books, they would not make less than 10,000 volumes." (Pp. 95—99.)

In illustration of the latter part of this passage of the Arabian historian, we cannot refrain from copying part of his learned translator's note, which is equally curious and satisfactory.

"Norunt eruditi longe aliam speciem Pyramidum hodie exhiberi, quam qualem veteres descriperunt. Illi nempe, quorum dux et princeps est Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiz partibus advectam, iis ornandis fuisse adhibitam. Recentiores contra, qui eas ipsi oculis lustraverint, totam molem nativi saxi esse affirmant, et eadem plane specie quæ rupes substrata. Veterum tamen, opinor, salva est fides. Nam mihi quidem persuasissimum est, Pyramides denudatas fuisse, et marmore illo, quod in summâ earum superficie tanquam tegumentum erat positum, ab improbis hominibus expoliatas. Cujus rei testimonio sint verba luculentissima Abdollatiphi. Cum enim is vel in decimo tertio seculo Inscriptiones multa millia voluminum adæquantur in Pyramidum lateribus invenerit, quarum inscriptionum reliquæ tantum et rara quædam vestigia nostro quidem tempore superiunt, profecto magna aliqua mutatio fuerit necesse est, et insignis injuria monumentis illis vi ac manu illata: neque absurde aliquis conjectaverit, si marmoream superficiem, elegantissimæ olim coherentem, et corticis instar cæteras rudis, etis materiæ compages intra se includentem, ablatam fuisse censent, et

ædificiis ornandis depositam: præsertim cum frustra non pauci pretiosissimi istius lapidis temere circumjacentia adhuc spectanda se præbeant."

"Dum vero fidem et auctoritatem veteribus asstruere conamur ex Arabis nostri testimonio, fateor me nonnihil aliquando hæsisse eo quod inscriptiones in Pyramidum in immensum augeat, et illorum certe traditiones in hac re longe longeque exsuperet. Illi nempe notas referunt incisas, quæ sumptus operis fruendo impenso significarent: at præterea nihil adjiciunt. (Vid. Herod. et Diodor.) Quid sentiam de nodo hoc difficili aperte exponam. Tanta scilicet, Hieroglyphicorum characterum erat copia passim in Ægypto, ut sine admiratione in oculos spectantium incurrerent, neque digni visi fuerint qui in historiam referrentur. Ob eandem causam factum est, ut in descriptionibus Obeliscorum, qui a solo ad summum cacumen cælati sunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum sit neglecta." (Pp. 298—300.)

The following narrative records an instance of imperial folly, to which, perhaps, in the history of mankind there is nothing similar.

"When Al-Malec Al-Aziz Othman Ben Joseph succeeded to his father's throne, his absurd courtiers persuaded him to demolish these pyramids, beginning with the least, which is the middle of the three. Having summoned together, therefore, masons, diggers, and engineers, as well as many grandees of the kingdom, he gave them directions for throwing it down. They, accordingly, pitched their tents around it, and collected great numbers of men and artificers, who were maintained at a vast expence. They continued there about eight months, with an encampment both of horse and of foot; but, with their utmost efforts, and the most intense exertion of their strength, they were able to displace but one stone a day, or, at most, but two. Some of them, at top, protruded the stone by means of wedges and levers, whilst others below pulled it with ropes; and, when it fell, the sound was heard at an immense distance, so that the mountains trembled, and the earth shook. The stone itself was buried in the sand, from which to disentangle it was a work of extreme labour and fatigue. It was then, by wedges, split into pieces; and each piece was removed, on a carriage, to be thrown at the bottom of a hill which was at no great distance. After much time spent in this attempt, their means of subsistence failed; their difficulties were multiplied; their spirits drooped, and their force began to languish. They, at last, relinquished it, exhausted with fatigue, and vanquished by shame: for they had not accomplished their object, nor brought their work to the desired conclusion. On the contrary, the issue of the whole affair was that they defaced the pyramid, at the same time that they betrayed their own impotence. This happened in the year 593. (A. D. 1197.) Nevertheless when one contemplates the stones which were carried off, one would think that the whole pyramid must have been erased from its very foundation. But if he look, on the other hand, at the pyramid itself, he would conclude that hardly any thing had been detached from it; for only part of one of its sides has been removed. When I saw the trouble which they experienced in throwing down each single stone, addressing myself to the overseer of the workmen, I asked him, 'If a thousand pieces of gold were offered you, on condition to replace only one of these stones in its proper situation, could you effect it?' He swore by the great God that it was beyond

beyond their power, even although twice as much were offered them."—
(Pp. 101—103.)

What a knowledge of mechanics must the architects of these immense structures have possessed!

Abdollatiph gives a pretty extended detail of the ruins, as they existed in his time, of the ancient royal city of Memphis, of which the very situation is now unknown. But among all the curiosities which came within the sphere of his observation, nothing seems to have delighted him more than the Egyptian sculpture, on which, to say the truth, he appears to bestow exaggerated praise. He describes some figures of colossal magnitude, and speaks of their symmetry in terms of rapture. One of them, he says, which was formed from a single block of reddish marble, and which he measured, exceeded thirty cubits. The enormous head and neck of the famous sphinx, which are now so completely defaced and mutilated as to discover no traces of delicate art, he found in such a state of perfection, that the countenance exhibited the natural ruddiness of a good complexion, with an expressive smile on its half-opened lips. Being asked, he says, by a very learned man, what he had seen that was wonderful in Egypt, he replied, "the symmetry of the face of the Abu'l Hawla," or sphinx: "for," adds he, "the different features of that face; as the nose, the eye, the ear, correspond as fitly as they do in those finely proportioned forms which are produced by nature herself."—
(P. 107.)

But notwithstanding the elegant specimens which have lately attracted the public eye, we must still be of opinion that greatness, not delicacy, was the distinguishing character of ancient Egypt in all her works of art. Nor, even supposing this opinion well founded, will the truth of it greatly detract from Abdollatiph's merit as a man of taste. We are to remember that he was a Mussulman, whose religion forbade, in the strictest manner, to imitate any animal form, whether by the pencil, or by the chisel. These figures, all of which he supposes to have been objects of worship, are uniformly by him denominated Idols; and as, in his native country, he could thus acquire, with regard to sculpture, no principles of connoisseurship, the specimens of it which he afterwards met with in Egypt would naturally make a very strong impression on his mind.

The following indignant complaint of our author against those who, in his time, employed themselves in mutilating or destroying the venerable remains of remote antiquity, reminds us of similar barbarians in later times, who have been guilty of committing the like depredations, and who certainly, in general, have been actuated by motives in no respect more dignified or laudable. We speak not of the seats of religious fanaticism. In the northern part of this island, indeed, that internal spirit, conducted by the dark and kindred genius of John Knox, the great apostle of presbytery and rebellion, and encouraged by the irresistible maxim, "that if you pull down the nest,

the roofs will fly away," effected the almost total destruction of these ancient ecclesiastical edifices, which served, at once, to demonstrate the pious magnificence of former ages, and to constitute the principal ornaments of the country. But we particularly allude to those Goths and Vandals, who not only suffer our finest antiquities to moulder into decay, from the miserable principle of saving, though they can well afford it, the trifling expence requisite to keep them in repair; but frequently devote them to positive ruin, in order to pocket a few shillings and pence; the paltry price of their old materials.

"The Egyptian kings employed great care to preserve these monuments from injury or insult; and this they did with commendable views. But in this our age, men, living under no kind of restraint, permitted to wander wherever they list, and attentive to nothing but their private interests, have been governed merely by the bent of their desires. Following their own imaginations and pursuits, they have acted each according to his fancy, according to the favourite propensity of his character, and the predominant passion of his mind. When, therefore, having seen these stupendous monuments, they were struck with their appearance, they entered into villainous designs for exploring their state. Nay, their whole anxiety was centered in the gratification of this desire: for the principal things which they cherished in their hearts were silver and gold. Conceiving, therefore, that every monument was a mark which directed to hidden riches; that every fissure made in a mountain led to a treasure; that every great statue was the guardian of money buried under its feet; and that, as it concealed such precious objects, it might be overthrown; they contrived an art to destroy them, and used, in their destruction, the utmost diligence. Hence they mutilated the figures of statues, as hoping that money was to be found in their vicinity; they dug through stones, as persuaded that they were only strong coffers containing treasures; and they entered the fissures of mountains, like a robber who enters, by stealth, into a house, and endeavours to profit by an opportunity of which no one has any knowledge but himself."

"Such of these men as were possessed of fortunes squandered them in this pursuit, whilst he who was poor applied himself to persons in more opulent circumstances, enflamed their avarice, and confirmed their hopes. But those who were prevailed with, in consequence of such persuasions, to listen to these Charlatans, were cheated out of both their judgment and their money. And having thus engaged in vain attempts, how shameful was the fruit of all their labour and expence!" (Pp. 141—147.)

Of the curious discoveries, however, which resulted from these infamous motives of antiquarian research, our readers will be pleased to accept this specimen.

"But what strengthened their confidence, and confirmed their perseverance, was that, under ground, they found large brick cemeteries, of a solid structure, in which were contained innumerable multitudes of the antient dead. The bodies were involved in wrappers, composed of the substance of hemp, of which some, enfolding a single corpse, extended to about 1000 cubits: for every member was separately swathed, as the hand, the foot, the finger, and toe, in very fine fillets; and then the whole body

was

was so enveloped as to represent a large unshapen mass. The wandering Arabs, country people, and others who penetrated into these burying places, made plunder of these sepulchral wrappers; and whatever they found that was tinged with mulk, they either retained to scent their own garments, or sold to the druggists to make up perfumes."

"Of these dead bodies some were found in thick coffins of sycamore wood; some in coffins of white or red marble; others in vessels full of honey. I was informed by a person of credit, that while these people were employed, about the pyramids, in search of treasure, they discovered a close oblong vessel, which, when opened, they found to contain honey, of which they ate; that, by and by, when some hair adhered to the fingers of one of them, they pulled it out, and with it a little boy, whose limbs were in a state of perfect cohesion, though his body was tender, and to whom had been attached some kind of ornament, and a gem; that, moreover, on the foreheads of some of these corpses, as also on their eyes and noses, was found a plate of gold, resembling a piece of bark; that the same was found *super alaba mulichri*; that, now and then, a whole corpse was inclosed in such a golden tegument; that, sometimes, a certain quantity of gold, of gems, or other ornament, was found beside the body; and that, at other times, was discovered, lying near it, the instrument with which the person had worked when alive. The above-mentioned person of credit asserted, that near one of these bodies he found the implements of a barber, a razor and whetstone; near another the implements of a surgeon; and beside another those of a weaver. Hence it is apparent that it was a settled custom, among them, to bury, with a man, the instruments of his art, as his principal wealth. I have heard that some of the Ethiopians have the same custom, and reckon it an omen of ill luck, when the utensils of a dead man are either touched, or put to any use." (Pp. 147, 149.)

Of the care employed by this singularly superstitious people in the interment of their sacred animals our author gives the following proofs.

"Among the most wonderful objects which are seen in their cemeteries may be reckoned various animals, birds, beasts, and reptiles. Men of character assured me, that on opening an apartment well secured, which they discovered under ground, they found a great quantity of hempen wrappers, quite free from pile; and that, when these were removed, they found a calf entire, very firmly swathed. I was told by others that they found a hawk, from which, when they had, with great labour disengaged it from its linen envelope, they perceived that the feathers had not separated. Similar relations are given of the cat, of the sparrow, and of the beetle."

"What follows was related by a man of strict veracity, who said that while he lived in Cusa, some treasure-hunters came to him, assuring that they had discovered a cavern, which had the appearance of concealing something curious; that he went out with them, accompanied by a party of men in arms; that, after some digging, they came to a large urn, strongly stopped with gypsum, in which, when they had, with difficulty opened it, they found, rolled up in bandages, some things resembling human fingers; that, under these bandages, when unrolled, were little fishes, of the species called *Siri*, but so completely reduced to powder that a breath dispersed

disperſed them; that the urn was carried to the houſe of the præfect within the city, where about 100 perſons aſſembled examined it to the bottom; but that it contained nothing at all except theſe little fiſhes, thus wound up in their funeral garments."

"Such are ſome of the objects brought to light by thoſe who employ themſelves in ſearching for treaſure. Many of theſe adventurers make a profitable trade of it, carrying off, from the tombs, wood, and whatever elſe falls in their way. As many of theſe tombs as I could, I examined; but never found, in any of them, the remains of a horſe, of a camel, or of an aſs. After reflecting on this circumſtance with myſelf, I queſtioned the Doctors of Buſira concerning it, who civilly replied that they had formerly thought of the ſame thing, and had endeavoured to aſcertain its cauſe, but without ſucceſs. Moſt of their coffins are of ſycamore wood, which is of a very hard quality; and whatever comes out of it diſſolves into aſhes. The judges of Buſira told me wonderful things. One of theſe was, that they lighted, by accident, on a cheſt of ſtone, on opening which they found another cheſt. On opening this, again, they found a box; and, on opening the box, they diſcovered a *Solhia*, that is a *Lizard*, wound up in its ſepulchral robes, for the preſervation of which little animal the utmoſt care ſeems to have been employed." (Pp. 153—159.)

On the ſubject of Egyptian cookery, as practiſed in the time of Abdolatif, it we were not afraid of exceeding our proper limits, we ſhould willingly, for the ſake of the learned lovers of good living, inſert ſome extracts. Not a few of our readers may, perhaps, be ill-natured enough to ſuſpect that cookery is an art with which poor reviewers are not much acquainted, and which, of courſe, they can be but little qualified to underſtand. In order, therefore, to convince them of their miſtake, we ſhall teach them how to bake a very ſavoury and ſubſtantial pye, which our author calls *Sinium*, and in deſcribing the preparation of which he is particularly minute.

"Take 30 pounds of flour, and knead it into dough with $5\frac{1}{2}$ pounds of the oil of ſeſamum. Divide the dough into two equal parts. With one of theſe, extended in the manner of a cake, you line the inſide of a brazen veſſel, called *Sinia*, made for the purpoſe, the diameter of which is about four ſpans, and which is provided with two ſtrong handles. On the cake or cruſt are then placed three roaſted lambs, well ſtuffed with minced meat, which has been fried with oil of ſeſamum, bruited piſtache nuts, and warm odoriferous ingredients, as pepper, ginger, maſtic, coriander, cumin, &c. It is then to be ſprinkled with roſe-water mixed with milk. Then upon the lambs, and in the ſpaces between them, are placed 20 fowls, 20 chickens, and 50 young birds [of different kinds]; of which ſome have been roaſted full of eggs, ſome full of minced meat, and others fried in the juice of unripe grapes, of the citron, or ſomething of the ſame kind. The maſs is completed with little pies and tarts, of which ſome are compoſed of meat, ſome of ſugar and other ſweet things. It would not be amifs if you ſhould chooſe to add to it another roaſted lamb, divided into fragments, and alſo toaſted chee c. When all theſe ingredients are placed on one another, and form, as it were, a tower, they are to be ſprinkled with roſe-water, mixed with milk, and a galloche. They are then to be covered with the other half of the dough, ſpread out into a cruſt,

crust, which must be properly joined to the under crust, so that nothing may fall out. Your pyc is then placed at the mouth of the oven, till it begin to harden; after which you move, by means of its handles, slowly and by degrees, the vessel called *sinia* entirely into the oven. There it remains till the crust is baked, and becomes of the red colour of a rose. It is then taken out, wiped with a sponge, sprinkled with rose-water and musk, carried off, and served up for use."

This splendid dish might very properly, we think, be called a *royal pyc*. Our author, accordingly, tells us, that

"It is very fit to accompany kings and princes to distant hunting stations, or remote country seats. For," adds he, "it is a kind of whole, consisting of various distinct parts, easily transported, difficult to be shaken into pieces, agreeable to look at, grateful to the taste, and preserving its heat for a very long time." (Pp. 181—183.)

We shall now, by means of a short quotation, exhibit our author in the light of a theologian.

"At that time," says he, "the worship of idols was every where diffused among all the nations on the face of the earth. Wherefore the Koran says of Abraham (to whom be peace!)—'Abraham was a family obedient to God, and orthodox; neither was he one of the infidels:' that is, he was the only person who then believed in the unity of God, and his family in him; who separated himself from the other nations, and adopted a faith contrary to theirs."

"And when the Israelites observed with what extraordinary devotion the Egyptians worshipped and adored their idols, they likewise learned to do the same; and, while they resided among them, embraced their practice. When afterwards they saw some nations of Syria displaying their idolatry, they said, O Moses, make us a god, in the same manner as they have gods. He answered, Surely ye are foolish men. Hence the Christians, since the greater part of them were Egyptians and Sabæans,* inclining to the same principle of will-worship which had prevailed among the Egyptians, and addicted to the ancient rites of their fathers, placed images, not only in their churches, but in their very sanctuaries, and attained the highest pinnacle of this superstition. Hence, divided into sects, they proceeded, at last, to such a pitch of folly, that they formed likenesses of their God, and of the Angels around him, according to their own imaginations. All this was derived from the institutions of their ancestors; though the antients had higher conceptions of God than to suppose that he could become the object of human intellect or sense: much less did they imagine that he could be represented by a statue or a picture. This idea, however, easily gained ground among the Christians; and, in the adoption of it, they were aided by the belief that the divinity actually dwelt in a mortal." (Pp. 139—141.)

It is universally known that, in Egypt, the Nile is the sole parent of fertility; and when that river does not increase sufficiently to over-

* What Abdollarip means by saying that the greater part of the Christians were Egyptians and Sabæans we do not well comprehend.

flow and water the country, the consequences are inconceivably dreadful. According to Abdollauph, the most favourable measure of its rise is 18 cubits. If it exceed this measure, the excess is hurtful; but if it stop short of 16 cubits at least, there follows infallibly a diminution of produce, in exact proportion to the defect. In the year of the Hejra 596, it did not rise to 13 cubits, which, he says, had happened only once before since the commencement of the æra.—About two months before the time of its increase, there appeared to be mixed with it some green substance of a vegetable nature, resembling beet; and as this substance gradually accumulated, the water acquired a most fetid putrid smell. Our author caused some of it to be boiled, imagining that this would correct and purify it; but its bad taste and smell were only augmented. Of the horrors of the year 597 he draws a most melancholy and heart-rending picture.

"It came on," he says, "like a lion, devouring every thing which could contribute to the support of life. Men despaired of the increase of the Nile; the price of every thing was raised; the provinces were ruined by drought; and the inhabitants, oppressed with the calamity, broke out into riots from the fear of want. The country people repaired to the principal towns; and many of them migrated into Syria, Mauritania, Hejaz, Yaman, and other places. A considerable part of them, however, flocked to Mesra and Cairo. By and by, as the famine grew intolerable, death attacked them: the air was infected with pestilential vapours, from which proceeded mortal disease. With such violence did hunger rage among the poor, that they fed upon carrion, dead human bodies, and the dung of quadrupeds. They then proceeded farther, and devoured little children. When, therefore, it had been often observed that they had with them infants roasted or boiled, the prefect of the guards published an edict, by which those who practised this horrid cookery, as well as those who ate of it, were condemned to the flames. I saw a roasted child brought, in a basket, to the prefect's house, and together with it a man and a woman, whom, when they were proved to be its parents, he commanded to be burnt."

"When the poor first began to feed on human flesh, those who talked of it to each other affected, indeed, horror at the atrocity of the action; but their appetites afterward grew so depraved, and they became, by use, so hardened in wickedness, that they reckoned this the best of all nourishment, the finest delicacy, the sweetest food, and cooked it in strange and various ways. At last, as this custom gained wider ground, and prevailed in every part of Egypt, men ceased to express any kind of aversion to it: nay, to speak of this crime, or to listen, with greedy and open ears, to those who spoke of it, was not considered as implying any blame." (Pp. 211—213.)

The cases of this abominable practice which the author relates as having fallen within his own observation, are almost innumerable. For the most part, he says, the persons found guilty of it were women; and for this circumstance he assigns a reason which is certainly creditable to his gallantry and good-nature, however its truth, as a matter of fact, might, perhaps, admit of being called in question: namely, that women are more incautious than men, and less able to conceal

conceal what has been done by them. In the city of Mezra alone more than thirty convicted women were burnt within the space of a few days. But stealing and trepanning of both children and adults was become a common trade. Both men and women, rich and poor, became lost to every natural feeling, and to all sense of shame; of which, among many other instances equally disgusting, our author, on the authority of the præfect himself, gives the following.

- “ A woman came to him who said that she was a midwife, and that she had been called to a house where there was set before her a well seasoned dish, the contents of which appeared to her different from common meat. Scrupling, therefore, to eat of it, she contrived an opportunity privately to ask some questions concerning it of a little girl. The answer was, Such a fat woman came in to visit us. My father killed her; and, (pointing to the larder, where, in truth, the midwife found her,) there she is hung up in pieces.” (P. 223.) “ Indeed,” says our humane and amiable historian, “ if I should record every case of this kind which came to my knowledge, I might be suspected of telling downright lies; but those which I have recorded I have neither selected with particular care, nor did I seek for occasions of witnessing them: I have frequently, on the contrary, stolen away from places where I might have been obliged to see what I could not have beheld without abhorrence.” (P. 227.)

It is inexpressibly painful to dwell on such shocking scenes of depravity: yet the heart must surely bleed at the contemplation of the dire necessity which first gave rise to them. To what a pitch must human misery have arrived, when it became a very common resource, *res trita et perculgata*, against the torments of hunger, to invade the awful privileges of the tomb, expose to public sale, and devour its contents? The following affecting story we shall give in the words of the learned translator.

“ Licet vero hoc mirari, quod accidit cuidam viro nobili, medico Judæo Egyptio, qui me officiosè atque assiduè visitabat. Accessit eum vir quidam de Zabuda, formâ præditus insigni, famâque idem conspicuus ob fortitudinem, et pietatem, et opulentiam. Postquam itaque in domum ingressus erat, occlusit ægrotus januam, et insiliit in eum: injecto deinde in collum ejus sunc, compressit testiculos ejus; ita tamen ut nulla insequeretur gangræna. Diu cum concertatio duraret, Medicus ingentes clamores edidit; quibus sane auditis, ingressi sunt qui cum liberarent, semianimum jam factum, et extremum spiritum ægre trahentem; testiculi enim ejus collisi erant, primoresque dentes penitus contracti. Deportatus est ad domicilium suum, cum eum animi deliquium teneret. Qui autem injuriam hancce intulerat, ad præfectum adductus est; cumque esset interrogatus, quidnam se ad hoc factum potissimum compuisset, respondit, Fames. Fustibus cæsus est et expulsus.” (Pp. 261—263.)

- The mortality which ensued was great beyond conception. You could not stir a step without meeting with persons either dead, or dying, or very little removed from that condition. In Cairo alone near 500 persons were buried daily. In Mesra such was the number of deaths that the bodies, as they could not be buried, were thrown here

here and there at random. When even this became too fatiguing, they were left in the streets, houses, or shops, where the persons had expired. In the country the inhabitants perished almost to a man. If you passed by a village, you would not find in it a living soul: the houses were open and empty, while the inhabitants were lying some recently dead, and others in a state of putrefaction. Corpses were seen floating down the Nile, by hundreds at a time. In towns that had contained 10,000 people, you would sometimes find three or four persons; sometimes not one.

"As to the selling of free people, a practice," says our pious author, "which, in general, is adopted only by those who do not fear God, it became quite common; so that a handsome girl was sold for a few drachmas. I once saw two, and one of them a virgin, offered to sale for eleven. At another time, a woman importuned me to purchase her daughter, who was exquisitely beautiful; and, when I urged that it was an unlawful action, her reply was, Take her then in a present. It very often happened that women and boys, of the finest form, would prostrate themselves at your feet, earnestly intreating you to buy them, and sell them again as slaves: and as persons were not wanting who thought this allowable, hence it came to pass that many of their women went captive into Irak, Chorasán, and other parts."

"Mirandum vero," continues our author, in language which does him the highest honour, "omnium maxime, quod narraturus sum. Nempe homines; etsi Alcoranica hæc verba sæpius occurrunt: *Adorant idola cupiditatum suarum*, se tamen haud dubitant immergere in pelagus errorum, tanquam a communi ordine hominum, communique conditione vitæ humanæ, ipsi essent excepti. Huc pertinet quod in emendis liberis mercaturam et negotiationem exercent; quodque rem habent cum his mulieribus, adeo ut reperiantur alii qui se 50 virgines, alii autem qui 70 stuprassæ affirmant." (Pp. 239—241.)

The year 598 commenced with no happier auspices than the preceding one. Fewer of the poor, indeed, died, because they had nearly all been carried off before. The price of provisions diminished, because there were few to consume them; and the horrid custom of eating human flesh went into total desuetude. The mortality attacked, with equal violence, every species of living creature. The whole breed of domestic fowl would have been extinct, if a supply had not been procured from Syria; and some persons made fortunes by importing them. The ovens were heated with the wood of the houses: for the bakers bought house after house for almost nothing, and pulled them down for that purpose. In order to give his readers some notion of this dreadful mortality, our author informs them, from the public registers, that in 22 months, the number of those who, in Cairo alone, were buried with the accustomed rites of sepulture, amounted to 111,000: but, as he justly observes, what was this number compared with that of those who perished unheeded, in the houses, in the skirts of the city, and under the walls, of whom no account was taken? Even this is nothing, compared with the

the whole depopulation of the country; with the incalculable numbers who were cut off by the famine, or devoured by the survivors, in the other districts and towns. The road leading to Syria was completely covered with the putrid bones of such miserable wretches as tried to escape. About seed-time the malady raged with redoubled force; so that the persons who sowed a field were often different from those who had plowed it; and even many men successively dropt down dead, at the same plough. In Alexandria such was the rapid waste of human life, that the same estate descended to fourteen different heirs within the space of one month.

We have been tempted both by the interesting matter, and by the fascinating manner of our respectable historian, to multiply our extracts much beyond what we originally intended. But we hope that our learned readers will be induced by them to peruse the whole work; from which if they derive but half as much instruction and pleasure as we ourselves have done, they will be grateful to us for directing their attention to it.

Of Dr. White's translation we have already inserted several specimens, from which it will appear with what felicity and skill he has executed an undertaking peculiarly arduous: and here we tully meant to have concluded our review of this valuable publication. But the learned Professor has given, in a note, so accurate, concise, and connected a view of the History of Egypt for more than 37 centuries, that, notwithstanding its comparative length, we cannot prevail with ourselves to omit it. It furnishes one of the finest instances of elegantly compressing much important matter into a small compass which we have ever met with.

“ÆGYPTI REVOLUTIONES.

“Menes vel Mitzraim Hami filius, (a) in Ægyptum coloniam duxisse, ibique primus post Deluvium regnasse creditur, Ægypti autem tum primum occurrit mentio, quum Abramus iter eo tendebat. (b) Adeo rara tamen et obscura sunt literarum monumenta huc pertinentia, ut nihil vel de ejus statu civili vel religione pro comperto habere liceat. Id quod verisimile videtur, hoc est, tunc temporis non valde potentem fuisse, nec, uti postea usus veniebat, Idololatriæ prorsus inservisse.

Ci. iter
Anno. A. Chr.
1920.

“Non multo post tempore uti fert opinio, Ægyptus depopulata est a Pastoribus; qui Horitæ fuisse putantur, monte Hor ab Esau posteris, qui sedes eas obtinuerunt, expulsi. (c) Quicquid autem sit de istis pastoribus eorumque imperio, eo me dupit conjectura ut credam, hostilem irruptionem esse factam a Syriæ partibus, priusquam Josephus ad gubernaculum rerum hujus regionis accedebat. Hoc forsitan colligere licet ex eo quod ipse dicit Gen. xlii. 9. Quod si infestæ illæ copiæ ex Pastoribus potissimum constatæ fuerint, tum probabilis inde patebit ratio odii quod Ægyptiis erga id genus homi-

Circa Anno
A. C. 1715.

(a) Gen. x. 6.

(b) Ibid. xii. 10.

(c) Ib. xxxvi.

num acerbissimum fuit. (d) Præterea hoc temporis, five hujusmodi op-
pugnationis recenti memoria, five alia de causa, ab omni consuetudine cum
exteris adeo abhorrebant, uti ne quidem cum iis comedere tolerarent. (e)

" Circa idem tempus Curia in Ægypto ministris variis instructa (f) ex-
titisse videtur, quæ quidem prima est in toto terrarum orbe, cujus occurrit
mentio. Jam tum quoque mortuos condiendi (g) mos vigeat.

" Quod ad Religionem Ægypti pertinet, quamvis consentaneum sit pu-
tare ritus aliquos superstitiosos jamdudum irreptisse (h) evinci tamen non
potest, hoc tempore Idololatriæ populum omnino deditum fuisse.

" Ante exitum Israelitarum ex Ægypto, (quo potissimum anno incertum)
videtur ea regio res novas experta fuisse, uti discimus ab
Exod. i. 8. Sed utrum a vi hostium externorum, an a
civilibus discordiis hoc factum fuerit, tam multis seculis
elapsis, non est qui affirmaverit. Hoc tamen affirmare
licet, discrimen inter animalia munda ac immunda, cultumque divini nu-
minis et animalium symbolicorum, imprimis Apidis, jam jam in Ægyptum
esse inductum.

" Post hoc non alia Ægypti in sacris literis offertur mentio, donec ad
Solomonis usque tempora devenit sit, (i) quibus temporibus regnum opi-
bus præpollens fuisse videtur. Quinetiam filio Solomonis
Rehoboam quacunque de causa bellum intulit Shihak (k) rex
Ægyptiacus; quod bellum primum Ægyptii finitimis intu-
lerunt.

" Apud Herodotum (l) seriem regum Ægyptiorum a Sefostre usque ad
Amasim invenias: quos inter extat Sabacus quidam Æthiops. Ipse tamen
constitetur, Ægypti res Græcis omnino non innotuisse ante regnum Psam-
metichi. Is autem regnavit annos 54: quo spatio, uti mihi videtur, com-
prehenditur bellorum civilium tempus, quod proxime præcessit, quodque
idem Scriptor appellat REGNUM DUODECIM REGUM.

" Filio ejus Necho, qui Josiam regem Judææ devicit, suc-
cessit Psammis, qui annos regnabat sex: cui rursus successit
Apries, vel potius Hophrah, (id enim in Sacra Scriptura
nomen proditur) quem Nebuchadnezzar Babylonis rex acie subegit, post-
quam annos 25 regnasset.

" Inditionem regis Babylonii inde cessit Ægyptus; quo
statu permanfit donec ipsa Babylon a Medis capta fuit. Me-
dis autem a Cyro Persique subactis, Ægyptum ut Medorum
imperio subditam sibi vindicavit Cyrus.

" Persæ vero nihil pensi habuisse videntur, quo jus suum armis asse-
rerent, ante Cambysem regem. Ille bellum Amasi intulit,
qui tunc temporis ibi regnavit. Mortuo Amase ante adven-
tum Cambylis in Ægyptum, summa belli recidit in filium
ejus Psammenitum, qui victus a Cambyse et in Persiam de-
portatus est.

" Artaxerxes iratus Ægyptiis, quod auxilium Lacedæmoniis inimicis ejus
tulissent, (m) ad facinus calligare paravit. Sed inter belli apparatus morte

(d) Ib. xlv. 34.

(e) Ib. xlii. 32.

(f) Ib. xl. 1.

(g) Ib. l. 2.

(h) Ib. xlv. 5.

(i) Lib. I Regum, x. 28. 29.

(k) Ib. xiv. 25.

(l) Euterpe.

(m) Justin. Lib. vi. cap. 6.

corruptus est. Bellum igitur a filio ejus Dario, cui Ochus erat cognomen, gerebatur, qui expulso Nectanebo ultimo rege Ægypti, regnum in potestatem suam redegit. Hic Darius majore severitate in Ægyptum usus est, quam ulli qui eum antecesserunt; ideoque majore odio apud eos habitus est.

" Fuit Ægyptus sub imperio Persarum usque ad Darium Regem, cognomine Codomannum. Is ab Alexandro Magno Ar- *Anno*
belæ fusus et fugatus est, et Persarum imperio finis impositus, *A. C. 331,*
postquam annos circiter 200 durasset.

" Jam quoque Ægyptus, utpote quæ ad Persarum imperium pertinebat, subacta est ab Alexandro, qui condidit Alexandriam, quæ postea celeberrima evasit propter Bibliothecam ejus Academiamque, et quia sedes erat regum.

" Mortuo Alexandro, (n) et imperio, quod unus ipse obtinuerat, in multas partes distracto, Ægyptus Ptolemæo Lagi *Ante C. 323:*
cedebat, penes cujus posteros annos fere 300 permanebat; donec Cleopatra ultima ejus progeniei Aëlii devicta, in Provinciam Romanam redacta est. *Ante C. 31.*

" Regnantibus Arcadio et Honorio Romanum imperium divisum est; quæ partitione Ægyptus Orientalibus imperatoribus contribuebatur. Octavo autem anno quam Heraclius *A. D. 395.*
regnum accepit, eam occupavit Cosroes rex Persarum. (o) *A. D. 618.*

" Non multo tamen tempore Persarum ditione tenebatur. Quippe Omar Ebn Chettab, qui ad Chalifatum erectus est anno Hej. 13, Amru ductu auspiciisque ea potitus est anno Hejræ 18. (p)

" Anno Hej. 335, mense Ramadani, Al-Moezz-Ledinilla sine ullo certamine Ægyptum suam fecit. (q) Penes hanc familiam (quæ Aliadarum five Fatimitarum appellatur) permanebat Chalifatús usque ad Al-Aded-Ledinillam, ultimum Chalifarum Ægypti, (r) qui mortuus est *A. D. 1171:*
Anno Hej. 567.

" Anno Hej. 559 (A. D. 1163.) Shawerus et Dargamus (s) pro munere Viziratus in Ægypto inter se contendebant; quorum prior in Syriam ad auxilium ab Nureddino-Ibn-Zenchi petendum fugiebat, quo voti compos fieret. Nureddinus missio Asadoddino Shiracuh, in Shawerum conferebat Viziratum; quo octavo anno Hej. 564 (A. D. 1168.) Ægyptum sibi vindicabat Asadoddinus. (t)

" Mortuo Asadoddino, Ægypti imperium a Nureddino concessum Saladino, qui, ut ejus Vicarius, id tenebat. Nureddino autem morte abrepto anno Hej. 569 (A. D. 1173.) Saladinus Ægypto sine æmulo potitus est, (u) pecunia ejus nomine incusa, et pro salute ejus supplicationes publice factæ.

" Saladini posteris permanebat imperium usque ad regnum Al-Malec-Al-Saleh; quo mortuo res ad interregnum rediit; et Ezzoddin Turcomanus respublicas aliquamdiu administravit. Is tandem consilio Shajro'dorr, Turcicæ, quæ et defuncto regi concubina fuerat, (x) et cui semper aurem præbebat, Al-Malec-Al-Moadham loco patris ejus Al-Malec-Al-Saleh re-

(n) Id. Lib. xiii. cap. 4.

(o) Abulpharag. Hist. Dynast. p. 99.

(p) Ibid. p. 112.

(q) Ibid. p. 207.

(r) Ibid. p. 262.

(s) Abulpharag. Hist. Dynast. p. 262, et Bohad. Vita Saladini, p. 30.

(t) Abulpharag. p. 263, et Bohad. ut supra, p. 34.

(u) Abulpharag. ut supra, p. 267.

(x) Id. 323.

gem constituit. Eo autem non multo post tempore a subditis occiso, rex salutatus est ipse Ezzoddin; (y) itaque Ægyptus in Turcomannorum vel Mamlucorum manus venit.

“Regnum iniit Ezzoddin die ultimo Rabie Secundæ, (z) anno Hej. 648. Permanfit hoc imperium usque ad regnum Al-Malec-Al-Saleh-Hagi-Ibn-Al-Athraph; qui, postquam annum, menses sex, et dies quindecim regnasset, abdicare se coactus est. Is erat finis (a) imperio Mamlucorum Bahritarum Turcarum, cum annos 136, menses septem, et dies 9 durasset; sumpto initio numerandi a decimo mensis Saphar, A. H. 648, usque ad decimum Octavum mensis Ramadani, A. H. 784.

“Post abdicatum Al-Malec-Al-Saleh, ortum est imperium alterum Mamlucorum Circassorum, (b) ad summam rerum provecto Al-Malec-Al-Dhaheer-Abu-Said-Barkuk-Ibn-Anfi-Al-Yilbogawi-Al-Othmanni.

“Stetit hoc imperium usque ad regnum Al-Malec-Al-Athraph-Tuman-Bai-Al-Jaracafi-Al-Athraphi, qui per fraudem et proditorem principis cujusdam Arabum, traditus est in manus Selimo Turcarum Sultano (tunc temporis Constantinopoli regnanti) quocum bellum gerebat, jussuque ejus in crucem est sublatus extra portam Zawilæ in Suburbis Kahiræ, (c) decimo nono Rabie prioris, A. H. 913, quod tempus incidit in annum octavum Henrici Nostri Octavi.

“Hic terminus fuit Mamlucorum regni in Ægypto, cum annos circiter 275 durasset. Inde usque ad annum qui nunc excurrit (A. D. 1800), permanfit Ægyptus Turcis qui Constantinopolin incolunt, subdita.

“Ita Historiam Ægypti per seriem annorum 3720 persequi licet: quod de alia regione in toto terrarum orbe dici non potest.”

A Tour through South Wales and Monmouthshire; comprehending a general Survey of the Picturesque Scenery, remains of Antiquity, historical Events, peculiar Manners, and commercial Situations, of that interesting Portion of the British Empire. By J. T. Barber, F.S.A. Illustrated with a Map and twenty Views, engraved from Drawings by the Author. 8vo. Pp. 359. 7s. Cadell and Davies. 1803.

THE Introduction presents a general view of the subjects which the performance is about to handle.

“In making the tour of South Wales and Monmouthshire,” says the author, “the admirer of picturesque beauty dwells with peculiar pleasure on a tract of country comprising the greater part of Monmouthshire, and bordering the Severn and Bristol Channel, to the western limits of Pembroke-shire. In this enchanting district, a succession of bold hills, clothed with wild forests, or ornamental plantations and delightful valleys, present themselves in constant variety: many fine estuaries and rivers, picturesque

(y) Id. p. 325.

(z) Pocockii Supplem. ad Hist. Dynast. p. 8.

(a) Macrisius in Pocockii Supplem. p. 18.

(b) Pocockii Supplem. p. 19.

(c) Al Jannabius in Pocockii Supplem. p. 30.

towns, and princely ruins, also adorn the scene, whose charms are inconceivably heightened by the contiguity of the Bristol Channel, which washes the coast; in some places receding into capacious bays; in others, advancing into rocky promontories of the most imposing grandeur. The statistical enquirer finds equal subject of gratification, in the uncommon fertility of several valleys, and the woody treasures of numerous hills, bearing myriads of oaks, and other first-rate timber-trees. The mineral wealth of the country, and its convenient coast for traffic, are likewise subjects of high consideration; and, while the statist applauds the late rapid strides of manufactures and commerce in this district, he may discover sources hitherto latent for their increase. The historian cannot fail of being interested while treading on the ground where Britons made their latest and most vigorous efforts for independence, against successive invaders; nor the antiquary, while traversing a country replete with monuments of the druidical ages; military works of the Romans, Britons, Saxons, and Normans; and the venerable relics of numerous religious foundations."

There follows a sketch of Welsh history and ancient buildings. Our author is, we find, both a scholar and an artist; and with literary joins graphical delineation, which happily illustrate and relieve each other. The tour sets off from Bristol; and our traveller begins as a voyager in a Swansea hoy, which, in point of company and accommodation, appears to resemble vessels from Billingsgate to Margate, dignified by the name of packets; no doubt to suit the gentility of that elegant outlet from the metropolis. Of this means of conveyance our author gives a very lively and picturesque description, not forgetting to include two handsome Welsh girls, that appear to have made a strong impression on our tourist, whom we should suppose, from his account of the Cambrian fair, to be feelingly alive to female charms, and to have a particular relish for the shape and configuration of the Welsh women; who, by his account, are well entitled to the epithet of buxom. At Swansea the customary exhibitions of *primitive* manners afforded to our author such opportunities of contemplation, as present fashionable dress so liberally bestows while it nominally withholds. The account of Swansea is lively and interesting; thence he with a companion proceeded to Caermarthenshire, and arrived at Kidwelly castle, which is the subject of a very beautiful drawing. Of the capital of the county he gives the following account.

"The situation of Caermarthen, one of the most wealthy and polite towns in Wales, can scarcely be enough admired; rising above a noble river, and commanding a full view of one of the most beautiful vales in the kingdom. Internally, there is less to commend; as most of the streets are very steep, and irregularly built; yet there are many good private houses, belonging to the neighbouring gentry that resort here in the winter months; and a handsome town-hall and some other buildings do credit to the public spirit of the town, though a solitary church may reflect but little on its sanctity. Very small remains of the castle, now built up into a gaol, appear; or of the walls that formerly encompassed the town. The trade of the place is

much facilitated by its fine river, which conveys ships of a good size up to the bridge."

Near Caermarthen is Kidwelly Castle, which affords the author a subject for a very fine drawing. As they were leaving Caermarthen they observed several fine young women acting as scavengers, while in an adjoining shop a stout young fellow was folding up ribbands and laces.

"How odious," observes our traveller, "is the employ of men-milliners! How shameful, that men, who might gain a prosperous livelihood in a thousand ways, should interfere with almost the only eligible means which the limited powers and habits of women capacitate them to adopt for a maintenance! Driven from their natural employ, they must either have recourse to a cruel drudgery which they are not formed, and are generally unable, to endure; or wander after subsistence in the paths of shame and misery, at once a disgrace, a burthen, and a terror to society."

These remarks convey a very favourable impression of the author's judgment and humanity, both which the work in general confirms.—From Caermarthen our traveller proceeded to Pembrokeshire, where he had various opportunities of exercising his graphical talents, especially at Carew Castle and Pembroke Castle. In the towns through which he passed, our tourist met with tolerable fare and accommodation; in the intermediate stages the entertainment was but poor, sweetened however by hospitality. One instance of the exercise of this virtue presents a lively specimen of the cordial benevolence which our Cambrian countrymen in the very humblest situations exhibit.—One evening our tourist and a companion were benighted and mistook the road; the weather was extremely stormy, the track was craggy, and the country intersected with coal-pits; no mansion was near, and they were in great alarm.

"At length," says our traveller, "a distant glimmering of light appeared between the trees, which we gladly traced to a lonely cottage.—Here, on our calling out, a tall raw-boned man opened the door, and discovered three others who were regaling round a blazing hearth: these were all miners in a neighbouring coal-mine. The uniform black appearance of this groupe, their long matted hair half hiding their faces, which caught a ferocious turn from the strong partial light of the fire, was not calculated to inspire prepossession in their favour; but, though in the exterior repulsive as their cheerless occupation, their hearts were not estranged from sensations of benevolence; and yet, so little had they of refinement, as to offer no complimentary condolence on hearing of our difficulties; even yet more unfashionably, by actual services they relieved them. 'Masters,' said one of the men, 'if you'll but step in a minute while I finish my mess of porridge, I'll put you in the right road; it can't be darker than it is; do sit down, and let me put your horses in the cow-house: I suppose you wou'd n't like our fare, (it was a mess of barley and greens stewed with a bit of meat or bacon); but mother can give you a drop of good mead, and some decentish bread and butter.' This invitation, with the manner in which it was conveyed, offered a relief that neither of us was

was inclined to reject; for, indeed, we had tasted nothing since breakfast, and besides found that some barley might be had for our horses. So seating ourselves in the chimney corner, we partook of the refreshment brought us by an old withered matron, who finished a scene forming a lively counterpart of that of the cavern of Gil Blas. Our dame soon took a leading part in conversation; she gratefully expatiated on the bounty of Providence in sending us a plentiful year. We left this humble but hospitable roof with regret; nor was it without much difficulty that we could prevail on our hosts to accept of a trifling acknowledgement for her favours."

Our tourist, now turning to the right, approaches to the confines of North Wales, and in that bold country which rises to Plinlimmon finds a variety of subjects for picturesque description; the most striking theme of literary and graphical exhibition in this part of the scenery is the Devil's Bridge, built across the Mynach, which is here the barrier between North and South Wales.

"This bridge bestrides a lane of almost perpendicular rocks, patched with wood, whose summits are here scarcely five yards asunder. At a terrific depth in the glen rages unseen the impetuous Mynach, engulfed beneath protruding crags and pedant foliage: but on looking over the parapet, the half recoiling sight discovers the phrenzied torrent, in one volume of foam, bursting into light, and threatening, as it breaks against the opposing rocks, to tear the mountains from their strong foundation; then, instantly darting into the black abyss beneath, it leaves the imagination free to all the terrors of concealed danger. With emotions of awe, not without those of fear, we climbed down the side of the rock, assisted by steps that were cut in it, and with some peril reached the level of the darkened torrent; where, standing on a projecting craig against which the river bounded, immersed in its spray and deafened by its roar, we involuntarily clung to the rock. The impression of terror subsiding, left us at liberty to examine the features of the scene."

Our tourist now conducts us from the solitary sublimity of the forests and mountains to the social haunts of men, in the soft and verdant valleys. The vale of Towey affords an agreeable relief after the contemplation of Plinlimmon; and the graphical representation of Dinevawr Castle is a charming contrast to the tremendous grandeur of the Devil's Bridge. The beauties which are here exhibited are chiefly of the romantic and pastoral kind; but, proceeding eastward towards Monmouthshire, a different face of country presents itself; in which, skilful cultivation and agricultural riches agreeably variegate the narrative, and the Severn opens commercial splendour. From Monmouth our author proceeds towards Gloucestershire, and at Ross pays a tribute to that benevolence which transcendent genius has rendered immortal. At Gloucester the peregrination ends.

Interpersed with the tour there are various anecdotes biographical, historical, and antiquarian, which enhance the entertainment of the work. Of the first kind, one of the most interesting is a short account of the benevolent and unfortunate Valentine Morris, who

having consumed an ample fortune in rural improvements, and liberality to the poor was obliged to expatriate himself, and died in the West Indies. Our author is evidently a man of taste, imagination, and sensibility, with a considerable portion of judgment and discrimination. On certain subjects he is sometimes too luxuriant: he seems to have been deeply impressed with Welsh beauty; and his reviews of that article are both more copious and minute than some of us Reviewers may think necessary; and in that part of his work we can discover the glow of youth; for which, as we have once been young ourselves, we can make every candid allowance. The language is clear, vigorous, and diversified; and very well adapted to the variations of the subject. On the whole, this is a very agreeable, and, in many respects, an useful production: the drawings are entitled to a high share of praise, in which the skill of the engraver very happily exhibits the genius of the painter, and writer.

A Defence of the Character and Conduct of the late Mary Wollstonecraft Godwin, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters to a Young Lady. 12mo. PP. 160. Wallis, 1803.

AMONG the various assumptions from which revolutionary theorists and teachers endeavour to maintain and inculcate doctrines inimical to order, morality, and religion, one favourite position is, that the individual in his thoughts and actions should totally disregard the species; that his reasoning should have no respect to public opinion, or his conduct to existing establishments. This rule we must acknowledge to have, at least, the merit of being well adapted to the purposes of such philosophers; as nothing can tend more powerfully to the disorganization and anarchy which they so much desire as the complete expulsion of social virtue, and the concentration of all feelings to self alone. This system of ethics is far from being speculatively new, and practically it is very old. There have, in all ages, been men who considered themselves only, without any concern about any others except so far as those others might be instrumental to their pleasure or power. Attila, Genserik, and other barbarians who overwhelmed civilization, appear to have as little minded the judgment or sentiments of their fellow creatures, as the wildest jacobin could desire; yet jacobinism, paramount in its atrocities, has a more perfect exemption from every social sentiment than any former kind of savage ferocity. If we carefully peruse Gibbon, that historian who exhibits the progress and success of enterprising barbarity against enervated refinement, who presents the potentates of polished Europe as basely succumbing to Scythian shepherds and Vandal rustics; country after country overrun by barbarising robbers, because their people had not the soul to resist, we shall find that there was with all this lawless invasion and pillage some intermixture of the

the social affections. Alaric and Sarus were not entirely individualized; they had their likings, and there were persons to whom they would rather do good than evil. They wished to stand high in the opinion of their countrymen; and valued their praise not merely as a buttress of power. Jacobin barbarians and robbers far exceed these their prototypes in unconcern about the welfare of their neighbours; and if we trace Attila, a shepherd of Scythia, with his Huns desolating the world; and Buonaparté, a goatherd from Corsica, with his Jacobins desolating the world, we may readily perceive the champion of Jacobin barbarity more thoroughly steeled against humanity, than the champion of Scythian barbarity. We formerly used in speaking of cruelty, to personify it by a reference to Attila the Hun; but in his history we can find no instance of such indifference about human misery, even in that monster, as a disciple of Jacobinism exemplifies. The administration of poison to thousands, merely to prevent expence to the prescriber, was as striking and complete an instance of the *individuality*, which the new school of philosophism so strongly recommends, as could be adduced. The Corsican, however, has promised a much more extensive instance of disregard to fellow-creatures. He says he is to venture five hundred thousand men on a project in which he admits there is a hundred chances to one that every man of them will go to the bottom of the ocean. This is a sample of *individuality*, that Godwin, or any of the tribe, will find it difficult to equal. But while Buonaparté is displaying his principles, how and where he can, his good friends here are using their best endeavours in the same cause. They cannot administer envenomed poisons to human bodies; but they can try to poison human minds.

The production before us proceeds upon the principle which we mentioned above, that the perfection of doctrines and conduct consists in their conformity to the judgment of the promulger, and the feelings of the agent. In other words, that if A. though speaking rank nonsense, conceives himself to be speaking sense, or transgressing every rule of society he conceives himself to be doing right; both his understanding and morals are thereby justified; and B. must be extremely illiberal and uncandid if he do not allow to the said A. the credit of wisdom and virtue. This is the lesson which *this* defence of Mary Wollstonecraft Godwin proposes to illustrate. The writings of that noted person are already fast descending to the gulph of oblivion which so soon absorbs the efforts of ingenuity to outrage common sense; but as many of our readers may have forgotten the details either of her writings or history, to recall them to our memories we rummaged a closet into which we throw literary lumber, and found her *Rights of Woman* in company with Tom Paine's politics and theology; Thelwall's eloquence; the dramatic poetry of Holcroft; and Godwin's philosophy. Searching a little farther we found her novel of *Mary*: her work on the French revolution we could not find. Her history also we were fortunately enabled to revise from

the liberal communication of her affectionate husband to the world. The substance of her story was:—Mary, from her earliest years, would have her own way, right or wrong; disliked her parents because they would contradict her; as she grew up felt herself strongly inclined to conversation with the other sex, and very indignant at the restraints which religion, morality, law, and custom have imposed on certain gratifications; became an authoress; her propensities being uppermost in her mind, wrote a book which she called the *Rights of Woman*, and laboured to prove that women ought not to be subjected to a duty which she found so painful as the preservation of chastity; afterwards proceeded in her own person to bear testimony to her doctrines; in the usual course of such adventures changed gallants, wrote a novel in defence of adultery; married one of her keepers; and, after having so written and acted, died.

This is the amount of her history as particularly recorded by her husband. The British public, with the national sense of moral rectitude on such a character, passed the obvious judgment, that her effusions exhibited ingenuity without sound principles of thinking powers, or, at least, habits of just reasoning: that her moral sentiments were vicious; and her precepts and example, as far as they could have any influence, incentives to profligate manners; that both, therefore, deserved to be reprobated by every votary of wisdom and virtue, and every well-wisher to the order and happiness of society.

To reverse the public judgment, passed on such grounds, is the professed object of our author's appeal to what he calls *nature and reason*; the said nature and reason consisting in the right of an individual to pursue selfish impulse without any regard to the opinions or institutions of society, or to the rules and precepts of the Supreme Being for the government of his creatures; and, if we admit his premises, we must confess his conclusion legitimately follows. If Mary Wollstonecraft was right in following her inclinations, merely because she said she thought she was right: of course she must pass as a very perfect woman, for she did follow them without any scruple or controul. But, says our author, we are not only to consider her character, we must also take into the account the circumstances by which it was formed. It seems she and her family by no means harmonized in their sentiments; she disregarded the praise or censure of her father, mother, and brothers; hence she learned to despise the opinion of the public. One part of this reasoning we admit, that a discordant member of a family is not likely to be a very agreeable member of society; but in admitting the probable effect, we neither justify the effect nor the cause; we cannot allow that because Miss, in the early part of her life, had been in the habit of quarrelling with her sisters, brothers, father and mother, therefore she is to quarrel with the whole world, and to defy public opinion. Leaving her paternal house, her efforts to procure a subsistence by the exertion of her talents and industry, were meritorious as to object. The sub-
jects

jects which she chose, and the doctrines which she inculcated, though in many respects vicious, were still more remarkable for extravagance and absurdity; and though reprobated by every sound judge at the time, would now be forgotten were it not for the injudicious zeal of her panegyrists. In the course of her literary pursuits she became attached to Mr. Fuseli, and finding she could not accomplish her desire with one man she went to another. Of this transfer our author gives the following account. Mary Wollstonecraft to drive love out of her head went to France, in the close of 1792; was "a decided friend (says the writer) to the cause of *rational liberty*; and, as such, could not fail of an introduction to some members of the popular party." At this period our readers must recollect the popular patrons of *rational liberty* were chiefly Robespierre, Danton, and Marat, and their no less rational associates, who, having overthrown the monarchy, were preparing to imbrue their hands in the blood of their sovereign. This, however, we only notice, *en passant*, as a sample of the political sentiments of Mary Wollstonecraft's defender; and we must say, that in his politics and ethics he has the merit of perfect consistency. Instructed by these preceptors, she composed her *History of the Causes and Consequences of the French Revolution*, on which notable production our author passes a judgment which demonstrates his critical powers to be suitable to his reasoning and sentiments: This work, he says, "in judiciousness of general remark as an analysis of political events, and correctness of historical narrative, is not *second* to the History of the Decline and Fall of the Roman Empire." Whilst thus *usefully* employing her time and talents, she commenced her intimacy with Imlay, on which her advocate delivers the following opinion. "When Mary Wollstonecraft gave to this second person an interest in her heart, she seems to have adopted the most efficacious mode of removing all traces of her former attachment, and of obviating its recurrence. I am induced to believe that she admitted the acquaintance of the latter person in order to fix her affections in consequence of her relation to him; rather than imagine that her affections were transferred from Mr. Fuseli to him, prior to the commencement of their intimacy. The one, as far as we are informed, was a disengaged, and therefore an *attainable* object; the other, certainly not so. If affairs stood really thus, and I must confess that I discover not the smallest objection to this statement, it will be evident that the connection, on her part at least, and her's is the only part I will undertake to palliate, was founded in *prudential* motives." The *prudence* here the reader will perceive was not worldly wisdom, but the discovery and application of means for weaning her affections from Fuseli: that she might get the better of a passion that was not requited she became a kept mistress. - The amount of this doctrine respecting her prudence is, that if a young woman be crossed in love, and wish to be cured of her passion, the *effectual* remedy is *fornication*. Here our author, who appears to be a kind of sentimental man, will exclaim against this term as ill adapted

ed to the refined and delicate Mary Wollstonecraft ; but we Anti-Jacobin Reviewers shall never sacrifice truth, virtue, and religion ; nor fail to brand vice in the *appropriate* language. *Miss* Mary lived as a courtesan with this Mr. Imlay, and as a courtesan she is to be rated. The defence of this part of Mary's conduct, according to her advocate, is to be sought in the *exercise of her private judgment*. Mary *judged* it expedient to commit fornication with Mr. Imlay, and therefore she was right in the said commission. If this were an apology for Mary Wollstonecraft, it would be an apology for every other young woman who, as Charlotte Smith' would phrase it, erred from the susceptibility of too tender a heart. Suppose one of these susceptible spinsters, which is no improbable case, were brought before a magistrate for bastardy, and being charged with the crime, were to answer, please your worship, in my own private judgment I stand justified for what I have done, and therefore should be acquitted by you, should not we think the woman out of her senses ? or if a counsellor were to plead for her on these grounds, should we not think him out of his senses ? and such an argument before a judicial tribunal would not be more absurd in favour of a person violating the laws of the country, than such an appeal to public opinion in favour of one by whom it was avowedly contemned. Her apologist will tell us, that such contempt arose from the circumstances of her education ; whencesoever it arose, a person who 'disavows the authority of the rules and institutions which society deems necessary for the repression of vice, and the security of its own existence, cannot expect countenance from that society. Every Christian community reprobates a concubine as a votary of sin and of infamy. Mary Wollstonecraft knew this very well, she became a concubine, and deservedly experienced the shame of concubinage. Are the religious and moral sentiments of Britons to be changed to accommodate Mary Wollstonecraft and her advocates ? We do not say that Mary Wollstonecraft was worse than any other woman that converses with divers men, merely that she is no better ; and that any appellation suitable to one of those ladies, who on the loss of one gallant have recourse to another, entirely befits *Miss* Mary Wollstonecraft, who, as both her husband and advocate inform us, was repeatedly in keeping. As such apologists cannot alter British sentiments, so neither can they alter the import and signification of the English language. If our author will turn over in Johnson's Dictionary to a word which the adventures of *Miss* Mary may very readily suggest, he will find the first sense annexed to the denomination in question—" *a woman who converses unlawfully with men* ;" and this *Miss* Mary was ; her panegyrists may strain sentimental refinements, or metaphysical niceties as far as they please, but they cannot change the distinction between right and wrong, annihilate facts, or prevent the application of an appropriate term to one individual any more than to others of the same conduct and calling. The apologist introduces a dialogue between Mary and a Censor of the old school, in which, of course, he

he gives his heroine the better of the argument. Our author agrees with Mr. Godwin in admitting that, in the present imperfect state of society, concubinage ought not to be generally practised, nor until man be advanced to a farther stage in perfectibility: but in the individual case of this *incomparable* woman, there was an apology for her individually.

"Mary Wollstonecraft," he says, "formed her own theory; deducing it from the different views she had taken of the state and nature of man. Upon that theory she boldly ventured to *make an experiment in her own person*; and her biographer has informed us of one reason for her neglecting to avail herself of what she denominates—*vulgar precautions*; which circumstance ought more strongly to have bound her husband (for in this sacred light she regarded the person of her choice) to her, upon every principle of honour and gratitude.—Alas! for her peace; and for her credit with the world! her experiment failed! But where must we seek for the cause of the failure?—Not in the essential falshood of her theory; but in her mistaken choice of an associate."

"The aspirers of Mary Wollstonecraft exult at her disappointment, regarding it as a demonstration of the fallacy of her system. That her system was imperfect, and by no means adapted, considering the present state of society and manners, for general application, has been already admitted; but that it is erroneous, because it is incomplete, we must be permitted to doubt; till the objectors have produced, at least, one human system, that is complete in all its parts, and uniformly effective upon every application. *Her's is certainly founded in nature and reason*, and so far is considered with truth; it is therefore well adapted for the conscientious moralist and philosopher: but it is inapplicable to persons of gross appetites and vulgar apprehensions; that is, to the great mass of mankind." We Anti-Jacobin Reviewers acknowledge ourselves to be totally deficient in that *nature and reason* which would vindicate systematic fornication, and are neither the conscientious moralists nor philosophers that would sanction profligacy. We have such gross and vulgar apprehensions that we deem a concubine—a concubine, whether her adventures be narrated under the name of Mary Wollstonecraft or Mary Flanders, Nancy Parsons, or any other of the sisterhood, through either the intention or folly of their biographers or apologists for a time rescued from oblivion by infamy; and we trust the sound heads and hearts of Britons (with the exception of a few extravagant sciolists and malignant jacobins) will always regard vice with equal abhorrence. To these animadversions we are drawn by this silly and impotent attempt to confound the principles and sanctions of moral duty, otherwise we should have no more thought it necessary to censure Mary Wollstonecraft, and her obsolete ravings, than of stirring the ashes of her deceased friend, the Analytical Review. Will not her friends, or pretended friends, let the poor woman rest in her grave? They may be assured that Mary Wollstonecraft's estimation is fixed as long as her

her memory lasts, and Britons continue to think and feel wisely and virtuously, and that the nature and reason which they support are not British nature and reason.

Sermons on various Subjects, doctrinal and moral, selected, abridged, and translated from L'Année Evangélique of F. J. Durand, Ministre du St. Evangile Professeur Ordinaire dans l'Académie de Lausanne, &c. &c. By the Rev. Richard Munkhouse, D. D. of Queen's College, Oxford; and Minister of St. John Baptist's Church in Wakefield. 8vo. Pp. 395. 7s. Rivingtons.

THE originals of these discourses have gone through three editions, and are well known on the Continent for their unaffected piety, and their purity of sentiment, on the genuine principles of patriotism and religion. Their venerable author is still living at Lausanne, "where he continues to exercise the functions of his ministry in good health, and with unimpaired faculties, at the advanced age of seventy-six years." All his writings exhibit the warmth of his attachment to the people among whom he resides: he has borne up, to the last, against the calamities of unhappy Switzerland, and the overwhelming torrent of anarchy and infidelity that of late years has deluged so great a portion of the continent of Europe. "No man can possibly be more fully convinced of the absolute necessity of religion and good morals to the comfort and stability of all human institutions, and civil forms of government, than this venerable divine. Accordingly we have the strongest internal evidence to induce us to conclude, that he let slip no opportunity (either from the pulpit, the chair, or with his pen) of sedulously inculcating on the Swiss those principles, which might most powerfully incline them to sobriety and virtue; and of supplying them, from time to time, with such necessary instructions, as might direct them how to avoid the evil, or chuse the good, in every conjuncture more immediately connected with the glory of God, and the prosperity of their commonwealth." Dr. Munkhouse has refrained from entering, at present, into a detail of such particulars of the life of Durand as have already come to his knowledge, in the expectation that should this volume be favourably received, of which there appears to us little doubt, an opportunity may hereafter occur of doing it more at large, and with greater accuracy and authenticity; the reverend author having himself engaged to supply him with the outlines of his history.

The preface to the present work is well written, and breathes the genuine feelings of a Briton roused to indignation by the insidious conduct of a venal and unprincipled faction, and sympathizing in the misfortunes of a brave but fallen people.

"What a lesson—what an instructive and memorable lesson is here taught all those—Britons, above other men—who either have hitherto been,

been, or who still continue to be, on questions more especially of a political nature, peevish and perverse; who murmur at the portion of good things which is allotted to them, and which they so unthankfully enjoy!—who are impatient of civil, as well as religious restraints; and are the infatuated advocates for change (unintimidated by the dread of the almost certain horrors that await it) merely in the idle expectation of removing imaginary evils, or with a foolish hope of thereby securing to themselves unattainable blessings!"

The whole of the Preface is exceedingly interesting.

The sermons are twenty-seven in number. Their style is a happy medium betwixt the general turgid declamation of French sermons, and the dry scholastic, and argumentative discourses which often flow from our pulpit. The French pulpit compositions deal too much in the *copid verborum*, their matter being often lost amidst the multiplicity of ornament. It was on this account that Dr. Munkhouse was induced rather to abridge the sermons of Durand, than to present the public with a translation of them at length. The discourses of the present volume are, he informs us, compressed into about one third of their original bulk. The selection seems to have been made with great judgment, and if we may form an opinion from the known talents of Dr. Munkhouse, nothing interesting has been left behind. The language is impressive and manly, and this publication may serve to convince the world that it is possible to adapt French sermons with effect to an English auditory, a subject that has often been disputed.

The subjects of these Sermons are—*The danger of false philosophy.*—*The fear of man.*—*The variety of religious opinions.*—*Jesus Christ having the words of eternal life.*—*On superstition.*—*The hearer convinced.*—*The strait gate.*—*The centurion.*—*Jesus Christ demanding an entrance into our hearts.*—*The character of Christ's sheep.*—*The woman of Canaan.*—*The choice of Asaph.*—*The sinful woman seeking for succour to Jesus Christ.*—*The danger of relapsing into sin.*—*The incompatibility of the two services of God and Mammon.*—*The crime and punishment of Ananias.*—*St. Peter healing the lame man.*—*The advice of Gamaliel.*—*Paul before Felix.*—*The excellency of the Gospel.*—*St. Paul's wish for Agrippa.*—*The neglect of salvation punished.*—*The example of Christ.*—*The happiness of dying in the Lord.*—*On the immortality of the soul.*—*The last judgment.*—*The promises of Beatitude.*

We present our readers with an extract from the sermon entitled, *The Strait Gate*, as a fair specimen of the style in which this translation is executed.

"Faith is absolutely required. Now how many are there, who appear to be totally unprovided with this active principle. It is not necessary to investigate the annals of the world for proofs of this assertion, nor to carry our researches back to those ages of error in which the Jewish people were exclusively in possession of the ordinances and statutes of the Almighty—in which every thing was acknowledged for God, but the true God himself. Nor yet is it necessary to have recourse to periods less remote, when notwithstanding the glorious light of the gospel, so many vast regions were sunk in darkness, ignorance, and superstition. Our own age supplies us with

with a melancholy demonstration of the fact. Where—who are the children of light in these our times? Are they those fools and blind, who deny the existence of a Supreme Being, and who say in their hearts, 'There is no God?' Are they those rash, those daring infidels, who revolt, and openly break into rebellion; who outrageously attack the most awful truths; exercising all their ingenuity, and exerting their whole might to sap the foundations of revealed religion—the chief, I had almost said the only consolation of which the human heart is susceptible? *who* shall number the multitude of those that 'speak evil of things which they know not?' Do you require to be informed where you are to look for the existence of these impious men? I answer—Every where. In the schools of a vain and worldly wisdom; among the gay, and dissipated, and indolent, whose chief concern is—the having of nothing to do: among those of a lower condition; nay, even among the meanest and most obscure classes of society. What a variety of destructive publications, adapted to every age; to every capacity however slender, and to every taste however profligate, is, with a mischievous hand, and with designs the most malicious, scattered over the country! Not a county, a city, not a town or village, but what is within the reach of their circulation. They are sought after with eagerness, and read with delight. When the attributes of God are singled out for their remarks, or made the subjects of their investigation; when these insolent sciolists dare to discuss the ineffable secrets of the Divine will, the wonderful works of God's power, the inexhaustible treasures of his mercy, or the tender cares of his providence, the very extravagance of their blasphemies ensures their success."

As a specimen of genuine and unaffected piety we select the following passage, inculcating the propriety of prayer, from the sermon entitled, *The Woman of Canaan*.

"And does it not seem as if the Almighty was desirous of affording us every possible means of drawing nigh unto him? Every thing invites us to the exercise of prayer; every thing conduces to facilitate the practice of this duty. When, for instance, we look up towards heaven, how easy is it for each of us to say—*There* is the immortal abode of my Creator; *there* is my country: Grant, O good Lord, that my conversation may be that of an inheritor of heaven!" In contemplating the earth, this theatre of vicissitudes, where every thing continually changes; which pre'tents to us nothing certain but death; which holds out to us no place of sure refuge from its cares and disquietudes but the grave; how easy it is to say—"Lord, wean my affections from the perishable things of this world: turn away mine eyes lest they behold vanity!" When we reflect on the miseries of this sublunary state, and call to remembrance those sacred ties which bind us to the whole human race, how easy, how natural is it, devoutly to exclaim—"Heavenly Father! comfort the afflicted, give sight to the blind, and pour down thy blessings upon all thy children!" When we are engaged in the public exercises of religion to say—"Create in me a clean heart, O God; and renew a right spirit within me!" When we lie down to rest, how unspeakable the satisfaction to be permitted—to be *encouraged* even to call on the name of *Him*, who, as we repose in the image of death, may consign us over unto death itself, and with devout confidence and resignation to say—"O Lord, I commit my soul into thy hands; grant that my body, under thy almighty care and protection, may rest in peace!" In the morning

morning when we rise up; how grateful is it to pay our early homage to *Him*, of whom we hold all that we possess; to render thanks for our continued existence, to devote ourselves entirely to Him, and with a pious elevation of soul to say—'Bless thy servant, O Lord; remove far from me all evil accidents, and grant that I may devote to thy glory, and my own salvation, the day thou hast permitted mine eyes to behold, and for which I am solely indebted to thy mercy!' When we sit down at table, what more natural to each of us, than to call to remembrance for a few moments Him, that feedeth the young ravens, and ministers to the necessities of all his creatures; to open our hearts to the most lively sentiments of gratitude, and to render to our bountiful preserver, love for love! At the commencement, during its continuance, and at the conclusion of the day, to address to Almighty God, this humble petition: 'O thou, without whose aid the labour of those that build is vain, bestow a blessing, I beseech thee, on my studies, on my commerce, on my occupations and engagements!' In the midst of worldly pursuits, is it to interrupt our happiness, is there any fear of drying up the source of our pleasures by purifying, by sanctifying them in the sweet remembrance of our heavenly benefactor? Thus it is, my friends, that the whole world is the temple of the Christian. And after this manner ought we at all times, and in all places, to adore the greatest and best of Beings, to extol His glorious perfections, and humbly to offer up prayers, praises, and thanksgivings to the Father of Lights, from whom proceeds every good and perfect gift, and whose tender mercies are over all his works!

In discoursing on *the excellency of the Gospel*, after asserting that the wisdom which Paul preached was neither of this world, nor of the princes of this world, but the wisdom of God, the author proceeds:

"In order to establish this assertion, the apostles adduced numerous convincing facts; facts the most genuine and indisputable, many of which were of recent occurrence, and even existing at the time. They quoted those historical books, doctrinal and moral, which were committed from generation to generation, for many ages, to the care and custody of a people, separated from every other people; and they called upon the Rabbis themselves to authenticate the antiquity, and declare their belief in the divinity of these volumes. They adduced the prophets, who were successively sent into the midst of them, to teach the knowledge of the true God, to preserve them from idolatry, to which they were unhappily addicted, and, above all, to characterize and announce the Messiah, whom they anxiously expected. They quoted the striking predictions of those prophets; predictions which had anticipated all the circumstances of the redemption of the world by Christ Jesus, and which were clearly and satisfactorily fulfilled. They adduced the ministry of their Lord, the unparalleled holiness of his life, the splendour of his virtues, and the variety, number, and greatness of his miracles; all of which were fully attested by many then living, who had been eye-witnesses of them—to the truth and certainty of which there still remained the most direct and credible attestations. They adduced the testimonies which had been given even by Herod and Pilate, in confirmation of his innocence; the flagrant injustice of his condemnation; his ignominious death, which was accompanied and followed by new, and, till then, unheard of prodigies; his glorious resurrection from the dead, and his ascension

cension into heaven. They referred to that miraculous effusion of the spirit of God, which, according to the promise of Jesus Christ, was shed abroad upon them at Jerusalem; to the extent and steadfastness of their faith; and to those supernatural attainments which could neither be attributed to their education, nor talents: witness their former modes and habits of life—the admiration also of their kinsfolk, friends, and fellow-citizens. They referred to all those strange languages which they all spake with so much fluency; which they never learnt, nor could have learned: to that power, that zeal, that attachment, and that courage by which they were stimulated and enflamed, and which had all at once taken place of their luke-warmness, their weakness, their disaffection, and pusillanimity. They referred to the rapid and wonderful progress that had been made in the propagation of the gospel; to the vast tracts of country they had traversed, and to those different nations which had actually received the law from their mouth. In a word, they adduced the miracles which they had themselves already wrought, and the effectual power of working others, in the name of Christ crucified—Christ raised from the dead. And while they insisted on their own frailty and insignificance, they from this very circumstance inferred, that this magnificent work—these wonderful operations—were attributable to God only. ‘We have (said they) this treasure in earthen vessels.’ ‘God hath chosen the weak things of the world to confound the things that are mighty, that no flesh should glory in his presence.’”

These sermons are so uniformly excellent that we cannot too strongly recommend them to the notice of our readers. Dr. Munkhouse has promised a second volume if the present should meet with a favourable reception from the public. We hope and trust that he will not be disappointed. He says the additional sermons are prepared, and that they contain subjects generally adapted to the service of our Church from Advent to Trinity Sunday inclusive; a period which embraces the whole of the great fasts and festivals.

POLITICS.

The Substance of the Speech of the Right Hon. William Pitt, in the House of Commons, on Monday, May 23, 1803, on the Debate on the War. 8vo. Pp. 30. 1s. Nicol. 1803.

THIS is a very brief outline of one of the most animated and impressive speeches ever delivered in the British Parliament. The conduct of France, her continued acts of insult and aggression, and her inveterate enmity to this country, are placed in a strong point of view, and, when urged with that resolute eloquence which so eminently mark the speeches of Mr. Pitt, could not, we should think, fail to make a strong and lasting impression on the minds of all who were so fortunate as to hear it. We concur, most fully, with Mr. P. in lamenting “that his Majesty’s ministers had contented themselves with merely applying to the French government to withdraw” the military spies whom the First Consul sent over in the guise of commercial agents, “and had not at once advised his Majesty, by his own authority, to order them to depart the kingdom within twenty-four hours, reserving

-serving it to himself afterwards to require from France, the reparation due for so gross an insult. Such a line of conduct would, assuredly, have been more manly and dignified than that which the ministers adopted. Firmness and decision with such a tyrant as the Corsican usurper can alone produce any beneficial effect; while mildness and pusillanimity can only increase his insolence, and stimulate him to fresh acts of aggression. This was ever our declared opinion, which events, alas! have but too fatally justified.

A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France, since the Signature of the Preliminaries of Peace.

By William Hunter, Esq. of the Inner Temple. 8vo. Pp. 72. 2s. Stockdale. 1803.

"THERE are particular moments," says Mr. Hunter, "in the history of empires on which their fate may be said to balance, and on which, according to the councils that are pursued, and the measures that are resorted to, their future prosperity or adversity depends. The British empire appears to have arrived at that critical conjuncture, and the events of the ensuing year will probably decide its destiny for ages to come."

The crisis of our fate is certainly near at hand, and most true it is, that, on the wisdom of our councils, and the vigour of our conduct, at this awful period, not only will depend our future prosperity or adversity; but whether or no Britain shall henceforth be ranked among the independent powers of Europe; not whether she shall exist great, free, and flourishing, but whether she shall exist at all. And if there be any member of his Majesty's councils, who is not deeply impressed with this solemn and important truth, he is wholly unfit for his situation, and utterly incapable of giving proper advice, at such a period.

Mr. Hunter declares himself to have ever been decidedly adverse to the Peace of Amiens, for reasons which he explains, and which are similar to those which we have, at different times, assigned to our readers, for disapproving that treaty, which we shall never cease to consider as having laid the foundation for the ruin and degradation of our country.

"With the justness of this reasoning," adds our author, "I thought I might rest satisfied. Why therefore we (much as I deplored the dreadful necessity of the hostile position we had, for so many years, been compelled to assume) should have been the first to submit, not to slight and trivial, or even moderate, sacrifices, (for to those I should not have objected) but to sacrifices, which wounded the pride, which tarnished the honour, and which almost endangered the existence of the state, I was at a loss to comprehend. Why we should also have selected (splendid as our annals are) the most triumphant moment of our history, for such a signal act of humiliation, was matter, to my mind, of still severer affliction and deeper astonishment. Let us for a moment pause: and recollect the proud eminence on which we stood on the very day the preliminaries were signed. On whichever side we looked, the vantage ground was ours. To whichever quarter of the globe we directed our attention, what could we discover but routed armies and discomfited fleets, flying before the irresistible energy of British valour, or suing to its humanity for mercy. Both our naval and military heroes were achieving deeds of glory faster than fame could publish them to the world. We had just proved what the united efforts, and the undaunted spirit, of a free country was willing to attempt, and able to accomplish.

We had just presented to the eyes of astonished Europe, the splendid spectacle of a small but independent state, with invincible fortitude, entering the lists against the most powerful combination that, since the crusades, has been formed in Europe; and not only engaging in the contest, but coming out of it victorious. Before there was scarcely time for deliberation, with a promptness and hardihood which history cannot parallel, we had already chastised one of the principal confederates in that infamous convention, and, by a defeat which threatened the ruin of his capital, had compelled him to separate himself from his allies. Whilst the navy of Britain was accomplishing these glorious achievements before the very ramparts of Copenhagen, the finest troops of France were surrendering in Egypt to a British army. On what principle, therefore, either of necessity or expediency, we should, at such a moment, amidst this blaze of conquest and renown, have condescended to sign this Treaty of Amiens, I never shall be able to conceive.

"Was it possible that the most shallow politician, that the man least distrustful of the views of the French Republic, or least conversant in the political state of Europe, could have entertained a hope, even a remote hope, that any solid and durable pacification could have grown out of such terms? I, at least for one, totally despaired of such a consequence, and the event has shewn that my fears were not misplaced.

"The peace was however concluded. We had purchased it at a price, far beyond its value, in my estimation, on so precarious a tenure; but no more than it was worth in the judgment of its contrivers. How defective that judgment has been, our present situation proves; nor can any excuse justify an act of so much indiscretion, and pregnant with so much mischief, except a thorough conviction of its imperious necessity. Their views were no doubt honest, but their error is deeply to be regretted."

Mr. H. pursues this train of reasoning, after observing, that bad as the peace was, we were bound in honour to observe it; and, in fact, did religiously observe it: and then proceeds to expose the fallacy of their arguments who contend that the peace was not *absolutely* bad because it secured to us an accession of colonial territory; and to shew that it can only, consistent with reason and common sense, be considered in a *relative* point of view; and so considered he maintains it was wretchedly bad.

"Our chief aim," he justly observes, "should have been to curb the ambition of France by humbling her pride. And had we not already proved ourselves equal to the task? Had we not despoiled her of her most valuable appendages in every quarter of the globe? Had we not annihilated her commerce? Had we not crippled her fleets? Had we not vanquished her armies? Thus reduced and beaten at all points, with so much in our actual possession wrested from her, with nothing in her possession wrested from us, on what principle of fairness or policy, should we have acceded to terms of general restitution? With such advantages in our hands, we surely, without running the risk of being accused of avarice, might have ventured to retain something, if it had only been to exhibit to the world a trophy of French inferiority. Powerful as we were, we should have availed ourselves of our fortune; and have insured our repose by rendering it the decided interest of France not to disturb it. If the desire of peace had been mutually sincere; a fair basis of accommodation might have been easily agreed on. If France rejected such a basis, her refusal and pretensions ought to have been candidly laid before the country, which, with an indignation under

under which the enemy would have smarted, would have spurned at any object arrangement."

The author next remarks, that no fair inference can be drawn, in favour of the peace, from the general expressions of joy evinced at the time, which he ascribes to a very natural impulse of the human mind, "peculiarly adapted to operate on the multitude with a preponderating bias, considering how they had been deluded, and worked upon, by artful and designing men, both as to the cause and object of the war; considering how their credulity had been practised on, even to the belief that all their hardships and sufferings, nay, the very visitations of Providence, were solely attributable to that unfortunate state, and that the instant peace was restored, taxes would terminate, manufactures would flourish, trade would revive, the necessities of life would overflow, and every one would find abundance without labour, and affluence in the bosom of dissipation. But this delusive dream soon vanished: nature pursued her course: their views were dissatisfied; and their expectations disappointed: and, instead of the real substantial blessings of peace, they found they had only obtained a treacherous truce, ten times more vexatious and destructive than declared hostility."

In considering the conduct of France since the treaty of Amiens, or rather, correcting himself, "of Buonaparté (for every thing, in the end, resolves itself into the personal consequence of this upstart despot) towards this country," he truly characterizes it as "an uninterrupted and systematic series of hostility without bloodshed, and of abuse without facts." And, with equal justice, he observes, "It is totally impossible to peruse the diplomatic correspondence, which has lately been submitted to the public, without being astonished at the insolence of France, and the forbearance of Britain." Notwithstanding the continued acts of aggression committed by the former, "still the British government, with, I will even say, a pusillanimous and culpable desire of tranquillity, proceeded in the work of peace; and, evident as the designs of France were, continued to give proofs of its sincerity, by the surrender of our conquests, in obedience to the engagements contained in the Treaty of Amiens. Now I do maintain, that the Treaty of Amiens had been already infringed by France on various occasions; and, in a manner that was, palpably, not the effect of casualty, but design. A plan of gross insult and violent aggression, had, from the commencement, been purposely adopted, and uniformly pursued; a plan, not only humiliating and dangerous to Great Britain, but subversive of the rights and interests of mankind. And if there is still alive one single spark of unquelled animation in the feelings of abused and degraded Europe, that spark will yet kindle into re-action. What is become of the honest indignation of mankind? Is our system reversed? Are the constitutional instincts of the human frame extinct? Is the order of nature inverted? Are we so tame, are we so abject, are we so pitifully cowardly and contemptible, as to see our most sacred privileges invaded, our dearest prejudices despised, our wisest institutions dissolved, our most generous feelings insulted, every benefit for which we live, and move, and have our being, trampled upon and polluted, without the endeavour of resistance, or the hope of redress? Are we to behold all these tragical and disgraceful scenes, perpetrated on the public theatre of human life, as indifferent spectators, and to let them pass by, without the valour of exertion, the consolations of experiment, or even the timidity of complaint?"

Would that all the princes of Europe felt the same spirit which animates
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the bosom of this truly British writer! But, alas! we fear, the hope is vain. "The infamous report of that incendiary," Sebastiani, is regarded by Mr. H. as a fortunate circumstance, inasmuch as it tended to open the eyes of all men to the perfidious views and mischievous designs of the Corsican usurper. Of the impudent applications of the French government for destroying the freedom of the British press, our author speaks with becoming animation.

"In the first requisition, every human being that inhales the vital air of Britain, or is intitled to the protection of its laws, is peculiarly interested; for, if there be one privilege which we cling to with warmer attachment, which we hold dearer and more sacred, than another; which we have more strenuously struggled for; and from which we would part with keener reluctance, it is this. What answer then, but the one she received, could France expect to such an application? But whilst she was complaining of the freedom of discussion, pursued by the journalists and other periodical writers in this country, what was her own conduct? Was she not rendering her own official paper, the public channel of calumny and slander; the authorised vehicle of every term of outrage and abuse, against the people, the government, and the monarch of England, which the vindictive rage of party could dictate to the scurrilous malice of impotent revenge? It would have ill become the dignity of the British government to have engaged in a paper war; or to have condescended to notice, through a similar channel, these false and acrimonious attacks. But am I to be told, that I, as an individual, am to honour and respect their author? or, if I feel the inclination, that I am bound to refrain from replying to his charges and insinuations? If I were to go to Paris, and to be introduced to the chief consul at his court, (an honour, however, I by no means covet,) I should certainly pay respect to the office he holds.* But when he chuses to descend from his high station, to the employment of libel-writer in the *Moniteur* or *Ham-burgh Gazette*; when he chuses to traduce our laws; to vilify our govern-

"* At the moment I was writing the above, I received the account of the arrest of the English in France. This is, no doubt, a violent, unwarrantable, unjust, and mean, measure on the part of the French government. The reason they give for their conduct, is also perfectly puerile and nugatory. A formal declaration of war by the mouth of an herald at arms, so far from being regarded as necessary, is, in these days, scarcely ever resorted to. Ordering a resident ambassador to quit a country, without taking leave, is a sufficient public intimation of your determination. As far as concerns the unfortunate people belonging to this country, who have been thus unexpectedly entrapped, those who went to France for the recovery of health, for business, or even to satisfy a very excusable curiosity, are certainly deserving of commiseration: but those who went to visit the Chief Consul, to express their surprise at his magnificence, and their veneration for his virtues; to idolize his power, and to flatter his vanity by a regular attendance at his court, have been properly rewarded for their pains. It is, indeed, a matter of pretty general regret in this country, that a few other noted characters, who have been obsequious in their devotion, and loud in the praises of Buonaparté, have escaped. A few months rigorous confinement in a French prison would have given them a very useful lesson, and have afforded them a fit opportunity of correcting their sentiments."

ment; to abuse our king; and even to assert, that England cannot contend single-handed against France; he surely lays himself open to retort from any one, who is disposed to refute his falsehoods, or notice his gasconades. The press, thank God! in this country, is not under the controul of the executive government; and what the government would not dare to do in its own defence, it could hardly be supposed, it would be prevailed on to attempt, at the arrogant requisition of a foreign power. How then could Buonaparté be so belittled as to imagine, that he had sufficient influence to alter the fundamental principles of our legislation; to make so dangerous an inroad on our most essential privileges; to batter down one of the firmest ramparts which guard our constitutional rights. Not, however, that the licentiousness of the press is, by any means, screened from penalty or restraint. We have courts of law, unconnected with executive authority, where these abuses are investigated and punished. To them, Buonaparté, if he found himself aggrieved, might have applied for redress. There his cause, like that of another, would have been attended to, and a British jury, in returning their verdict, would have dealt him out justice, and would have been equally uninfluenced by the greatness of his power or the infamy of his crimes.* What, in fact, is this man, that he should, for a moment, presume to conceive that he could, in defiance of the opinions and will of the country, change the course of the constitution, and the forms of our judicial proceedings. Let him recollect, the answer which Queen Anne returned to the remonstrance of Peter the Great. Let him recollect, that the late Queen of France, and the late Emperor of Russia, appeared as suitors in a British court of justice; and do not let him imagine, that we shall be induced to depart from established modes and customs, to feed his vanity, or satisfy his caprice. What, after all, is this Corsican, who seems born for the curle and destruction of mankind? His fortune has, no doubt, been brilliant; but, young as he is, he has already outlived his fame. Who, any longer, considers him as a great man? He has been totally corrupted by his fortune; he has been dazzled and overpowered by his success. When he looks down from the pinnacle, to which the strange and untoward accidents of the times, more than his own merits, have raised him, he turns dizzy, and is unable to support the contemplation of its height. Even those few superior qualities of mind, which we may allow him to possess, are rendered, either contemptible or disgusting, by the powerful admixture of petty ingredients. He may be an expert general, a consummate dissembler, a dexterous manager of factions. But look to the other side, and what do we discover?—a restless and criminal ambition which no acquisitions can satiate; a love of power which no concessions can satisfy; a spirit of revenge which no expiation can glut; a devotion to personal interest which no public sacrifice can abate; an irritability of temper which no sense of decency can controul; and a greediness after sullen flattery, which even French adulation, prolific as it is, cannot sufficiently pamper.”

* “ I make use of these terms, because I give entire credit to Sir Robert Wilton’s publication, and to the uniform reports of hundreds, who have had an opportunity of ascertaining the facts. I wish, for the honour of human nature, they could, with justice, be blotted out from the page of history. I allude particularly to the horrible transactions at Jaffa. See Sir Robert Wilton’s History of the British Expedition to Egypt,” p. 72.

Mr. H. truly adds, that " whilst France submits to the government of such a man no country can remain long at rest. Like a second Attila, he fastens upon Europe as a prey."—He has well appreciated the character of this modern barbarian, and his brief delineation of his prominent features is equally bold and striking. In respect of the liberty of *our* press, for which he so warmly feels, we wish to direct the attention of Mr. H. to Lord ELLENBOROUGH's memorable doctrine, on the trial of *Peltier*, and, after he has considered it, to hear his opinion as to the wound which it inflicts on that invaluable privilege, in the inviolate preservation of which he truly states every Briton to be peculiarly interested. Copious as our extracts have already been from this spirited tract, we must still lay before our readers the author's notions of the object of the present contest.

" We are not only fighting for the splendor of political fortune; but for the blessings of a free constitution, and the endearments of domestic life. We are contending for all that can dignify, or adorn, the sphere of human exertion. We are contending to preserve the consolations of a pure religion from the assaults of impious scepticism; the doctrines of sound morality from the defilements of obscene vice; the comforts of social enjoyment from the turbulence of dissolute immorality; the benefits of a just government, from the oppressions of an odious despotism; the throne of a revered and beloved king from the invasion of a detested and atrocious tyrant."

In such a contest, it is needless for us to observe that we have no rational hope of obtaining success by our *arms*, without a previous and radical reformation of our *morals*. Let the illustrious patrons of ADULTERY then, who treat the commandments of their GOD with supreme contempt, and whose conduct seems to bespeak a total ignorance of the DAY OF JUDGMENT, repent and reform; they, indeed, have need to pray, most fervently, to be delivered " from the defilements of obscene vice;" and from " the turbulence of dissolute immorality."

MISCELLANIES.

The good Effects of sincere and constant Prayer, exemplified in the History of the Dobson Family. 12mo. Pp. 87. Rivingtons. 1803.

THIS little book contains much well-applied exemplification of religious conduct in a poor family. What more particularly recommended it to our notice, and secures it our recommendation in return, is, its being free from all that capt of fanaticism with which many of this sort of publications are written for the express purpose of instilling methodistical principles into the minds of the lower classes of society and seducing them from the established religion of their country. It is too notorious a fact for us to scruple asserting it, that methodism is exerting itself in every possible direction, and calling forth all its engines, to subvert the interests and oppose the endeavours of the established church. One of its main principles of agency is to controvert the effect of those parochial institutions which are framed for the instruction of poor children. Most of the charity schools in this metropolis are principally supported by parochial subscriptions, and the doctrines of the establishment are professed to be inculcated

cated at all of them, whence there is every reason to conclude that were it not for those means of perversion which we are about to mention, such instruction would gradually produce attachment which could not fail to grow into stedfast adherence to those doctrines;—but to prevent this, the emissaries of the Tabernacle are continually at work insinuating themselves into the houses of the poor, and earnestly pressing upon their attention familiar tracts in support of their doctrines, and of course in perversion of those of the established church which the children are taught at the above schools to regard as constituting their religious faith. Hence it frequently happens that the sentiments of the parents are at variance with those of the benefactors of their offspring, but this becomes a kind of triumph to their ignorant self-sufficiency, and the children are soon brought to share in it; for no sooner are they apprenticed or returned to their parents, than the latter induce them to change their church for the conventicle, and all that they have learned in the former is made the subject of ridicule or scorn; the efforts of their former pastors are vilified, and parish churches represented as oppressive incumbrances; nor do the generous designs of their benefactors impress a single grateful idea, but, on the contrary, are considered as forming part of a system which leads to perdition. This is not saying a word more than what the evidence of facts warrants; for how few of those who are thus educated at charity schools are, when grown up, seen at church, while the conventicles swarm with them!—and how strongly adverse to every thing that belongs to the service of the church are almost all the labouring artificers and handicraftsmen, that have been apprenticed from such institutions! It is not to be wondered at, therefore, if those of their masters who are churchmen should be made the objects of that insolent disregard of every principle of subordination which is the common fruit of tabernacle fanaticism. We are confident that much of that combination which has lately been so prevalent among the bodies of men alluded to, may be attributed to the leaven of fanaticism, a little of which composition will leaven a large lump; for it is observable that among conventicles there is but one common cause—pertinacious dissent;—and to this are referred, as mere secondary considerations, legal obedience, moral obligation, and social union; nor is it more than the truth will bear us out with, if we add, that the latter are not unfrequently sacrificed to the former without the least compunction of mind. Society, in our opinion, has in no degree been benefited by the propagation of methodistical doctrines: they have given a licence to the uninformed mind which is pregnant with the most dangerous consequences to the general interests of the community; and whoever casts his view back upon the dismal outrages committed by vulgar fanaticism in Ireland, has too much reason to be alarmed at the probable result of the same operative cause in this part of his Majesty's dominions, in the event of disaffection blazing out into rebellion; for vulgar fanaticism, be the modification of its faith what it may, is seldom known to vary in the nature or degree of its intolerant fury. Besides, methodism is not now what it originally was; it is become the adjunct of popular discontent, or, in other words, it is made the collateral support of unreasonable murmur and false pretext against both the church and the state.

We shall not carry our remarks any farther at present; an opportunity will shortly offer when we shall enter more at large upon the subject: what we have now said has been the result of observation, and we can appeal

to the experience of thousands for the reality of the fact we have advanced. It, therefore, the conduct of the professors of any particular doctrine may be taken as the test of the principles they espouse, the mode which we have mentioned as adopted by the professors of methodism to subvert the rudimental instruction which the children of our parochial charity schools receive, is, of itself, sufficient to prove that the propagation of tabernacle fanaticism is not only adverse to the national religion but to the national weal. It behoves the friends of the established church to take this into their serious consideration, for by this master stroke of crafty policy in its enemies those very friends are made their allies. It behoves every true friend of his country also to guard vigilantly against the alarming progress which this doctrine is making among the lower classes of society, and more especially among the labouring mechanics. It behoves every generous benefactor to these schools to look narrowly into the internal government of them, and into the principles of their masters, superintendants, &c. for we are too well assured that these latter are not always what they ought to be, churchmen and friends to the church. This subject we shall resume shortly upon testimonies incontrovertible: we will now return to the article before us that led us into it. It is an unaffected narrative of an indigent family supporting themselves by virtuous industry and pious reliance upon God. Uprightness of life is made the criterion of the sincerity of their religious faith. Prayer is represented as their resource and not their presumption. The church and its worship constitute the medium of their practical devotion. A Sunday school and a school of industry, supported by the charitable efforts of some benevolent females in the place where the Dobson family lived, are the sources of their daughter's education; in whose conduct the writer of this interesting little tale has characterized the obedient and affectionate child, the good servant, and the pious Christian.— In the lives of the other characters of the story, virtuous and vicious causes of happy and evil consequences are impressively contrasted. The book itself is principally addressed to those girls who are educated by the bounty of their superiors, and brought up at home; but there is much good advice and useful remark, equally deserving of the attention of the other sex similarly conditioned. Indeed we think very highly of this, though small, by no means unimportant, performance. The pen of the moralist and the exertions of the true philanthropist are never better employed nor to more beneficial extent, than when occupied in the improvement of the mind and heart of the lower classes of society;—of the female part of it more especially;—for there temptation, vice, and ruin follow more closely on the steps of each other, and are with greater difficulty resisted in their advances. The religious sentiments conveyed in the history of the Dobson family are expressed with the true spirit of biblical piety, and are entirely consonant with the doctrines of the established church; we do not hesitate to pronounce it, therefore, as admirably calculated for the use of all charity schools, wherein it is deemed an indispensable requisite to enforce those doctrines; and we more particularly press it upon the notice of those humane visitors of the humble cottages of the poor, who are content to reside in villages, and are resolved to apply their opportunities of doing good. It is an excellent vade mecum for the cottager's child, and an appropriate remembrancer for her parents.

Hints for the Improvement of the Irish Fishery. By George N. Whately. 8vo. Pp. 46. 1s. Hatchard. 1803.

EVERY suggestion which has for its object the encouragement of industry, and the consequent inclination of the moral and social condition of the people, is entitled to the serious attention of those who are entrusted with the government of a country. And, perhaps, there are no people in Europe who stand in greater need of such melioration, than the native inhabitants of Ireland; nor is there any means of producing the wished-for improvement at once so practicable and likely to be so rapid in its effects, as the *Fishery*. It is, indeed, the means which nature herself seems to have pointed out for the purpose; and great must have been the torpor, the prejudice, or the insatiation, which has occasioned the neglect which it has hitherto experienced. The advantages resulting from the extension of the Irish Fishery in general, are ably displayed by Mr. Whately, in this sensible and judicious tract; but his chief object is to remove a prejudice as strange, as it appears to be deeply rooted, which prevails among the Irish fishermen, and prevents them from turning their labour to the best account. The mode of fishing in general use, for time immemorial, is with a line and hook, in vessels thence called *hookers*, which is a process comparatively slow and unproductive; whereas the *trammel fishing*, or fishing with nets nearly resembling a *trammel net*, is infinitely more expeditious and lucrative. The comparative advantages and disadvantages of these different modes are here very fully explained, and in such a manner as to render them perfectly intelligible by the plainest capacity. Some public spirited persons on the Irish coast have endeavoured to introduce trammel fishing, but in vain, for though the fishermen have had ocular demonstration of its superior advantages over line-fishing, yet such is their inveterate prejudice, that they will not have recourse to it; and the nets of those who, convinced of its superiority, are anxious to pursue it, are maliciously cut and destroyed in the night, when detection is nearly impossible, by the *hookers*. Nothing short of strong legislative regulations can, in the opinion of this author, and we perfectly concur with him, remedy this glaring evil, pregnant with the most mischievous effects. The regulations which he recommends are these:

“That every hooker employed in the fishery be registered.—That the owner shall give security to be responsible for every act of depredation committed by the crew.—That where an undiscovered mischief takes place, the extent of it shall be liquidated by a general assessment on the hookers.—And that a number in large white characters be painted in some conspicuous part of each vessel, to facilitate a discovery of offenders.”

We do not perceive any reasonable objection to the imposition of restraints rendered necessary by conduct in itself so atrocious, and in its consequences so pernicious. Mr. W. farther suggests the propriety of fashioning a cutter for the sole purpose of superintending the fishery, and of offering a small reward by way of encouragement to the trammel-fishery.—The pamphlet contains many other pertinent observations on topics connected with the general welfare and prosperity of Ireland, and, in our estimation, the author is entitled to the best thanks of his countrymen, for his honest and well-directed efforts to serve them.

The Life of Moses; designed for the Amusement and Instruction of Youth. By a Lady. 12mo. Pr. 7s. 1s. 6d. Button and Son. 1802.

RELIGIOUS principle is at once the greatest ornament and the surest safeguard of the female mind; for piety dignifies feminine grace, and fortifies the female heart. Those situations in the world which young women are called upon to fill give interest to every condition in life; but they are not without their cares and trials. Under the severest of these, religion will ever be found their firmest support, their surest comfort, and their most faithful guide from affliction to joy. Such seems to be the trust of our authoress, who, in her preface, represents herself as "young, and in adversity, scarcely yet having entered her twenty-second year, and having drunk deep of the fountain of human affliction." We sincerely hope, nay, we confidently assure her, her trust will not fail. "The History of Moses is a first attempt," and we are told "beguiled many a tedious hour which perhaps would otherwise have been devoted to a melancholy lassitude."—It is the peculiar property of religious meditation to prevent such "weary fadnels;" but we would wish the fair writer to reflect, that the "comfort of the scriptures" rests on a surer ground than our own "vain imaginations;" and the purpose of sacred writ is to correct, to reprove, to instruct in righteousness,—not to furnish means to amuse with supposititious incident;—she remembers that we are commanded "not to add thereto," nor "to diminish therefrom;" and we cannot help thinking that by clothing the sacred text with the fantastic dress of a modern novel, by adding thereto all the frippery of fiction, we must necessarily diminish the holy dignity of revelation. We greatly regret, therefore, that whilst we admit "her claims on the candour of the public," we must yield to the harsher obligation of our office, and disallow her claims upon that public's approbation, if she wishes to found them upon the performance before us. Let her not think us rigid in our decision, we would act as she entreats us to do in her preface; we would not be "more cruel than Pharaoh." We do not expect bricks where straw is not given; we would rather imitate his daughter's more gentle conduct, and "protect the infant Moses" from those consequences of being made the hero of a romantic tale, which the authoress certainly did not foresee or maturely consider. We cannot, on this account, admit the following apology for the superstructure of fable which she has raised upon the inspired narrative of scriptural fact.

"In the following sheets there is not one circumstance related but *might* have occurred, and some that possibly did, though Moses (who is a *most modest* historian where himself is concerned) passes over the first years of his life in *almost perfect* silence, recording only that which is absolutely necessary to be known; and when it is considered that all the materials which could be drawn from the Bible for the present work are comprized in *comparatively* a few verses, together with the *hints* of only two occurrences from profane history, it will be evident that it *required* some imagination to supply the *defect* of information, and render the whole *amusing*."

In truth we cannot see on what grounds we or the authoress can admit, that when Moses had recorded all that is "absolutely necessary to be known, it required some imagination to supply the defect of information." We beg our fair writer's pardon, but we presume she did not rightly understand her own meaning, as she has obscured it in so contradictory language;

guage: and we would ask her reason, whether biographical accuracy will allow such an auxiliary as fabulous addition "to render the whole amusing." We recommend her to read "Enfield's Biographical Sermons;" she will there find that such a collateral aid is neither necessary nor admissible. We are also induced to think that her motive for writing the Life of Moses, or rather the romance of Moses, will scarcely be answered.

"The original design of the Life of Moses was undertaken with a view to engage the young persons, for whose *entertainment* it is chiefly meant, to read the Bible, to trace the history of Moses, *at large*, in the sacred scriptures, and not any longer conclude that blessed book to be the dull and uninteresting composition they may have hitherto unthinkingly supposed it."

Is it not to be feared that the young mind after having been fed with the lighter aliment of fancy will not return with an appetite to the more solid sustenance of unornamented truth. We confess, that on this account we prefer Mrs. Trimmer's familiar explanations of scripture history to any such visionary perversions of its sacred facts. And if the young reader is told that "all the materials which could be drawn from the Bible for the present work (a tale of 75 pages) in which it is unjustifiably asserted, that there is not one circumstance related but might have occurred, and some that possibly did," are comprized in "comparatively a few verses," will there remain much inducement for "tracing the history of Moses *at large* in the sacred scriptures?" and may not such "defect of information," as the authoress herself "unthinkingly" lays to the charge of the original history, lead the juvenile reader still "unthinkingly to suppose" the latter "dull and uninteresting?" We would not be hypercritical nor austere in our remarks, for while we thus acquit ourselves of our official duty, with respect to the work, we highly applaud the motive of the authoress; and although we deem her mistaken in the means she has adopted, we heartily wish the young females of the present age were endowed with her devotional spirit and pious intentions. The well-disposed authoress will perceive that we are ourselves of that "grave and serious class of Christians," as she characterizes them in her preface, "who should they glance over this sketch, possibly may not approve of the liberty taken with the sacred canon, in thus enlarging on the history of Moses." We do not approve of it for this reason, because the effect in sacred matters is generally found the same, whether we vilify by falsehood or invalidate by fable. In both the infidel's purposes are answered, and nothing involves history of any description in greater disrepute than incorporating our own invention with its facts. To us, therefore, our fair writer's answer is not sufficiently convincing; "that even the Bible itself does not reject the *language of imagination*; but condescends to convey the greatest instruction by *allegorical representation*; witness that admirable fable of the Trees choosing a King, as recorded with so much beauty in the 9th chapter of Judges. Nor did our blessed Lord think he demeaned himself *too much*, by making use of the powers of *innocent invention*, of which his beautiful and striking parables are a demonstrative example."

We beg to observe to our authoress, that the language of imagination may be variously modified; and to relate as actual narrative what is only imagined by ourselves, is one of the worst of its modifications. Nothing is absolutely fact that is only probable or possible; therefore to assume a connection of incident by incorporating invention with truth, must invalidate

date fact; and such procedure, having thence a mischievous tendency, cannot be justified. It is not so with the allegorical representations of scripture; they are used only as indirect illustrations, not as direct proofs or positive facts. When Jotham delivered the fable of the Trees to the men of Schechem, he did not say as our authore's does—"this *might* have occurred, and possibly *did*;" nor did our blessed Lord so confound the truths of his doctrine with the incidents of his parables; these he used solely as media of application and instructive inference. We do not see that the Life of Moses, upon the same principle, can lay claim to this innocence of invention: we do not mean to say that the invention displayed in it is not innocent in design, but we venture so far as to infer, that from the mode of applying it, it is not likely to prove innocent in its effect. Having referred our authore's to Dr. Enfield's Biographical Sermons, we will give his introduction to the character of Moses in his own words, that we may vindicate ourselves from any arbitrary assumption of opinion which the feelings of the authore's may perhaps suggest against us.

"There are few characters preserved in ancient history more distinguished and illustrious than that of Moses; but it derives a great part of its lustre from events and actions, which are too far removed from the *usual occurrences of life*, and too much elevated above the common standard to be capable of an easy application to the purposes of moral instruction. In the life of Moses the philosopher will meet with many curious subjects of speculation; the statesman with many interesting particulars relative to policy and government, and the divine with many important incidents respecting the history of religion, which the moralist, who considers characters solely with the view of deducing from them useful lessons for the conduct of life, will be obliged to pass by without notice."

When, therefore, we read in the life of Moses, as drawn by our authore's, of Pharaoh's daughter adopting Moses as her own child, "having devoted her life to celibacy," (*on account of a severe disappointment*); when we learn that Moses fled from the court of Egypt in consequence of a confidential friend's communication of Pharaoh's designs to sacrifice him to his vengeance for seducing the affections of the Egyptians from their monarch; to which ideal circumstance the scriptural fact of slaying the Egyptian is made only a secondary consideration;—when we perceive the inspired law-giver characterized as, "our young man;" "the accomplished Moses;" "the elegant general;"—when we are informed that at the house of Jethro, "Moses retired to his couch, and essayed in vain to enjoy the blessing appointed for the weary, balmy rest, for it was the lovely image of Zipporah fleeting before his eyes that completely prevented sleep; and that full of her agreeable idea, it was long before he could dismiss it to entertain the banished Morpheus, who however solicited, and at length obtained leave, to seal his waking faculties in profound repose;"—when we are entertained with a declaration of love from Moses, in the character of a love-sick shepherd, to Zipporah, his enamoured shepherdess; he in all this "acknowledging the directing finger of God;"—when we are told of the loves of Othyn and Abinila; he a young prince of the country, and she the sister of Zipporah;—when the authore's asserts that at this very period "our young hero was the same modest unassuming youth as before, and that under the peculiar influences of the divine spirit, he wrote, about the same time, his first historic book, now called *Genesis*;" when all this strange commixture of the sacred and profane meets our view, we cannot avoid

avoid wishing that our authorefs had not made an attempt so far beneath the importance of his character, and above the compass of her abilities, or indeed of those of any writer; and we must be permitted to appeal to her own words for the propriety of our wish—"It would be desirable should our readers feel themselves further interested for the *hero* of this *little narrative*, that they peruse that particular and circumstantial detail of his sublime and awful transactions, which they will find most beautifully related by Moses himself in his books of Exodus, Numbers and Deuteronomy, recorded in a style far superior to the puny pens of unassisted mortality."—We conclude also with thinking, for our own part, that it is equally desirable that no such "puny pens" may for the future take upon themselves to garble a single page of Holy Writ, with the like unauthorized additions and perversions, we might have said profanations.—Our authorefs informs us she is in her 22d year; her mind appears to be fraught with moral and religious sentiment. We would wish to recommend to her a more appropriate employment of her pen in a less exceptionable application of that sentiment; and we are of opinion that the literary works of many of her own sex, calculated for the improvement of the young mind, afford excellent patterns for her exertions.

We shall be glad to see the fruits of her pen so exercised, as we doubt not we shall then have it in our power to gratify our own desire, to countenance the operations of her religious industry with our unqualified praise and recommendation.

A Revival of Religion in the State of Kentucky, in a Letter of the Rev. G. Baxter, Principal of Washington College.

THE cause of religion, or whatever appears in its sacred garb, has at all times claimed our serious regard. We are deeply concerned for the peace and welfare of mankind here, but we are much more concerned for his well-being hereafter. Error, falsehood and vice are the grand enemies he has to encounter. We conceive that we are doing the greatest kindness to our fellow Christians when we are pointing out the various delusions of the day, that we may preserve them in those good old paths of innocence, sobriety and truth, in which they ought to walk.

It would not be easily believed that fanaticism should have made such a progress with some, unless strong and melancholy facts too strongly proved it. From an account of what is called a Revival of Religion in America, we extract the following.

"At Cane Ridge they met on Friday, and continued till Wednesday evening, night and day, without intermission, either in public or private exercises of devotion; and with such earnestness that heavy showers of rain were not sufficient to disperse them."

This is the account given by Mr. Baxter, but an account which we do not believe; from Friday to Wednesday is six days, and we conceive we know enough of the human frame to be certain that life could not continue without sleep and without food: by great exertions or continued attention nature is sooner exhausted; and if due refreshment is not taken, there is great danger of introducing insanity. The marks of this insanity are but too evident in violent exclamation, in suddenly falling down, or other marks of eccentricity and delirium. The poor subjects of this were either deserving of pity or condemnation, whether they were deluded, or the deluders:

luders: the whip of Bridewell or the strait-waistcoat of Bedlam would have been the most rational cure, instead of which the preachers either equally silly with their flock, or more knavish, encourage these extravagant freaks and represent them as the criterion of true religion, the awful moment of conversion, a distinguished mark of *free discriminating* grace.

St. John lays down one plain infallible rule. "Hereby we know that we know him, if we keep his commandments." Any other marks are the delusions of imagination, the ebullitions of spiritual pride, and the coverings of self-delusion. Long fastings, great exertions, bold and rapturous expressions, and the contagion of fanaticism and enthusiasm will impress and impose on many. Too many preachers have flattered themselves and deluded their congregations by encouraging such extravagances. Any thing and every thing are adopted and extolled but the plain infallible scripture mode of keeping the commandments. Bold pretensions, deep hypocrisy, weak judgments or warm passions are all compatible with and encouraged by these violent gestures and irrational exclamations. By some they are extolled as even superior to miracles; they are intimately combined with the personal election of the individual, and they add high credit to the ministerial labour. Let their excellence once be established, and they spread like wildfire. The sober dictates of reason and the wise caution of religion are weak barriers against these noisy irruptions of folly, which spread far and wide. Thus a religious course is supposed to commence, and the great end of it obtained, at once, without any repentance from dead works, any self-examination, any self-denial, any humiliation before God, any restitution to injured man, any real amendment of life.

These irregularities have not been unknown before. We have an account of such among some of the Romish church, the Methodists in England, the Jumpers in Wales, and these poor deluded people in America. A subject of this sort, reduced by fasting and animated by fanaticism, might be rendered capable of any mischief whatever: of persuading himself and others that he was peculiarly inspired, that what he uttered were the dictates of the divine spirit, and that murder and adultery were no crimes in him.

The Editors of the *Evangelical Magazine* represent the above account of Mr. Baxter's as "the most correct, judicious, and satisfactory" that they have seen:—This is perfectly consistent, in the conductors of a work, established for the purpose of spreading fanaticism, by the means of schism!

Travels in Italy by the late Abbé Bartheleny, Author of the Travels of Anacharsis the Younger, in a Series of Letters written to the celebrated Count Caylus, with an Appendix containing several Pieces never before published, by the Abbé Winkelmann, Father Jaguier, the Abbé Zarillo, and other learned men. Translated from the French. 8vo. 8s. Robinsons. 1802.

THE original work, of which this is a translation, was reviewed by us in the Appendix to one of our former volumes, where we gave an ample account of it.* It only remains to observe, therefore, that the translator has performed his task with fidelity and accuracy.

The Picture of Parliament; or, a History of the General Election of 1802. Containing the most remarkable Speeches delivered on the Hustings, or otherwise published; the names of all the Candidates; the State of the Poll at the Close of each Election, the number of Voters, and the Decisions of the House of Commons on the Right of Election in each Borough. To which is added, an Alphabetical List of the Elected Members, serving as an Index to the Work. 12mo. Pr. 20s. 5s. Griffiths. 1802.

IF the transactions at the hustings were to be considered as a true picture of parliament, most Englishmen would turn their eyes from it with disgust. The selection before us is made chiefly from the newspapers; and being given without alteration, some of the speeches, of course, exhibit much libellous matter and many atrocious falsehoods, the repetition of which is at least a work of supererogation. In other respects such a compilation may be useful; and may, at least, serve to gratify curiosity.

DIVINITY.

The Parish Church.—A Discourse, occasioned by a Vacancy in the Cure of St. Mary, Aldermanbury, Sept. 19, 1802, with Notes; and Clericus on Qui Tam. By John Moir, M. A. 8vo. Pp. 72. Dutton. 1802.

FROM the title of this discourse we conclude it to be one of those probationary efforts of the ministry of our establishment which laical patronage has called forth. They are degrading to the establishment itself, indecorous in their very nature, and insufficient for their avowed purpose, as they are no positive test of pastoral or personal ability. The author of this sermon appears, however, to have converted the opportunity to an excellent use, and most disinterestedly so, for he must be well aware that by insisting upon so many unpleasant truths before an electing congregation, he did not pursue the precise mode to be adopted for securing a favourable canvass. We presume he had made up his mind to a failure in the temporal event, rather than to a criminal dereliction of spiritual duty, when he addressed his hearers as a candidate for their favour in the following words:

“How many, in most parishes, would rather be seen almost any where than here, and are not so much strangers, perhaps, in any house as in the house of God. Instead of the common centre or head quarters, where all are bound, by so many powerful considerations, to assemble, the parish church is now become the only place in the whole parish to which the majority never come; and which, in our city and suburbs, is no longer a signal of union, but dispersion. If, by accident or curiosity, or from whatever other motives, any are now within these walls, who, by education, the contagion of general apostacy, ignorance, or impiety, are addicted to such a desultory semblance of devotion, let me beseech you, earnestly to consider the absurdity of your conduct, and the obvious dereliction, both of conscience and propriety, which it implicates.”

Too true it is, that nothing is so little thought of as the parish church by the major part of the parishioners, when the service of public worship is attached to their attendance in it; except indeed when a methodistical lecturer,

lecturer, or gospel preacher as he is called, holds forth; and even in this case we shall be guilty of a gross misapplication of terms, if we consider their assembly as constituting public worship. The prayers are not at all heeded, but deemed an interruption to the momentous purpose of their meeting, and a restraint upon the fervour of the spirit; and should it happen that the apostate lecturer, or the apostolic dissenter, (for such contradictions subsist either in the preacher's presumption or the people's error), be the reader of the prayers, they are too often hurried over with less ceremony, and much less attention, than a newspaper would be read by either party.—There are, it is to be allowed, many friends of the establishment who make a point of attending their parish church—but this many is no more than a grain of sand, when reckoned against the multitudes who make a point of keeping away, except as before excepted. Too often it is found that the parish officers themselves leave their official seats empty to occupy a *sitting* at a conventicle. We wish as heartily as Mr. Moir can, that the well-disposed part of the parish would, in all such cases, assume the power which the laws he has quoted put into their hands. The presentment of the churchwardens is the minister's concern.

“Competent care, by sundry specific parliamentary injunctions, is also taken, that our churches should not be deserted. It is the bounden duty of every churchwarden, to see that none of the parishioners are absent from church, without sufficient reason; and that he *present*, the first opportunity, all who cannot be excused. This is an essential part of the business which he binds himself to perform, by a very strong and solemn oath. It is not for me now to state by what salvo any man, under such a direct and sacred obligation, can reconcile his mind and conscience to the habitual violation of it; but it will become him to consider, that every instance of such an omission renders him liable to the *presentment* of his successor in office.”

The note in page 12, is not, we are sorry to say, a solitary instance of the backwardness of those who profess themselves the friends of the church, to protect its rights, or of the forward malignity with which its enemies outrage them. We ourselves have seen a churchwarden leave his pew at the commencement of a sermon, because forsooth his pastor did not preach *his* gospel, that is, because the clergyman was not a methodist as well as himself. There is much good sense in the following passage:

“Much has lately been said of the clergy, and there wants not a very strong propensity in the public to make all that can well be made of our profession. And, would to God, under whatever restrictions and depressions it may yet be destined to labour, it were capable of producing all the benefits expected from it. We are the servants of the public, and it becomes us to be as generally useful as possible. But why are not the laity also taken into account? The reformation, so clamorously demanded and imperiously required, is, at least, as much your interest as ours. And, while so much solicitude is expressed for regulating us, were it not much to be wished some wholesome restrictions were also laid upon you? How can you improve by means you do not use? If you come not to us, we may not, by any customary or prescriptive right, come to you. If we did, our reception is on record. *Go thy way for this time; when I have a convenient season, I will call for thee.*” And what good can our labours do to

such as avoid them, and depreciate us? Where is the utility of preaching to empty pews? Give us an opportunity of trying the power of religion on congregations decently full, before you explode the institutions as useless. Why, therefore, condemn us unheard? Let any one of our adversaries attend his parish church regularly—maturely contemplate the service in which he joins—listen, with devout earnestness, to what he hears; and, after making the experiment, fairly and fully, for any decent length of time, we will confidently appeal, even to him, whether he is not rather better than worse, for his pains; and whether he ever had any reason to repent the time he spent with the sons and daughters of God, in the *place where his honour dwells*."

The impervious heart however of the methodist, the careless mind of the libertine, the one fortified with the *æs triplex* of tabernacle prejudice, and the other dismantled of every cautious or prudent safeguard of reflection and consideration, are alike insensible to any impression from the reasoning or persuasions of common sense.

The violation which is mentioned in the note of p. 23, we have been the aggrieved witnesses of.

"No place, of either public or private resort, is so little looked after, or so carelessly preserved from profane intrusion, as churches in London. Many of them are perfect thoroughfares, the moment they open. People, with parcels in their hands, under their arms, and even sometimes suspended by sticks, over their shoulders, not unfrequently pass and repass, during the service, and in the face of the congregation. Vagrants of all descriptions are seen, occasionally, banging the doors, and gaping at the scenery, as they would at any other spectacle, for a moment, and then retiring abruptly, unless when arrested by the fascinating presence of a mob, the vehemence or pageantry of the preacher, or other vulgar inducements.—Whose duty is it to prevent such abuses? Under what responsibility do they act? Why are they not called upon to account for these facts? Is not want of inquiry a proof that all is not sound in Denmark?"

It is incumbent upon the temporal guardians of every church in the metropolis to look to this themselves, as well as to take care that the subordinate officers do their duty. Yet here we must despair of seeing that decorum prevail, without which the sanctity of the house of God must be materially violated, while we are constrained to submit to the election of officers whose religious profession it is to hold that sanctity in contempt. It is a certain truth and a progressive evil, that the methodists of every parish in the metropolis are exerting themselves in every direction and degree, to sofit into every parochial office persons of their own principles of faith, and by the medium of charity sermons, to introduce their favourite preachers and doctrines, and so unsettle the minds of the parishioners, and oppose the more regular, and, we will be bold to add, the more pious endeavours of their pastor, to preserve them in the unity of the spirit.

We recommend to the unbiassed consideration of those clergymen who call themselves of the established church, but who, without a blush, can give the lie to their own assertion, the following too faithful portraiture of hunters after dissenting popularity:

"Wandering from the parish church is a manifest connivance with their artifices and irregularities, who care not by what means, or at whose expense, their followers increase; who fish in all waters, and whose auditors are, for the most part, a motley assemblage of all characters and factions.

tions. Of this piebald party, cabal is the dragon or idol. All their measures are calculated to do it homage, multiply its votaries, and extend its influence. What will they not do or say in its service? They triumph in thinning adjacent congregations, obscuring fellow-labourers, defeating their ministry, by misleading and abusing their hearers, and interfering with their dearest interest, by alienating the hearts of their parishioners, and intercepting that esteem and affection to which their care of souls, their pastoral relation, their spiritual assiduities, and their reasonable expectations, justly entitle them. And surely whatever tends thus palpably to accumulate and mature an evil so portentous, or big with the most serious mischief, both to church and state, ought to be, instantly, entirely, and by all, relinquished. A conduct so anomalous, even in exercises calculated to inspire, to inculcate, and to produce, an orderly conversation, cannot come to good. And they are not guided by the spirit of wisdom and piety who encourage or abet a spirit of disorder. He is not an honest shepherd, either in the literal or figurative sense of the word, who, by wheedling, cajoling, or any other artifice, decoys such sheep as belong to another fold, or admits them promiscuously, as they stray from home, and is at no pains to correct their wandering and unsettled habits; conduct them back to the parent flock, or restore them to their proper owners. And are not all chargeable with this culpable negligence, whose churches are habitually filled with strollers from other congregations?"

The extract from a letter addressed by one of the oldest Curates in London, to a principal inhabitant of the parish where he officiates, is an admirable specimen of pastoral meekness and dignified virtue—it amply proves that he himself was a Christian, and that he had the grievous misfortune to be convinced that it was not in the power of Christian worth to subdue that Anti-Christian virulence of spiritual pride, with which methodistical insatiation is invariably united. This extract is written with unaffected simplicity, with pious earnestness, with affectionate concern; and we scruple not to assert, that those who could remain insensible to so interesting an appeal, so pure and just a remonstrance, must be dead to all Christian impulse, be their sectarian faith what it may: but such ever was, and ever will be, the paralyzing property of schism, which begins in pride and proceeds in malignity; and no wonder, for it is of its father the devil. We shall not withhold this extract from our readers, notwithstanding its length; for we are confident, the spirit of temperate reproof with which it is written, will justify us in laying it before them.

"It has often been to me a subject of serious and careful inquiry, why our church is not more frequented, and why so many parishioners are habitually absent. Perhaps it were unreasonable to expect the continuance of much popularity for little less than two dozen of years in one cure. On my first coming among you, and many years afterwards, my acceptability was highly flattering. My poor labours were then received with approbation, my opinions consulted with deference, and my society, not only courted, but every where treated with kindness and respect. My hearers were all my friends, and so much pleased with me, both in public and private, that they unanimously elected me your lecturer, without admitting any competition, or putting me to the necessity of asking a single vote. It was their pride to encourage me by every civility in their power, and mine to perceive my honest exertions, in word and doctrine, not altogether useless. By degrees, however, this sweet society, who smiled around me, and consoled

consol'd me under all my afflictions, insensibly melted away. Many gradually removed to other parts of the town, many retired to their country houses, and by far the greatest number were successively gathered to their fathers. Having thus survived all my first acquaintance, and buried almost all the seniors of the parish, the parish became inhabited by a new generation, who knew me not, nor, as events have proved, wished to know me. Some seem to have come under prejudices against all religious establishment, and betray an invincible aversion to every creature in canonicals. The levity of these unhappy individuals is a bar to every serious or rational remonstrance from me. And I have the mortification, in a situation though long stationary, to find my office and functions, highly as they once were esteemed, now depreciated, avoided, and despised. My prayers for them and theirs, that they may be saved, shall nevertheless be without ceasing. God have mercy on their poor children, and all who look up to their example. Is it any wonder your neighbours are wary and distrustful, your dependents undutiful, or your servants treacherous! While they see you live without the fear of God before your eyes, it will never be before theirs. As you relinquish his worship and laws, so will they: and by what other means can they possibly be made whatever you would have them to be? Of such as avow their preference and attachment to the Church of England, surely better things might be expected. More interesting and important instruction in Christian doctrine and morals, pardon the assertion, you cannot have from any of my neighbours. A profession which has been my study and delight, all the days of my life, enables me to know, with as much certainty, who are the best preachers, as you can those who keep the best goods, and sell them cheapest. You would oblige me, at least, by saying where such as leave us, are more improved in their duty to God or man abroad, than they would be at home. Upbraid me with vanity who will, no discrepancy on their part, or fastidiousness on mine, shall deter me from stating a fact which cannot be contradicted. All the worshippers left me now, notwithstanding my acknowledged assiduities, unimpeachable deportment, and some professional respectability, are but as the *gleaning grapes when the vintage is done*. Again and again have I called myself to the strictest account, lest your habits of tergiversation, might have originated in my infirmities. Thanks to a good Providence, my faculties, so partially viewed by your predecessors, are yet unimpaired. This letter is also an evidence you are still very dear to me, though many of you have deserted me; and my studies must be, more or less, improved both by unremitting diligence, and many trials which it has been my lot, in the course of a long life, to experience. Whence, then, this painful reverse? Do you keep back from your parish church in mere complaisance to the backwardness of others? Is this a competent reward for having wasted so many of my best days in your service? Could you use the meanest domestic you have, who had acted as faithful a part as I have done, thus cavalierly? Is the dereliction of so old a servant even respectable to you? Must not every vestige of my labours, that survive me, stain your memories with indelible reproach? And God forbid that such as originally approved them should, one day, become your severest accusers!"

Those ministers, or as they are called by their followers, Gospel ministers, who, leaving their own flocks to shift for themselves, run about from parish to parish preaching charity sermons, are properly enough described by Mr.

Moir in his note to p. 52. What he asserts we can vouch for, having very recently seen more than one instance of the kind.

"You encourage interlopers to abandon their own duty and usurp ours; and expose our pasturage, where we wish to feed our flocks with the tenderness and satisfaction of true shepherds, to a set of poachers who intrude on the premises of others impudently. *He who entereth not by the door is to the sheep-fold; but climbeth up some other way, the same is a thief and a robber.*" But with these harlequins of the profession, the words of a master, whose honours and rewards are not of this world, are likely to have but little weight. You ought well, however, to consider whether those who thus *run unsest*; who by mean compliances convert the priesthood into a perfect automaton, and who betray, by their folly, the divinity of religion to scorn and derision, ought to be employed in preference to your stated pastor. They are no better than mountebanks in canonicals, who have just cunning and small-talk enough to make you their dupes; every pulpit they ascend, a theatre of egotism and ostentation; and every church where they gain admittance, a scene of vulgarity and confusion; every mob who follows them from place to place, intoxicated with applause, in proportion to their affectation and insignificance."

There certainly is much good matter in this pamphlet; there is also much truth in it, of which we lament the applicable force: but we must be allowed to observe, there is also some degree of querulous severity, which, on the other hand, we rejoice does not apply; for instance, who is there that has ever heard a Porteus and an Andrews deliver their truly evangelic doctrine, but can instantly answer, in the fullest manner, the following question:—"Tell me what individual of transcendent endowments, not debased by other contemptible qualities, was ever eminently distinguished as a popular preacher?"

Again—"In London a clergyman, as such, is no object of attention whatever; he is neither courted as worthy, nor shunned as worthless, unless, as has sometimes been the case, forward in their scrambles for civic honour or emolument, busy in their secular concerns, or he makes himself one way or other necessary to their gains, or their gratifications, he is counted a mere cypher."—This is not correct. In London there are those who respect and esteem, nay, who court a worthy clergyman as such, and deem him the more worthy if he regards only his pastoral duties, and intermeddles with nothing of secular concernment. Such an one is looked upon by all serious and thinking parishioners as a great gain, and his company is considered as a gratification, and his advice of importance. It is true a sectary may, in the ignorant pride of his heart, neglect him; but he who is a man of religion, and not a religionist, will pay him all those attentions which are his due. We think the following assertion in one of the notes, not only querulous but indiscreet, and, as far as we have ourselves been witnesses, unjust:—"By what means have the Lock, the Magdalen, the Asylum, and the Foundling Hospitals, acquired all their celebrity and attraction? Not, certainly, by the transcendent talents of the performers, the superior instructions there delivered, or even the extraordinary devotion there exemplified or imbibed: but all the characters in this *felicitate pantomime*, from the parson to the beadle, are thoroughly disciplined;

the former is luminous, superb, and voluptuous, &c. &c." We cannot enter any further. Mr. Moir's asperity leads him too far into declamatory abuse. Whether disappointment, or any other cause of dissatisfaction, may have guided his pen, we are not able to say, but surely Christian charity ought to have restrained it when it wandered beyond the bounds of fact. "Performers, solemn pantomime, scenery, voluptuous, synagogues of Satans, Mahomedan pagoda, insignia of human pride," are terms of insult, without which any truth of irreligious deviation, had it existed, might have been told of these chapels, and with which misrepresentation becomes unwarrantable calumny.

We readily agree with Mr. Moir to the general truth of the following figures in the last note, but cannot countenance the reference he has made to the successful candidate.

There is no engaging in a popular election with any prospect of success, unless by plunging in the midst of the stream at once, and swimming with the torrent. Every thing here depends upon influence and address. You oblige me now, that you may receive a similar obligation when occasion offers, or be compensated some other way. The whole is a mere juggle among friends, or a contest of low emulation, or, at best, a barefaced traffic, or transfer of interest. And where matters purely ecclesiastical, as in this case, are at issue, it is putting the rights of conscience, and even the immunities of Christianity, on a level with the franchises of a borough, or the privileges of a corporation. It reduces those of a liberal education and enlightened faculties to the abject condition of paupers, enervates the imperious authority in which the truths of religion ought to be taught, by a sense of dependence; and has a direct tendency to secularize, and profane, what is in its own nature spiritual and sacred. In this pitiful scramble for a *bit of bread*, the great concerns of immortality, though peculiarly paramount to all others, are seldom even ostensibly uppermost in their minds who vote, or theirs who solicit votes. The merit of the candidate, or his fitness for the situation to which he aspires, have rarely any share in the conflict. The exclusive aim of all, as in all civil cases conducted on singular principles, is to bring every interest in their power, to bear on the point they have most at heart. And nothing is valued or thought of, but how to be on the winning side, and circumvent or defeat a rival, however better qualified, or otherwise entitled to succeed. These figures have been abundantly verified by the event. One of the youngest and least known of all the candidates prevailed, whose faculties are not yet developed, as he has discovered no professional transcendancy, that entitles him to this preference. But he possessed qualifications of more use to him in his canvass. He is allied to a moneyed family, whose weight of capital proved irresistible, and who poured in all their connections to command a majority in his favour. An influence for ever superior to all others with little torpid minds. But why should the church be subjected to such ignominious outrage, or sanction, by this glaring instance of abject dependence on mere wealth, all the venality of a Middlesex election! Her patronage is, therefore, wisely confined to those who, by superior discernment and liberality, are under less temptation to abuse their trust; who, though some may occasionally complain of suffering by partial preference, apply it on the whole, as much as in our present imperfect state can well be expected, to the benefit of the community at large."

The personal remark blended with the above disgraces the author's pen.

Conscious merit disdains such inefficient reflections;—disinterested effort rejects them as unprofitable to the cause which called forth its exertions;—Christian humility avoids them as characterising an opposite principle. The author has dedicated his discourse to the society for the suppression of vice. We fear, however, that the violations complained of do not fall under the cognizance of that very respectable and active society; and we are still more apprehensive that valuable for the most part as is the matter contained in Mr. Moir's pamphlet, it will hardly effect any material change in the depraved judgments and morals of those who are the objects of its reproofs.

A Short and Practical Account of the principal Doctrines of Christianity; for the Use of young Persons. To which are added suitable Prayers. By W. J. Rees, M. A. Curate of Stoke-Edith, Herefordshire. 12mo. Pp. 43. 1s. E. G. Wright, Hereford; Sael, London. 1803.

THE author of this useful summary informs us in his preface that it was drawn up with a design of giving an account of the more important articles of the Christian faith, in as concise a way as the several subjects would admit, and of explaining them in such a manner as to shew the necessity and enforce the practice of a good life. It was originally intended by the author for the use of his parishioners only, to assist them in their preparation for the ensuing confirmation; but a hope that it may be useful to others for the same purpose, has induced him to make it public. We are obliged to this diligent labourer in the vineyard for the pains he has taken, and we trust that the hope he entertains will be in every tittle fulfilled. The occasion that called forth his exertions is certainly one of the most important services of our church, and we feel considerable satisfaction at witnessing the pastoral faithfulness with which Mr. Rees has exerted himself to prepare the minds of his young flock for a due comprehension of its solemn nature.

The subjects included in his plan are briefly digested, and well supported by applicable texts of scripture. The plan itself is in some degree new: the prayers are adapted to the young mind, and are composed with unaffected piety. In short, the whole is a very excellent and compendious manual of orthodox doctrine, and is general enough in its nature to serve as a constant reference for the juvenile understanding, and we think may, with much usefulness, be introduced into schools.

SUMMARY OF POLITICS.

AT no time, within a century at least, has the political and moral hemisphere of Great Britain been so obscured as at present. Fifteen years of constant systematic opposition to government, and of laboured efforts to excite discontent, and to encourage disaffection, rewarded with one of the most lucrative situations in the gift of the Crown;—and adultery courted, patronized, blazoned forth to the world, and introduced to every circle, but the royal one at Saint James's, and that not only by the thoughtless, the dissipated, the vicious, and the sinful, but by those on whom elevated

elevated rank imposes the imperious duty of setting a good example to their inferiors; by those who profess peculiar purity of doctrine, of sentiment, and of conduct; and by those, also, of both sexes, who assume the pomp of royalty, and whose pride is proverbial!!! Scenes like these are calculated, at all times, to rouse the indignation of every man who loves his country and reveres his God; but, when exhibited at the present awful crisis of our fate, when unusual difficulties press, and unusual dangers threaten us on all sides, they must excite in every reflecting mind a sensation of horror inexpressible. The political phenomenon to which we allude, though its immediate tendency be to create disgust in the loyal and well disposed, and, consequently, to shake their confidence, and to slacken their efforts, is of little importance when compared with the moral evil which we deplore. In the upper classes of society, the most shameless profligacy prevails; and not even that involuntary homage, which virtue has, till lately, extorted from vice, by compelling it to conceal its enormities from the eye of the world, is now paid by the votaries of fashion, of whom, were we not restrained by far different considerations than any motive of delicacy to individuals, we could mention instances of atrocity scarcely to be paralleled by any recorded by the Roman historians, of the most abandoned characters of their times, and scarcely exceeded even by the pre-eminent profligacy of the French revolutionists; in the lower classes of society, especially in the metropolis, the most rooted depravity is visible; and the fatal infection has spread, alas! but too widely, in that portion of the community which has ever shewn the greatest attention to religion, which has ever exhibited the most remarkable patterns of virtue, and which has ever given the most signal proofs of true loyalty, and genuine patriotism. The moment the middle class of society becomes more anxious to ape the vices of their superiors, than earnest to set them examples of virtue, the moral character of the nation is lost for ever. This is no fanciful picture, traced in the gloomy mind of a puritan, or sketched by the wild pencil of a fanatic; it is, unhappily, a faithful portrait of modern life, drawn in the sober colours of truth, by the hand of an attentive observer.

Such then being the moral state of the country, with what face can we, as a people, enter the temples of our God, to implicate his blessings on our cause, to entreat his protection of our efforts, and to solicit success to our arms;—in return, forsooth, for a constant violation of his laws, and a daily disobedience to his precepts!!! And at what period of our history did we stand in such evident need of divine assistance as at this moment, when all the nations of the earth seem to have combined for the purpose of achieving our ruin! He must be the boldest or the weakest, the most confident, or the most sceptical, of men, who can view the present state of things with indifference. Will it be denied, that in the vicissitudes of human affairs, the convulsions of kingdoms, and the revolution of empires, the directing hand of Providence has been generally visible? Have not extreme relaxation of religious and moral principles, and excessive depravity of manners, for the most part, preceded the downfall of states? The fact is indisputable. How then can we have the presumption to suppose, that the ordinary course of Providence will be changed in our favour? How can we have the audacity to believe, that we can brave the vengeance of heaven with impunity?

It is a most melancholy fact, that the revolutionary principles of republican France have made a much greater progress in this country than the ge-

nerality of mankind will be persuaded to believe. Among the peasantry of the kingdom, the doctrines of the arch-rebel Paine have had their effect, in loosening the ties of subordination, in exciting a spirit of dissatisfaction, and in leading them to envy and to covet the possessions of their superiors. In every class, more or less, the *moral feeling* is deadened, a disregard of character prevails, virtue is familiarized with vice, and acts which, twelve years ago, would have excited indignation and horror, are now viewed with an indifference bordering on apathy. Many other instances might be cited to prove that the mind of the country is palsied, and that the partial sensibility, occasionally displayed, is woefully misdirected and misapplied. Individuals, indeed, have combined to promote the suppression of vice, and the punishment of immorality, but what *laws* have been enacted to give effect to their laudable exertions? Not one. A pledge, indeed, long since was given by his Majesty's Attorney-general, to bring in a Bill for inflicting additional punishment on the growing sin of adultery. But that pledge has never been redeemed; nor has this officer of the Crown even deemed it necessary to assign any reason for its non-redemption, in the place in which it was given. Privately, indeed, we are assured, that his little hopes of success, and his belief that more evil than good would arise from the discussion which the proposal would provoke, have been urged as his motives for the non-fulfilment of his engagement. Without investigating the validity of such an excuse, we cannot refrain from observing, that we are reduced to a woeful situation indeed, if those hopes and that belief are, as we must suppose they are, founded in fact! We have certainly no right, in that case, to decant on the profligacy of our neighbours. A Bill was also, we understood, prepared about the same time, by the Proclamation Society, of which the minister is a member, for providing a more effectual remedy than is afforded by the existing laws against the increasing profanation of the Lord's day. But this also, we suppose, and possibly for a similar reason, has been laid aside, though there cannot be a shadow of doubt, that, if the government had given their countenance and support to these Bills, they must both have passed;—for never had any minister a more decisive, or a more complying, majority, in the two Houses of Parliament, than Mr. Addington. And surely laws, tending to preserve the morals of society, are not beneath the notice of any minister, however wise, however able, or however powerful. If the precepts of Scripture, and the honour of the nation, are to be neglected for the calculations of De Moivre, and the disquisitions of Cocker, we may possibly continue to exist, for a few years, as a nation of stock-jobbers and financiers; but adieu for ever to our greatness, and our consequence. A state, like an individual, ceases to be respected by others the moment it ceases to respect itself.

These reflections appear to us to be peculiarly apposite to the times. In the hour of calamity, the piety of our Church, under the guidance of its virtuous chief, teaches us the indispensable necessity of humbling ourselves before God, in order to obtain his protection and aid. But how are we to humble ourselves, unless we entertain a just sense of our sins? It is the duty, then, of a public writer, and more especially of a *moral censor*, to point out those prominent features of national depravity which call most imperiously for repentance and reform. In discharging this duty, we are actuated by none but public motives, and those, we trust, of a commendable nature. If any individuals then should take offence at the freedom of our discussions, on moral topics, and be led to apply any of our observations to them,

themselves, "Quæ capit, ille facit," shall be our only answer; we will not satisfy our principles, or do violence to our feelings, by offering them either apology or excuse. Public good is our object, and, in the endeavour to attain it, we shall utterly disregard all private resentment.

To return from morals to politics, (though God forbid they should ever be separated); the actual state of Europe is most alarming. The powers of the continent seem not merely palsied, but perversely determined to prepare the way for their own destruction, by conniving at and facilitating the aggrandizement of that revolutionary monster, whose object is evidently the attainment of universal power, by the means of universal subjugation. The mandates of the Corsican Usurper seem to meet with as little opposition in Germany as they experience in France; and every friend and ally which we formerly had on the Continent appear now to be converted into an enemy. The politics of Europe have undergone a total and radical change; and the revolutionary sages have ultimately succeeded in establishing their barbarous principles on the venerable ruins of the ancient system of public law. Into what kind of settlement this political confusion will subside, he only can tell whose fiat can convert chaos into order! The Prussian monarch, at whose court and in whose kingdom the doctrines of the Illuminati have made a wonderful progress, and produced, at least, one of their natural effects, by eradicating all sense of virtue from the female breast, seems to think that the perfection of political wisdom consists in the preservation of peace, and in the acquisition of territory, at the expence of his neighbours; on the miser's principle, then, *rem, rectè si possis, si non, rem.* It is highly probable that this monarch has formed a convention with Buonaparté, by which Hanover (the hereditary domains of our beloved sovereign) is to fall to his own share, while Hamburgh and Bremen are possibly destined to be the reward of his worthy ally. And this, we apprehend, is only a small part of a vast system of spoliation and plunder which, in due season, will be unfolded to the world; and which has, for its primary object, the ruin of Great Britain, and the aggrandizement of the respective parties to the *honourable* contract. It was, no doubt, in consequence of the formation of this notable plan, that Buonaparté condescended to offer Louis the 18th, whose throne he has usurped, the kingdom of Poland, on condition that he should renounce all his hereditary rights to the crown of France. It is evident that he could not make such an offer, without the participation of those powers who have divided the ancient territory of Poland between them. And it is equally evident that those powers would not consent to give up a part of their dominions for that purpose, without the prospect of obtaining an equivalent. The question then arises, what equivalent could be offered them? In our opinion, Buonaparté tempted them by an offer to assign Hanover and some other portions of territory in Germany to the King of Prussia; a great part of the Turkish dominions in Europe to the Emperor of Germany; and Constantinople, with other parts of the Turkish empire, to Russia; on condition that his right to the French throne, with the title of Emperor of the Gauls, should be recognized by them all, and Egypt, with the isles of the Archipelago, secured to him. Perhaps, too, Russia might be tempted by farther proposals to extend her empire in the East, provided she could co-operate with this supreme disposer of kings and kingdoms in effecting the ruin of our Eastern Empire. After what the French revolutionists have achieved in Europe during the last twelve years, there is nothing improbable in the conception, nor impracticable

cable in the execution, of such a gigantic plan, the primary object of which, as we before observed, is the destruction of the British Empire!

Whether Hamburg be actually taken possession of, or not, by the French, is a matter of little moment, so long as they occupy that country which gives them the command of the Elbe and the Weiser. The effect upon our commerce is precisely the same. For our part we fully expect to see the tri-coloured flag hoisted on the walls of Copenhagen, and all the northern powers led, by interest or fear, to co-operate with Buonaparte in all his profligate designs. Heaven send we may be deceived in our expectations! But let us seriously ask what good can we expect to derive from the mediation of Russia, whether *solicited* or *accepted*, after she has not merely connived at, but taken an active part in promoting, the scandalous plunder of the defenceless princes of the German Empire? After, too, she has tamely suffered the Corsican Usurper, to violate the independence of almost all the neighbouring states? After she has allowed him to take quiet possession of Hanover, a country in perfect peace and amity with France, and whose freedom and independence were expressly secured by the treaty of Luneville, and by the subsequent arrangements, in respect of Germany, which the Emperor of Russia himself had solemnly guaranteed, what better reason could we have for believing that his guarantee of the independence of Malta would be better observed and enforced, than his guarantee of the independence of Hanover? And, to speak plainly, what security should we have that, by a private agreement between France and Russia, Malta would not be surrendered, in sovereignty and perpetuity, to the latter? If, under such circumstances, the mediation of Russia were *accepted*, its acceptance, to say the least of it, would, in our humble estimation, be an act of extreme weakness; and if it were *courted*, it would be an act of degradation, that would reduce us to a level with the petty principalities of Germany. Such disgrace might agree very well with the principles and the views of Mr. Fox, but it would infallibly disgust every real friend to his country.

Not content with making Switzerland, Piedmont, and Lombardy, principals in the war, in spite of themselves, this detestable usurper has, in effect, annexed the independent Republic of Batavia, to France; and even seized upon the independent port of *Leghorn*, thus proving the justice of all the observations which we made on his influence and power over these states, at the conclusion of the treaty of Amiens; and yet this glaring outrage, or rather this solemn warning, is insufficient to rouse the sleeping powers of Europe from the senseless torpor into which they are sunk! If we cast our eyes over the history of past times, we shall seek in vain for an instance of similar insatiation; we shall seek in vain for a period at which one tenth part of these abominable acts of insult and aggression, would not have called forth the indignation of every potentate, and have armed the whole civilized world against the profligate and daring invader of its rights and repose.

With such a disposition prevailing, universally, as we fear, among the powers of the Continent, we have nothing to expect from *allies*, and nothing to look to but our own exertions, for maintaining the contest *single-handed*. And, if we be true to ourselves, if we do not, by our profligacy, provoke the vengeance of the Almighty against us, if our councils display wisdom in conception and vigour in action, if, rejecting a system of half measures, a system of mere *defence*, at all times dangerous, but at this time most ruinous, we convince our unprincipled foe, that we have yet some portion

portion of the spirit of our ancestors remaining, by carrying the war into his own country, by attacking him in his vulnerable points, for such points he certainly has; we have then nothing to fear, and every thing to hope. We do not mean to conceal or despise the dangers that threaten us; they are unquestionably great and formidable, but still they are such as pure unadulterated British spirit, wisely directed and skilfully applied, may boldly encounter, and ultimately subdue. But the greatest of all evils to be deprecated is the conclusion of such a peace as the last, of any peace without terms that will enable us more effectually to counteract the machinations, and to resist the aggressive spirit and the power of France, without a better prospect of its continuance, and a stronger security for its observance. If we were again to make such a peace, it would be the last that we should ever have an opportunity of making. On this subject we fully concur with the noble sentiments so ably expressed by Lord Moira, in his admirable speech, on his Majesty's Message. Our limits will not allow us to enter into a close examination or discussion of the virulent attacks in the *Corsican's Gazette*, the *Moniteur*, on his Majesty's Message and Declaration. They exhibit a tissue of falsehoods the most impudent, and of accusations the most false. But what atrocity or absurdity on the part of this profligate Usurper, can excite astonishment after his public declaration that the mere reception of his agent, Sebastiani, in Egypt, was sufficient to prove the falsehood of Sir Robert Wilson's assertions, respecting his cold-blooded murder of the Turks at Jaffa, and the poison administered to his sick troops, by his orders, in his disgraceful retreat from Acre? Yet with these instances of his infamy and fraud before them, will the subjugated slaves of France, and the scarcely less subjugated inhabitants of the other kingdoms of the Continent, believe—such is the influence of the French press, and such the general infatuation—his calumnious charges against this country, groundless and preposterous as they are. Sebastiani, it is known, and, indeed, is proved by the irrefragable testimony of *dates*, was sent on his mission previous to the publication of Sir Robert Wilson's book, and therefore that publication could not, as the Usurper has, with equal impudence and folly, stated, be the cause of his expedition. Now that we are on the subject of Egypt, we will just state our confident belief, that, while Buonaparté labours, by immense preparations on the opposite coast, to limit the attention of our government, to the defence of our own island, he is as certainly, though silently, preparing a very formidable force, in the southern ports of the Republic, for the invasion of Egypt; and we have already seen the practicability of eluding even the vigilance of a British fleet, in traversing the Mediterranean. Egypt, therefore should, if possible, be re-occupied by British troops; or, at least, permission obtained from the Porte, to have a free entrance for our ships into the harbour of Alexandria. In the present situation of affairs, however, with the Divan, prejudiced against us by the base intrigues of our enemy, any arrangement of this kind may, we are aware, be attended with extreme difficulties; and, therefore, it was, foreseeing the present crisis, that we so strenuously urged the necessity of forming a treaty with the Porte, while we were in possession of Egypt, which should provide for such an emergency. As to the seizure of Hanover, we want words to express our indignation at the baseness and cowardice of the people in thus surrendering their rights, their liberty, and their property, to the most oppressive and despotic tyrant that ever disgraced human nature. Whatever be the fate reserved for them, they richly deserve it. We cannot

not but impute the *cause* of this baseness to the prevalence of French principles, and to the philosophical tenets adopted and propagated by so many of the German professors, and openly taught at so many of their universities!

In our domestic policy, we hail, with satisfaction, though not unmixed with apprehension, the symptoms of vigour manifested by our government. Our only apprehension, however, is that measures of sufficient vigour, measures adequate to the exigency of the times, will not be pursued.—The first object of our attention, as it appears to us, should be the completion and extension of our regiments of the line; and the plan for raising a fresh army of militia by ballot is only praise-worthy, in as far as it tends to promote the accomplishment of that primary object. If it be a fact, as no doubt it is, (paradoxical as it appears) having been stated as such by high authority, that an extended militia is no impediment to the recruiting service, and that the disbanding a large militia force has been found not to assist that service; and that, on the other hand, men will be tempted, by a fresh bounty, to quit this new-raised militia for the regulars, it is certainly most desirable that such a force should be raised. But it will be, we are convinced, indispensably necessary, (and, indeed, we are happy to find that the existence of such necessity seems to be acknowledged, by our best and wisest statesmen) to raise a much larger and more formidable force, than any now on foot, or in the course of being raised. And for that purpose recourse must be had to strong measures, justified by such necessity, and by that alone. Our constitution sanctions the practice of pressing, on this principle; and why when men are pressed for the navy, to be carried to any part of the world, where their services may be deemed requisite by the government, recourse should not be had to similar means for completing our regular army, (the necessity of its immediate completion, and the inefficacy of bounties being admitted) we are unable to perceive. Press-warrants for the land service have been issued during former wars, and never surely had we so desperate an enemy, or an enemy provided with such formidable and ready means of annoyance, to encounter, as at present; and, confident we are, that if such warrants were issued, many thousands of men might be collected from the metropolis alone, in a very short time, and not only without inconvenience, but to the great relief of the inhabitants, and, unquestionably, to the advantage of morals. A regiment might be raised, in this way, from the doors and avenues of places of public amusement and resort, alone, from a description of persons, whose profligacy and impudence have, of late, increased beyond all bounds.

As to the *taxes*, our only doubt, on the principle, applies to the expediency of raising so large a proportion of the supplies, within the year.—We were friendly to the income tax on its first establishment, in the sixth or seventh year of a most expensive and burdensome contest, as affording an essential and most seasonable relief to the funding system. But we are not prepared to say, that it is equally advisable or justifiable now. The measure was certainly, and still is, most unpopular, and if the minister really thought the unpopularity of the late war a sufficient reason for making the Peace of Amiens, we do not see why the same motive should not lead to the rejection of the income tax. We beg, however, not to be mistaken; we deny, most explicitly, that there existed any reason to believe that the war was unpopular during any part of Mr. Addington's administration; and we will ever contend that the circumstance of a measure being unpopular, is not, of itself, a sufficient motive to induce a minister

nister to abandon it, provided he feels it to be just and expedient. It is the bounden duty of government to *lead*, and not to be led by, the people. We only therefore contend for the equal applicability of the reason to both cases; and we confess, that the argument is rather argumentum *ad hominem*, than argumentum *ad rem*. Certain it is, that a great revenue must be raised, and great sacrifices encountered; and the only difference of opinion that can possibly exist among men who do not wish for the ruin of the country, is, as to the best means of providing for her wants. The tax upon land can, in our opinion, never be levied, with that equal justice, which the minister intends. It is notorious, that in many, nay in most, parts of the country, the price paid, even for land of the same quality, varies exceedingly, from a variety of circumstances. One field is let for three pounds an acre, when the adjoining field, equally good and perhaps better, is not let for more than twenty shillings. All farms upon old leases, too do not let for one half, and, in many instances, not for one fourth, of the sum paid for farms newly taken. It is evident, that, in these cases, which are extremely numerous, the tax would operate not only partially but oppressively, and in a manner directly subversive of the very principle upon which an income-tax is founded, by exacting the *least* from those whose profits are *greatest*, and who, of course, are best able to pay. Besides we do not very clearly perceive, how the price actually paid for land is to be ascertained; nor, if the confession be not to be extorted from the landlord or tenant, which we conclude is not intended, on what basis the valuation is to be formed?—These difficulties, we are persuaded, did not strike the minister, who could only have it in contemplation, to ascertain the ability to contribute, and to proportion the contribution to it; which certainly constitutes the fairest possible principle of taxation. The object of the war being to preserve our independence, our very existence, indeed, as a nation, it will not be denied that our posterity will derive as much benefit from our efforts as ourselves; we cannot, therefore, conceive it to be fair or just, to lay all the burdens upon our own shoulders, and so to exempt them from bearing any portion of it. This objection, which we merely state, without pressing it, applies, as will be seen, to the principle of raising so large a part of the supplies within the year. To one part of the *consolidation act*, as it is now called, or *extension act*, as it ought rather to be called, for it, in many instances, extends the duties, and in some, we believe, even doubles them, we object on the ground of its having a retro-active effect. We allude to the new regulations respecting windows of a certain size. Numbers and not size having been the criterion adopted by government, and people having been encouraged for several years past to build under that impression, who otherwise might not have built at all; or would have built on a different plan, it seems hard, that they should be subjected to a partial taxation on that account. If size be to regulate the quantum of duty, surely it should be allowed to tell both ways, and the diminutive windows which abound in old houses, should weigh, in the scale, against windows that exceed the size about to be prescribed. As to the duties on tea, wine and spirits, they are certainly proper if they be not carried beyond that point at which an increase of duty produces a decrease of revenue. Productive taxes must be had, and to be productive they must be laid on articles of general consumption.

On the minister's plan for leaving the national debt at the end of the war the same as he found it at the beginning, by borrowing no more money upon

upon loan than the commissioners for the reduction of the debt *buy up* in the same period, we have only to observe, that we cannot, for the life of us, perceive any advantage to be derived from it. Suppose, for instance, the commissioners were, from this moment, to cease to purchase stock, for the purpose of reducing the debt, and to pay the sum destined for that object to government, towards supporting the expences of the war, would not the national debt be precisely in the same situation at the close of the war (excepting only the amount of the one per cent. on all money borrowed, added to the sinking fund) as it will by continuing the regular purchases, while the debt by loans is regularly increased to the same amount as that by which it is diminished by such purchases?—If A. having 12,000*l.* a year, appropriates 6,000*l.* towards the reduction of a debt of 72,000*l.*; and, on a sudden emergency, is obliged for six years to expend the whole amount of his income, will it not be the same thing, at the expiration of that term, whether he borrows 6000*l.* a year, or whether he suspends his payments for the reduction of his debt, for that period. If he continues his payments he will, on the one hand, have reduced his debt, one half, or 36,000*l.*; but on the other he will have contracted a fresh debt of 36,000*l.* which will still leave him indebted, in the whole of the original sum of 72,000*l.* If we do not labour under some gross delusion here, and, if we do, we shall be infinitely obliged to any of our *fiscal* readers (to Mr. VANSITTART, for instance) to dispel it, there surely can be no reason why, in addition to the enormous supplies proposed to be raised within the year, we should be unnecessarily subjected to a farther burthen of more than 300,000*l.* per annum, to pay the interest of a sum, which might as well be taken from the sinking fund. This idea was first suggested in Cobbett's Political Register; and, after long revolving it in our minds, we confess our inability to discover any fallacy in it.

On the *loan* we have only one observation to make; the terms are certainly advantageous to the country, indeed, so much so, that, we fear, they will prove ruinous to the contractors. That, however, is their own business, with which the public have no concern. But, we confess, we were not a little surprized, that the minister, in his observations on the terms of the loan, should remark that better terms were never obtained for the country, *except in the years 1799 and 1800!* Hence we learn, that in the two last years of the most expensive and burdensome war in which this country was ever engaged, the credit of the government, and the confidence reposed in it by the monied interest, were greater than they are at this period, after fifteen months of peace, during which our resources have been husbanded, and many millions saved! The inference is so obvious that it becomes needless for us to point it.

One of the patriots of the Whig Club, one of the heroes of the patriotic meetings, which, during the late war, were so frequently holden in the borough of Southwark and its vicinity, has at length, to the gratification of some of his associates, and to the mortification of others, attained the end and object of all his exertions, in the cause of patriotism. Mr. Tierney, safely moored in the harbour of government, may now confidently exclaim, "*Inveni portum, spes et fortuna valet.*"

Our readers cannot but remember that this gentleman has ever been both the political and personal enemy of Mr. Pitt, of whom he swore, some years ago, he would certainly be revenged, for some disappointment which he then experienced at his hands. With the particular friends of Mr.

Pitt

Pitt, we should have imagined this consideration might have constituted something like an objection to a coalition with Mr. Tierney, whose wonderful abilities, by the bye, as a statesman, the world are yet to discover. We know, indeed, it is asserted, that Mr. Tierney is indebted for his new situation to the recommendation of Mr. Pitt. How far this may be the case, we pretend not to decide; but shall merely suggest, that there are certain situations in which it is more consistent with refined generosity and delicate honour, to reject, than to comply, with a request. It will not be expected of us to convert our censures into praise, and our opposition into support, with the same facility and promptitude with which the abject people of France transfer their allegiance from a lawful sovereign to an usurper, and from one usurping tyrant to another. Our principles are not quite so pliant. As, however, Mr. Tierney has been appointed by his sovereign, in the exercise of his lawful prerogative, to a place of some trust and more emolument, we should have contented ourselves with watching very closely the professions and the conduct of the new treasurer of the navy, if he had not most explicitly declared to his constituents, since his appointment, that he had not abandoned, nor renounced any of the principles which he had before entertained and avowed. Now, as we have been accustomed to regard, in common, we know, with every member of the late, and of the present, administration, the principles publicly proclaimed by Mr. Tierney as highly mischievous and pernicious, as encouraging a spirit of democracy fatal to the repose of the country, and dangerous to its constitution, we cannot but continue our reprobation of such principles, and still to view the professor of them with an eye of suspicion and mistrust.

If this be not honest and consistent conduct, we know not what constitutes honesty and consistency. In our own justification, we shall hereafter have occasion to state the principles to which we here advert; in the mean time, we shall be anxious to learn, whether that patriot who publicly declared, at Camberwell, that he could see no rebellion in Ireland, when the rebels were every where in arms against the lawful government of the country, has been rendered more clear-sighted by the acquisition of *four thousand pounds per annum*!

Let it not be inferred from any of the observations which a sense of public duty, with us paramount to all other considerations, has led us to make; that we harbour a wish to impede the operations of government, in the slightest degree, or to slacken the zeal, or to damp the efforts of any portion of our countrymen, in co-operating with that government in a cause, which is equally the cause of every individual in these realms. No, cheerfully, most cheerfully, will we now, as we have ever done, put our shoulders to the wheel; exchange, if necessary, the pen for the sword; and, after contributing our last guinea, enter the ranks, and march against the foe. When Britons are opposed to Frenchmen, the spirit of party should merge in the spirit of patriotism, and the whole nation should act as one man. We disclaim, at all times, all *party* views, but more especially at the present crisis, when the good of the state requires from us every sacrifice but that of *principle*.

P. S. Since the preceding pages were written, we have read, in the *Moniteur*, the addresses of the French prelates to their clergy, ordering them to pray for success to the arms of their tyrant. And, among others, that

that of *Cambaceres*, Archbishop of Rouen, brother to the Consul *en second*, who most impiously and blasphemously denominates the base assassin who has murdered, in cold blood, thousands of his fellow-creatures, and who has publicly renounced his Redeemer, "*the Christ of Providence!!!*"—This, while it reminds us of the conduct of the atheists of Robespierre, (not a whit more profligate, tyrannical, or detestable than Buonaparté) who gave the face of their despot to a representation of the Almighty, is much worse than open infidelity. Nor is the ideotcy of this Norman blasphemer less conspicuous than his impiety.—But our limits preclude all farther remarks.

CORRESPONDENCE.

We have to apologize to Dr. Haweis for the necessity under which we are of postponing his *Vindication* to our next.—To the author of "*The Political Life of Talleyrand*" we have the same apology to make, owing to the unavoidable length of two important articles of criticism.—The Letter of *Crito* has been sent to the author of the communication on which he comments, whom we know to be a sound "member of the Church of England," and whom, therefore, we can safely entrust with the defence of his own principles.

"*Senex*" must surely be aware that to insert an anonymous attack on a gentleman who has given his name to the world, might subject us to a worse imputation than that of *impartiality*. If he chuse to meet Mr. Crosse on equal terms by signing his name to his letters, we will prove our impartiality by inserting them. The same answer will apply to the question of "*A Lover of Plain-Dealing*." In truth, we are sick of a controversy so conducted. Let names be opposed to names, and facts to facts, and the public will be informed if not enlightened; but when, on one side, there are charges supported by proofs, and urged by accusers who avow themselves; and on the other, nothing but dark insinuations by anonymous defenders; the contest is too unequal to be encouraged by us, and to hope for any satisfaction from its continuance.

"*Laicus*," "*Clericus Anglicanus*," "*Steady-faith*," and the favours of our other Correspondents shall meet with as early an insertion as the nature of our work will admit.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JULY, 1803.

In odiosis quod minimum est sequimur; in favoribus, quod est maximum.

ORIGINAL CRITICISM.

Sermons preached occasionally in the Episcopal Chapel, Stirling, during the eventful period from 1793 to 1803. By George Gleig, L. L. D. F. R. S. Edin. 8vo. Pp. 424. Rivingtons, London; Bell and Brandfute, Mannors and Millar, Edinburgh; and Anderson, Stirling. 1803.

THERE is hardly any species of literary composition, concerning the peculiar merit of which both authors and readers seem more divided in sentiment, than that of sermons. Many persons, indeed, may be found who are disposed to allow it but very little merit of any kind; and who consider a sermon as something of such simple and easy manufacture as to be within the reach of the most ordinary abilities.

Such persons, however, we will venture to say, are either destitute of experience in the art of writing, or, which is yet a higher and more hopeless defect, of the principles of sound judgment, and of correct taste. Were we, it is true, to form our opinion of the excellence of sermons from a great part of those which are preached, or even published, in the present day, we might, certainly, be excused for entertaining a very moderate, or rather mean idea of the talents or labour requisite to their production. In these enlightened and happy times, when our weavers, our taylor, and even our tinkers, are fired with holy ardour and zeal to propagate the gospel in every place where the gospel is already known, we cannot fail to have a plentiful crop of the richest field and pulpit eloquence. And as confidence in its own powers is the very life or soul of enthusiasm, the

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same preposterous and disgusting pride which prompts them to ascribe their crude conceptions, and unmeaning jargon, to the inspiration of the Holy Ghost, not unfrequently tempts them to think themselves no less qualified to wield the pen than to brandish the tongue. And hence the public is daily pestered with rhapsodies under the title of sermons, in which it is often difficult to determine whether ignorance, impudence, impiety, or nonsense, may justly challenge the claim to pre-eminence.

But those who have been much accustomed to the composition of sermons, and those who, without being so accustomed, are possessed of that natural good sense, which is necessary to appreciate, with accuracy, the value of intellectual exertion, must be convinced that to write a good sermon is not a matter of so much facility as is sometimes imagined. Such discourses, indeed, are generally short; and, therefore, it is thought that they cannot be difficult. But it is, we must remember, a standing and established rule in the court of criticism, that the shorter any literary production is, the more finished and perfect ought to be its execution; for instances of oversight and inattention will, in a long work, be overlooked or forgiven, which, in a short one, will infallibly subject the author to censure and ridicule. A sermon admits, and even requires, the strictest observance of unity. Every paragraph, nay, every sentence and phrase, must contribute to illustrate some important truth, or to enforce some important duty; and whatever be the subject which the preacher chooses to discuss, to that subject all his observations must have an intimate and obvious relation. In no kind of composition, indeed, must the author allow "the latter end of his work to forget the beginning;" but least of all is this fault allowable in a sermon, the writer of which, too, has other difficulties to struggle with. The man of parts, who sits down to produce a work in the departments of history, of poetry, of science, or of art, has a most extensive field in which to range. He may charm his readers by the brilliancy of his wit, delight them by the richness of his landscapes, or arrest their attention by the novelty of his discoveries. But the writer of sermons has none of these advantages. He can hardly be expected to say any thing new; for such is the variety of excellent discourses, particularly those of the English divines, which, on almost every topic of theology, have long been in the hands of the public, that hardly any thing new is left for him to say. He is, therefore, of necessity, confined to beaten subjects; to subjects of which his hearers and readers must always know something as well as himself, and, of which, indeed, many of them are disposed to think that they know quite as much, or very possibly more. His business is to impress the mind with doctrines already understood, and to inculcate obligations very generally acknowledged. In doing this his utmost powers of genius, or of ingenuity, can seldom extend beyond the limited sphere of placing his subject in a light somewhat different from that in which it is commonly exhibited, of illustrating it by combinations of images not altogether

altogether trite, and of recommending it by language energetic and perspicuous. The very nature of his office deprives him of some of the most powerful weapons of the orator. He cannot propose, whatever be his talents, without imminent danger of disgracing both himself and his function, to overwhelm with ridicule, to dazzle by wit, or to confound by sarcasm. His style may possess, indeed, very considerable ornamental qualities. Its most appropriate and becoming graces are dignity and force. It may even rise to the highest pitch of sublimity; but it utterly disdains that false and meretricious glare, which consists in strained expression, gigantic tropes, and unnatural figures, and which many authors devoid of taste, young authors especially, mistake for the elegance of fine writing. It admits, too, the utmost simplicity and ease; but it must be uniformly chaste; and must never descend to that vulgar, familiar, and disgusting phraseology which distinguishes the sermons of our illiterate, self-commissioned teachers; and which is not unfrequently affected by those who, with better education, and episcopal orders, pretend, under the assumed title of evangelical ministers, to be the only persons who preach the gospel.

But even among those who profess to have notions the most honourable and correct, both in a moral and in a literary view, of this species of writing, there subsists a controversy with regard to what should be the prevailing character of the composition; or, in other words, with regard to that faculty of the mind to which a sermon, in order to produce, in the reader or hearer, its proper effect, and in the highest degree, ought principally to be addressed. Some, considering that the object of such discourses is, or always ought to be, the instruction of the ignorant, the reformation of the vicious, or the edification of the virtuous in piety and true holiness, in short, to induce mankind to be good, and, of course, to be happy both here and hereafter, have thought that this end will be best attained by convincing them of the folly and danger of wickedness, by proving to them that the acquisition of Christian habits, and a conduct regulated by Christian principles, are indispensibly necessary, and constitute their highest interest, as well as their most bounden duty. Such persons, therefore, are of opinion that popular discourses should be argumentative, appealing to the powers of reason and of judgment, the only powers invested with authority to direct the choice of moral, free, and accountable agents. Others, alleging that the passions are the great springs of human action, and impressed with the importance of engaging these on the side of virtue, contend that sermons should be animated harangues, more calculated to captivate than to convince. They, accordingly, recommend bold flights of oratory, and affecting descriptions, or, to speak more properly, high-wrought fancy pictures, of the joys of heaven, and of the torments of hell. They would operate by means of stratagem and surprize; and aim, as the father of criticism affirms of the antient tragedians, at purifying the passions by pity and terror. Such judges, in short, would have sermons directed

rected less to the head, as they say, than to the heart. Disregarding the slow, but regular, approach, by reasoning and argument, they would storm and seize the citadel at once by pathos and vehemence.

Of dull and spiritless compositions of any kind we are, indeed, no admirers; and we know that sermons, on many subjects, are susceptible of a high degree of animation. But nothing, we confess, disgusts us more than that flimsy froth of empty declamation which often usurps the name of eloquence, and which, generally speaking, is the genuine production of dulness herself, endeavouring to hide her native poverty under a gaudy disguise of tinsel show. Writers of sermons, as well as other writers, should be well aware "*quid ferre recusant, quid valeant humeri*." It is not every man even of learning, abilities, and sense, who is qualified to excel in the pathetic; and in no attempt is a failure of success more certainly attended with contempt and disgrace. He who labours, "*invita Minerva*," to reign despotic over the passions is sure to make a ridiculous figure. He will sometimes descend into the lowest bathos, and sometimes soar into the most unnatural bombast; one moment resembling a dwarf sunk in mud, the next, a giant mounted on stilts. But were a preacher possessed of ability sufficient to command, at his pleasure, every passion and affection of the human soul, these sermons will always be found the most useful, of which the purpose is to convince the understanding by such solid, plain, and well urged arguments as directly "*come home to men's business and bosoms*." We never yet, indeed, knew an instance of any permanent good effect produced by discourses intended for pathetic, even where the pathos was ably and discreetly managed. Such discourses, while they are heard or read, may please, may move, may transport, or enchant. But, like Daniel Burges's "*thorough-paced doctrine*,"* they will go in at the one ear and out at the other, without leaving any lasting impression behind them. Besides, when, after having our faculties strained by a piece of flaming and overwhelming eloquence, we have time for cool and calm reflection, we are often more solicitous to analyse the hidden art of the orator, than to follow his counsels. We are apt to suspect, too, that he had the display of his own great powers, rather than our interest, all along in view. But serious persons must, surely, listen with advantage to him who evidently appears to labour with earnestness, by cogent and conclusive reasoning, to persuade them to adopt that course of life which he proves, at the same time, to be the only sure road to everlasting happiness.

Our patience, we very fairly acknowledge, is seldom exposed to a severer trial than when we are told, as we frequently are, especially by petulant young divines, that the greater part of our English sermons are tedious, cold, unaffecting dissertations, which are fit for pure intelligences only, but which, when addressed to a human au-

* See Johnson's Life of Sprat.

dience, are good for nothing but to set them a yawning, and to lull them to sleep. We will take the liberty to tell these saucy pragmatical boys, what they do not seem to know, that the Church of England can boast of such a body of divinity in sermons, as for sound sense, learning, and eloquence, for solid illustration of important doctrines, and difficulties of Scripture, as well as for powers of strong and forcible moral persuasion, will hardly be matched by all the other churches, whether Romish or reformed, within the pale of Christendom. With the productions for the pulpit of monarchical France, to which, as to models of consummate perfection, we are uniformly, on such occasions, referred, we are not unacquainted; and we trust that we are capable of properly estimating the merit of such truly eminent and excellent writers as Bossuet and Flechier, Massillon and Bourdaloue. We have received from them both instruction and pleasure. But, with regard to the common run of French sermons, we have no hesitation whatever to say of them what Lord Roscommon has said of French literature in general;

“ The sterling bullion of one English line,
Drawn to French wire, does thro’ whole pages shine:”

And the preference which is affected to be given them we consider as a most indubitable mark either of a want of sense and of taste; or of an empty vanity, which absurdly attempts to raise itself into consequence, by an aukward effort to depreciate those with whose excellence it can never come into competition.

To our former valuable stock of sermons Dr. Gleig has added another volume, which, in many respects, will bear to be compared, without much danger of suffering from the comparison, with those of the ablest English divines. The name of the writer is already familiar to the literary world; and his volume is such as might have been expected from his eminent talents, learning, and taste. Those readers, it is true, will be disappointed, who hope to find in it a studied display of that profound erudition which the author is so well known to possess; but they will find in it what is more useful to themselves, as well as more honourable to him, an ample fund of most valuable instruction, on topics moral, religious, and political; adapted to the circumstances of common life, and most closely connected with their best interests, both temporal and eternal. In this respect, indeed, these sermons are entitled to praise of the highest kind. They are all, in their tendency, strictly practical, and discover in their preacher an ardent desire of being instrumental in prevailing with his hearers to approve themselves as honest men, as loyal subjects, and as good Christians. The topics which he has selected for discussion are, in themselves, important; his illustrations of them are happily chosen, and forcibly applied; his reasoning throughout is perspicuous and close; whilst his general manner is most serious and impressive.

The style of Dr. Gleig, in these compositions, is, with very few exceptions, distinguished by uncommon excellence. Though every

where easy, flowing, and natural, it is gracefully elevated, and philosophically correct. It is properly suited to the nature of the subject, and perfectly becoming the dignity of his office who is authoritatively commissioned to read lectures of wisdom from the chair of truth. It is such, in short, as every pastor will employ, who either is not destitute of requisite abilities, and of good common sense, or who, in the execution of his sacred trust, thinks less of himself, and of his reputation as a speaker, than of the everlasting happiness of his people, and of the infinite consequence of that divine message which he has to deliver as an ambassador of Christ.

"A few of these discourses," our author informs us, in an advertisement prefixed to the volume, "were preached on occasions of national fasting and national thanksgiving, during the late war, and at its conclusion; but if any reader," adds he, "expect to find in them disquisitions on the comparative excellence of different forms of government, or on the reciprocal rights of sovereign and subjects, he will be disappointed. 'The pulpit and politics of that kind are terms that have indeed little agreement.'* But if there be politics in attempting to shew the mutual influence of religion and civil subordination upon each other; in exhorting Christians to *fear God, to honour the king, and in whatsoever state they are therewith to be content*—I must plead guilty to the charge of occasionally preaching political sermons. I have preached, however, no other politics than such as St. Paul has enjoined all clergymen to preach, and such as he and St. Peter preached before us. "In doing this, I trust that I shall not be found to 'have quitted my proper character to assume what does not belong to me,' though I have sometimes endeavoured to prove, from the occurrences of the day, that the duties prescribed in the Gospel are essential as well to temporal prosperity as to eternal happiness; and that vice is the parent of misery both here and hereafter. The influence of sensible objects is such, that a visible danger, hovering over us, rouses the mind more effectually than another infinitely greater, if it be contemplated as future, or dreaded only at a distance."

We will venture to assure the learned preacher, that the political principles taught in these sermons will meet with unqualified approbation from all whose approbation he deems, unless we greatly mistake his sentiments, of any value. We have not, indeed, been inattentive observers, either as conductors of this Review, or, before its commencement, as private individuals, of those torrents of illiberal and virulent invective, which, during the late arduous contest, were unceasingly directed against such of the clergy as were known to be zealous in enforcing, from the pulpit, the duties of loyalty and of submission to government. To the eternal credit of the Church of England, a great majority of her clergy courted, and amply deserved, this distinguished honour; for to their unwearied and able exertions in the sacred cause of social order may undoubtedly, in a considerable degree, be ascribed the ultimate defeat of those miscreants, who la-

* Burke's Reflections on the Revolutions of France."

laboured with uncommon assiduity, to excite the people to insurrection and anarchy. We cannot, therefore, promise this respectable Presbyter of our Sister Church, that he will escape the abuse of Jacobinical prints and of dissenting reviews; for now that our late darling idol THE PEACE, is, at last, like Dagon, broken into pieces, we doubt not that CONFUSION and THE CORSICAN CONSUL will again have their partizans and advocates in abundance. We well remember that, not long after the last war began, an excellent sermon, full of sound sense and of rational loyalty, was published by a dissenting minister, of whom we have forgotten the name. But this worthy gentleman, and highly meritorious member of society, paid dear for his imprudence in thus presuming to perform his duty, and exonerate his conscience, by disseminating principles which his party regarded with mortal abhorrence. He, from that moment, became a marked man; was hunted and persecuted, by his own brethren, as a common enemy; and, if our recollection be right, obliged, at last, to abandon his profession.

There are persons of another description from whom, as we suspect, the author of these sermons can hope for no favour; and these are the votaries of gloomy fanaticism. Of this, indeed, he seems himself, to be aware; for, speaking of his third, fourth, and fifth discourses, he says

"To such as may object to the doctrine maintained in these three discourses, I beg leave to recommend the following advice given to his clergy by an illustrious prelate,* to whose genius and learning I am proud to acknowledge my obligations. 'In all your sermons and discourses, speak nothing of God but what is honourable and glorious; and impute not to him such things, the consequences of which a wise and good man will not own: never suppose him to be the author of sin, or the procurer of our damnation; but teach your people to impute all their sins to their own follies and evil choice, and so build them up in a most holy faith to a holy life.'"

Calvinism has been admirably defined by Jortin, "a religious system, consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy." To such a system Dr. Gleig is certainly no friend; and the abettors of that system will, of course, be no friends to him. By Calvinists, indeed, by Methodists, Missionaries, and enthusiasts of whatever denomination, the theological sentiments of these discourses will be stigmatized as heterodox in the highest degree. Mr. Overton and his TRUE CHURCHMEN will, we doubt not, even represent him as "an enemy to the doctrine of salvation by grace, through faith in the Redeemer." But Dr. Gleig, we presume to think, may console himself by reflecting, in the first place, that he has honestly and ably dis-

* "Jeremy Taylor."

charged his office "as a good steward of the mysteries of God, not handling the Word of God deceitfully;" and, in the second place, that in this condemnation he is involved with all the best and soundest divines who, both in ancient and in modern times, have been the glory and ornament of the Church of Christ, and with whom to be ranked is honour sufficient for any individual.

Of these masterly Sermons, which are twenty-one in number, we shall first enumerate the titles and text: we shall then, in order to enable our readers to judge of their merit, lay before them pretty copious extracts, accompanied with occasional remarks and observations.

Sermon I. On Justification: 1 Jo. iii. 23.—II. Faith working by Love: Gal. v. 6.—III. Man's duty suited to his nature: Eccles. vii. 29.—IV. The Old and New Man: Eph. iv. 22—25.—V. The unregenerate Man: Rom. vii. 19.—VI. Evangelical Righteousness: 1 Pet. iii. 10, 11.—VII. The Dispositions fit for Heaven: Col. i. 12.—VIII. Fruits meet for Repentance: St. Matth. iii. 8.—IX. God's Judgments vindicated: Isa. x. 5, 6, 7.—X. God's Judgments despised by the Wicked: Isa. xxvi. 11.—XI. Civil Subordination, the Ordinance of God: Rom. xiii. 7.—XII. The Rights of Christians: St. Matth. vii. 12.—XIII. The Love of Mankind springing out of natural Affection, Gratitude to God: Psalm cxvi. 12.—XIV. The Love of God and Man: 1 John iv. 20.—XV. The Goodness of God leading to Repentance: Rom. ii. 4.—XVI. Providence displayed in the Laws of Nature: Psalm cvii. 34—38.—XVII. Delusion believing a Lie: 2 Thess. ii. 11, 12.—XVIII. Christian Fortitude: Psalm cxii. 7.—XIX. The Government of the Tongue: St. Jam. i. 19.—XX. Motives to serve the Lord with Fear amidst public Rejoicings: Psalm ii. 11.—XXI. The Armour of God: Ephes. vi. 13.

In his first discourse the learned preacher, having shewn the reasonableness and indispensable obligation of the commandment that we should believe in Jesus as the Son of God, and the Saviour of the world, adds the following pertinent and very needful caution, of which none but the self-deluded S. Isidian will call in question the high importance.

"But though faith in Christ be absolutely necessary to the justification of a Christian, it will not alone justify him. Though it is undoubtedly his *first* duty, it is not the *whole* of his duty; for the commandment of God is, that we should not only believe on the name of his Son Jesus Christ, but also love one another, as he gave us commandment." (P. 8.)

"St. Paul, from whose mistaken words much empty noise has been raised about this question, assures us that 'in Christ Jesus nothing can avail to our eternal felicity but faith which worketh by love;*' and he tells Titus,† that it 'is a true saying, and what he wills to be constantly affirmed, that they who have believed in God be careful to maintain good works.' In-

* "Gal. v. 6."

† "Chap. iii. 8."

deed no man can with truth pretend to faith in Christ who believes not the promises of the Gospel: but all those promises, except the single one of perpetual conscious existence, are made to us upon the express condition that we obey the law of the Gospel; 'for God will render to every man according to his deeds; to them that obey unrighteousness, indignation and wrath, tribulation and anguish; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.'†

"Let us therefore take heed, when we magnify the free grace of God, that we forget not the duties prescribed to us, by the performance of which we must work out our own salvation, or suffer everlastingly. God indeed *freely* sent his Son into the world to die for us; and, in consequence of his death, he hath *freely* restored to us that immortality which all had lost. He has thus, without any co-operation of ours, put us into a capacity of being saved; and as he knows the frailty of our nature, he *freely* bestows upon us the gift of his Holy Spirit, to enable us both to will and to do of his good pleasure. But it seems to be impossible even for Omnipotence itself to render us happy in the society of angels, and the spirits of just men made perfect, unless, through the grace afforded us, we shall have previously acquired angelical dispositions." (Pp. 10—12.)

The same train of thinking is happily pursued, and the same sound divinity admirably inculcated in the second sermon.

"The majority of the Jews," says our author, "resisted all his [St. Paul's] eloquence and all his reasoning, though enforced by demonstration of the spirit and of power; whilst a sect soon arose in the Church, which, confounding the deeds peculiar to the law with the eternal precepts of morality, fancied, or pretended to fancy, that St. Paul's preaching exempted the believer in Christ from the laws of virtue.

"The origin of this licentious opinion was extremely impure; and it is surely confuted by the words of my text. Yet such is the corruption of human nature, or the wilful perverseness of individual men, that ever since the æra of Simon the magician, there has been a large party of Christians, under different denominations, who have taught that men are justified by the simple act of believing; and that the precepts of virtue have no place in the Christian system. They do not indeed openly and honestly declare that, in their opinion, an immoral and profligate wretch is as likely to be saved as he who exerciseth himself to have a conscience always void of offence towards God and towards men. They contend that virtue and piety are the necessary offspring of faith; that it is by faith, however, alone that a man is justified; that we should therefore bend all our efforts to acquire a true faith; and that the villain, who, after spending a long life in the practice of every vice, shall persuade himself on his death-bed that Christ died for *him* in particular, shall as certainly be saved as St. James the Just; though it is impossible to suppose his soul, when it quits the body, in a state fit for the society of angels and just men made perfect, loaded, as it must be, by sensual pollutions and inveterate habits.

"In an age which has witnessed a whole nation renouncing the faith of Christ, and when the religion of all Europe has certainly waxed cold, this

† "Rom. ii. 6—11."

doctrine is peculiarly dangerous; and yet I believe it was never propagated among us with more zeal than at present.

"While the more intelligent teachers of religion, in both parts of the united kingdom, supinely suffer things to take their course, without exerting one effort to stem the torrent of infidelity which threatens to overwhelm us—a set of absurd and self-committed fanatics wander over the country, creep into houses, and lead captive silly women and sillier men, by assuring them that Christianity requires of them nothing but what they call *faith*; that what moralists teach the duty of subjects to their sovereign concerns not them; that the love of their country is no virtue, but perhaps a vice; that the precepts of morality are but the elements of a *legal* institution; and that they shall certainly be saved, if they firmly believe that Jesus Christ died for the elect, and that they themselves are of that happy number. Thus is this nation likely to be lost with others, not by the arms of its enemies, but by the false principles of its members; by the irreligion of some; the lukewarmness of many; and the mistaken notions of Christianity entertained by those who appear by their conduct, compared with that of others, to be the only party actuated by zeal.

"Think not that by these reflections I wish to degrade faith in the scheme of Christianity, or that I consider it as a matter of no importance whether a man's faith be orthodox or not. God forbid." But "in every point of view in which Christian faith can be placed, it appears to be more an act of the will than an effort of the understanding. It is that disposition of mind by which we are conformed to the discipline of our divine Master, and which distinguishes the true Christian from the believer of every false religion.

"Hence it is that the faith of an ignorant man, who cannot produce a single argument in support of his opinions, is of infinitely more value, when it worketh by love, than the faith of the most subtle reasoner, to whose breast love is a stranger. The bare act of believing, abstracted from its natural consequences, is indeed of very little value either in the one case or in the other: for as he who without inquiry, believes just what his fathers believed, made no *election* of his faith; so the faith of him who believes nothing but what he can demonstrate, is not the object of choice, but the offspring of necessity; it was compelled by the demonstration. If, however, the doctrine believed be true, and productive of good works, the faith which embraces it will not be rejected by God, because, in the former case, it rests upon no evidence, and, in the latter, upon evidence which is irresistible. To discover the truth among contending opinions, is indeed a matter of great importance to him who has leisure and abilities to prosecute the inquiry; because speculative truth and practical religion are, by their very nature, closely united: but abstract faith, however orthodox, if it be without works, is of no value; for the Apostle assures us that it is dead, being alone." (Pp. 21—30.)

Such truly evangelical sentiments as these the Anti-Jacobin Reviewers are proud "*suo, quantumcunque fit, comprobare suffragio.*" The doctrine of justification by faith has, sometimes by ignorant, but oftener by hypocritical and profligate men, been perverted to the vilest purposes, and so explained as to be utterly subversive of all morality. Whether this doctrine be included among those things in St. Paul's Epistles which, even in the time of the apostles them-

themselves, those who were unlearned and unstable wrested to their own destruction, we shall not take upon us to determine. But that it was even then abused we have certain evidence from the Epistle of St. James; and, if our readers have ever met with the sermons of Dr. Tobias Crisp, an eminently popular preacher of the 17th century, they must have shuddered while they perused them: for never, surely, was the grace of God turned into such abominable lasciviousness. We sincerely lament, with Dr. Gleig, that the fundamental principles which were taught by Crisp and his gang, continue still to be propagated, among us, with indefatigable zeal, not only by lawless and contemptible sectaries, but by ministers of the established church, who have the impudence, besides, to accuse their brethren of not preaching the gospel. These unscriptural teachers, and unworthy sons of the Church of England, disclaim, indeed, the immoral consequences which inevitably follow from their theological teaching; but for this disavowal we freely acknowledge that we are not inclined to allow them much merit. They know very well that in the present times, bad as they are, the open avowal of such licentious consequences would expose them to general detestation, perhaps to public prosecution and infamy. They know too that, without their direct assistance, many of the people will readily deduce, and do deduce, these consequences for themselves.

The same set of evangelical ministers, as they arrogantly stile themselves, under pretence of magnifying the grace of God, and of annihilating all merit in man, take delight in vilifying human nature, which they represent as so totally impotent and radically corrupt, that men are not only incapable of performing any thing, of themselves, which can conduce to their salvation; but that they are not able so much as to think a good thought, form a pious wish, or even to co-operate with the influence of the divine spirit, who must, therefore, convert them by irresistible force, and treat them as mere inanimate machines. This is one of the wildest dogmas of the inexpressibly wild and gloomy system of Calvin. Its absurdity, impiety, and utter inconsistency with the gracious tenor of the gospel of Christ, have been often pointed out with invincible energy. But we know not that this has been any where more successfully done than by Dr. Gleig, in the third, fourth, and fifth sermons of his volume; in the first of them especially, which is altogether so superior a discourse, that we cannot but regret, for the sake of our readers, our inability to furnish room for the whole of it.

“ Among the numberless devices,” says the eloquent and sound divine, “ upon which mankind have fallen to reconcile their own minds to their sinful courses, one of the most pernicious, and, I believe, the most common, is a fancy that, however strenuously we may exert ourselves, we are utterly unable to discharge our duty. It is an article of many a man's creed, that human nature is so completely depraved, that every descendant of Adam is born with the malignity of a fiend, with a propensity to every

every vice, and an abhorrence of every virtue, which display themselves as the mind advances towards maturity.

" Nothing can be more groundless than this opinion, or, I think, more hurtful to religion. Our blessed Lord calls *his* religion an easy yoke, and a light burden: but were it true that we are utterly disabled, and made opposite to all that is good, and *wholly* and *continually* inclining to all evil, the pure and holy precepts of Christianity would to us certainly be a galling yoke, and a burden insupportable.

" That we come into the world with minds capable of acquiring sinful dispositions is indeed true; that we have many sensual appetites, which become sinful when excessive or irregular, is likewise true; and that, surrounded as we are with temptations, these appetites are very liable to become excessive and irregular, is a truth of which every man must be convinced by woeful experience. But all this amounts not to a *natural* propensity to sin, or to an utter inability of being virtuous.

" Were we impelled by a necessity of nature to any course of conduct whatever, that conduct could not be sinful; for nothing is more evident, or indeed more universally acknowledged, than that sin consists in the improper employment of our own powers. If it be true, and who that names the name of Christ will dare to controvert its truth? that 'unto whomsoever *much* is *given*, of him shall *much* be *required*;' it must likewise be true, that unto whomsoever *nothing* is *given*, of him shall *nothing* be *required*.

" That we are weak and liable to temptation is not the mere arbitrary will of him who made us, but the necessary consequence of our being moral and improveable creatures; for he who cannot err cannot be improved. There is but one intelligent being absolutely perfect; and therefore but one intelligent being *incapable* of error and of sin. Angels as well as men have been, and perhaps now are, in a state of probation; and some angels, we know, as well as men, have sinned: but to say that either were impelled to sin by the depravity of their nature, is a blasphemous reflection upon Him who created all things, and pronounced every thing which he had made to be very good.

" The human powers are indeed less perfect than the angelic powers, and therefore less will be required of men than of angels; but if either men or angels transgress the law under which they are respectively placed, the transgression cannot proceed from constraint or necessity of nature, but from their own criminal inattention, or deliberate perverseness. That thus thought the wise man is evident: 'Lo! this only have I found,' says he, 'that God hath made man upright; but they have sought out many inventions.'

" But do we not derive from our first parents, a constitution, both of body and mind, much less perfect than they derived from the immediate hand of their omnipotent Creator? and is there not in every descendent of Adam, an innate and insuperable propensity to sin?

" To these questions, which have been often put, very different answers have been given, which have excited violent dissensions in the Church of Christ; and yet it is not easy to conceive questions of less importance either to the faith, or to the practice of a Christian.

" We derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be indeed less perfect than theirs were, either these powers are rendered equal by divine grace, or we have the assurance of our Saviour, that

that less will be required of us than would have been required of them, had they continued in their state of perfection.

"It is therefore of no consequence whatever whether we be more or less perfect than Adam was. We are certainly less perfect than the angels in heaven; but the duties prescribed to us are suited to the powers which God hath given to men, and not to those which he hath given to angels. It is indeed certain, that 'the flesh lusteth against the spirit, and the spirit against the flesh;' but this conflict is so far from an insuperable propensity to sin, that without it we could be neither vicious nor virtuous. We might indeed be *naturally* good or evil, like inanimate objects or the beasts that perish; but without something of this internal struggle, we could not possibly be morally good or evil, or, of course, be the objects either of reward or of punishment. Let it be remembered too, that, since 'the flesh lusteth against the spirit, and the spirit against the flesh,' it is absurd to represent them both as corrupt and sinful; for were that the case, there could be no conflict between them.

"The plain and obvious truth therefore is, that we are born with capacities of virtue and holiness, as well as profaneness and vice; that our proper business, in this state of probation, is to engraft upon these capacities habits to fit us for a superior state of enjoyment; and that we stand in constant need of divine grace to support us under temptation, because our sensual appetites arrive at maturity much sooner than our moral and intellectual powers. But let it never be forgotten, that it is repugnant to every notion which we can form of divine grace, that it should make void our own endeavours. We are in this world like children at school, who are capable either of acquiring the knowledge necessary to fit them for their future destination in life, or of wasting their youth in such idleness and dissipation as must necessarily entail upon them future contempt and misery. The necessary acquisitions cannot indeed be made without the aid of the master; but it is not in the power of the most eminent master on earth to communicate knowledge to him, who either has no capacity to receive it, or pays no regard to the proper instructions.

"To limit, in idea, the power of God would be in the highest degree impious: but there is no impiety in saying, that even the influence of divine grace cannot make him holy and virtuous, who obstinately resists that influence. Such a man might indeed be restrained from the *actual* commission of sin by Almighty power, as the thief and the robber are restrained from their usual depredations by fetters and imprisonment; but genuine virtue and holiness, which are seated in the will, are, in the nature of things, impossible, without our own endeavours.

"Shall we then impute the wickedness of man to the depravity of his nature? No. 'God hath made man upright; but they have sought out many inventions:' and the very worst of these inventions is the attributing of their guilt and misery to the author of their nature. What shall we say then? Doth God vouchsafe to men his grace, but in a measure not sufficient to enable them to work out their own salvation with fear and trembling? This were, indeed, 'when a child asked bread, to give him a stone, or, when he asked a fish, to give him a scorpion.' But if we, though evil, be incapable of such conduct as this, how shall we dare to impute it to infinite goodness? 'If we, being evil, know how to give good gifts to our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him?'—(Pp. 37—47.)

On this supposed inability and utter depravity of human nature, the reader will find, in sermons fourth and fifth, many sensible and convincing observations. But he who is not, by the luminous reasoning of the foregoing extract, completely convinced of the absurdity, as well as impiety, of charging our Maker with our follies and crimes, must, in our opinion, have a mind incapable of conviction; must be totally blinded by voluntary prejudice; and must be classed with those who would not be persuaded, though one rose from the dead. It is to us, indeed, most inconceivable what motive should prompt men to represent human nature as a putrid mass of the most filthy corruption, unless we could suppose them to take a pleasure in contemplating this loathsome and miserable mass as consigned to everlasting perdition, in contrast with themselves as exalted to glory, adorned with the splendid robe of Christ's imputed righteousness, after they have boldly and dextrously seized it, (which they generally contrive to do) by the mystical hand of what, in their gypsy jargon, they denominate SAVING FAITH: and which saving faith is nothing else than a full assurance, or to give it its real and proper name, a gratuitous and presumptuous assumption that they shall certainly be saved. This pleasure, it is true, very nearly resembles that which we are accustomed to ascribe to those infernal beings whose nature we conceive to be pure malevolence, and whose supreme delight is to inflict intolerable and unceasing torment. Yet we have actually heard a staunch Calvinist declare, not in jest, but in sober earnest, "that one of the principal sources of enjoyment which he hoped for in heaven would be to see his nearest relatives and connections, who were not Calvinists, broiling to all eternity in hell-fire." We were always satisfied that Calvinism either found men cruel, or made them so: and this diabolically horrid sentiment, uttered in the coolest and most serious manner, rivetted our belief.

The influence of irreligion in producing the revolution in France, and the dangers which threatened our native country from the prevalence of French principles, are well delineated in Sermon 8th, which was preached on the general fast day, 1794. If the preacher's observations were important then, they are not, surely, less important now, when we are driven, by the mad ambition of a proud and successful usurper, into a new war with that restless and profligate nation; a war which, if we believe the menaces of our enemy, who, we trust in God, will be signally disappointed, must end in our utter destruction as a people.

Dr. Gleig's tenth discourse, which is likewise a fast sermon, preached in 1797, is a very masterly and able composition, of which we present our readers with the following specimen.

"In the last century the natives of this island, after piously recommending themselves and their country to the God of battles, united with ardor under an usurped government, which most of them justly abhorred, to repel the threatened invasion of an insulting foe: but at the present awful crisis, when

when all the powers of Europe that have it much in their power to annoy us, seem leagued for the destruction of every thing dear to us as men and as Christians, some individuals of the higher orders of society are exerting all their influence, and all their power, to distract the attention of government, to rend in pieces the force of the empire, and to deliver up their countrymen—nay themselves, their wives, and their children—gagged and bound, to a host of murdering atheists. Others again, though not so far lost as this to all sense of what the world calls honour; yet ‘forgetting the God of their salvation, and the rock of their strength,’ plunge heedlessly into the excess of dissipation, and trust the defence of every thing which ought to be dear to them, to the arm of flesh.

“Nor are the principles and practices of the lower orders among us more consonant to our holy religion than those of the higher. Our peasants and mechanics, instead of looking to persons of the same station in other countries, and comparing their own happiness with theirs, which would fill their breasts with gratitude to God; and with a cheerful submission to the laws of their country, turn their eyes upwards with stupid malevolence to the splendor of their landlords, and such other persons as occupy stations superior to their own; and, being stung with envy, are eager to pull them from those elevations which, in the present state of things, they cannot themselves hope to reach. Hence that impatience of government, and those wild clamours for political reformation, which pervade all the lower orders of society, may be traced to the single source of envy engrafted on ignorance; envy of the imaginary happiness of their superiors, and ignorance of this obvious truth, that had they no superior in the state, they could never have acquired the wealth which they now enjoy.

“If any thing but the divine grace, or the divine judgments, could cure our people of this democratic frenzy, it would be the prospect which has for years been exhibited in France, of ‘a nation, long the most polished, and most courteous in Europe, turned suddenly, by the Circean cup of liberty and equality, into a herd of wild beasts, running mad after they know not what, and tearing one another in pieces they know not why.’* If the dreadful tumults and massacres which have drenched that country with blood, surely the Lord’s hand has been lifted up in warnings, the most awful, to the surrounding nations; but we of this nation will not see because we have drunk deep of French infidelity, as well as of French politics.

“Our demagogues, sensible that, as long as men shall fear God, they will likewise honour the king and all that are put in authority under him, have circulated, with wonderful industry, among all orders of the people, cheap pamphlets, which attack the fundamental principles of our religion by the poisoned arrows of ridicule and buffoonery. Ignorant men cannot estimate the various degrees of moral evidence, or weigh them in the balance of unbiassed reason; and they are only men of vigorous minds, and of upright hearts, who can stand unmoved against the shock of ridicule. So successful, therefore, has this diabolical expedient proved, that in some places of the country, our farmers, hitherto the most pious and decent class of citizens among us, have met in parties to burn their bibles; while in others they have, for some years past, declined to have their children bap-

* “Whitaker’s real origin of government,”

tized, that they may not, as they affectedly express themselves, be brought up under the *prejudices* of the Christian religion.

"Infidelity, or at least indifference with respect to religion, must be acknowledged to be a weed not of the growth of yesterday. It was planted among us in the last century; but had hitherto flourished, for the most part, only in half-learned heads united to corrupt hearts, composing characters which have been called emphatically the fools of fashion. Whilst it was confined to such men, its mischiefs to society were comparatively small; but now that it has got possession of the minds of the vulgar, its effects are every where visible, in the universal scramble for wealth; in the eagerness with which men of all ranks strive to over-reach one another; in the almost total failure of social affection, and indeed of every generous and virtuous principle." (Pp. 174—179.)

In a note Dr. Gleig presents us with a singular anecdote, which cannot fail to suggest, we think, to all true friends of religion and of their country, reflections of a very serious and painful nature.

"About this period, a friend of mine, stopping at a small tavern in a neighbouring village to breakfast, overheard the landlord entertaining some guests with an impious comparison between Jesus Christ and Thomas Paine, and contending that the American blasphemer was a greater benefactor to the human race than the Saviour of the world! The ignorant rustics were listening with avidity to this profane jargon; but as guilt, till it become habitual, is always timid, they seemed to shrink into nothing when the gentleman unexpectedly appeared among them, and addressed the landlord in the dignified language of a Christian. The orator was not indeed so easily silenced; but he *was* silenced, and has since gone to render an account to his God of all his thoughts, words and actions." (P. 178.)

The reader will find in the eleventh sermon, much just observation, and unanswerable argument on subordination in society, considered both as a civil institution, and as the ordinance of God. The gaudy, but delusive, phantom of liberty and equality, which is so apt to dazzle and allure the unthinking multitude, he shews to be nothing but an empty *ignis fatuus*, which plays its coruscations before them, only to decoy them into bogs and quagmires, where they are infallibly lost. This powerful champion of the best rights of man demonstrates that differences of rank are essentially necessary, not only for securing our well-being here, but for training us up in that course of discipline which alone can fit us for happiness hereafter. From the nature, therefore, of the thing itself, as well as from the positive declarations of scripture, obedience, loyalty, and subordination are duties, he argues, of the most indispensable obligation; and a war undertaken in support of these, as our last war with France unquestionably was, he contends to be, in the fullest sense of the words, important, just, and necessary.

The twelfth discourse is an able confutation of the jacobinical paradox that Christianity is destructive of all our civil rights, or that all wars are to Christians unlawful, as being prohibited by the spirit of their religion.

"Among

" Among the innumerable devices of the discontented to disturb the public peace, and to fetter the powers of government, one of the most extraordinary is a doctrine which has of late been preached with great zeal, and of which the object is to prove that men have no *rights* to maintain, and of course that all wars, even *defensive* wars, are sinful.

" That wars of every kind are sinful, has long been a tenet of the people called Quakers; but that mankind have *no rights*, is a doctrine which was but lately hatched among a set of men who, till the commencement of the awful contest in which the nation has now been engaged for several long years, were constantly raving about the *unalienable rights* of British subjects; for the support of which, when not really infringed, they declared themselves ready to shed the last drop of their blood. Even after the commencement of the war, they embraced every opportunity of proclaiming the *right* of the French nation to adopt whatever form of government the people might choose to erect on the ruins of the throne of the monarch whom they had murdered, and of the temples of that God whose existence they had denied. They of course condemned the government of their own country for encroaching, as they were pleased to say, on the *rights* of a nation who had so gloriously recovered its liberties.

" Finding that nation, however, under all the forms of its government, which have succeeded each other with the rapidity of the growth of mushrooms, constantly aiming at something more than the maintenance of its own liberty and independence, these factious men have at last been obliged either to relinquish the use of their favourite phrase, *the rights of Britons*, or to admit the justice, and even the *necessity* of the war, which they have so long and so loudly condemned. Strange as it must seem to you, they have adopted the former branch of the alternative, and in various publications have told the world, that mankind have absolutely *no rights*; and that therefore the present, as well as every other war in which we have at any time been engaged in support of our *pretended rights*, is unlawful.

" It was many years ago observed, by one of the ablest and most artful of the enemies of our holy religion,* that as the gospel recommends only passive courage and suffering, it has subdued the spirit of mankind, and fitted them for slavery and subjection. This observation was made for the obvious purpose of discrediting Christianity, of which the doctrines were contrasted with those of the ancient philosophers, who inculcated upon their followers activity, spirit, courage, magnanimity, love of liberty, and all the virtues which aggrandize a people. The doctrine, 'that mankind have no rights,' as it is taught at present, is said by its authors to be like-wise derived from the gospel; and for the gospel they profess the greatest veneration, principally, as they pretend, because it directly condemns all war, and enjoins the passive virtues, which the infidel philosopher considered as its disgrace." (Pp. 211—214.)

This cob-web sophistry our author, without any difficulty, refutes by a clear and judicious explanation of the principal passages of scripture which have been alleged in its defence.

In his 13th Sermon Dr. Gleig has exposed, in a striking point of

* " David Hume, Esq."

view, the gross absurdity, hypocrisy, and nonsense of the whining cant of those modern philanthropists, of whom in this country we believe, Mr. Godwin is the head; who, under the pretence of a more refined and extensive benevolence, would eradicate from the human breast every amiable or useful feeling of private affection; and of whom it has been emphatically said, that "they affect to weep at the death of a sparrow, but can inwardly exult in the destruction of nations." After admonishing his hearers that our obedience even to the law of love should be regulated by reason, by experience, by religion, and not by visionary theories of our own imaginations, the author thus proceeds:

"This caution is the more necessary at present, that a set of false teachers have gone abroad into the world, who, with universal benevolence constantly in their mouths, are labouring to involve this country in all that confusion, uproar, and massacre, which have converted the politest people of Europe into something more savage than a herd of wild beasts.

"According to these pretended philosophers, it is our duty not only to love all men, but to love them all with the same ardour (or to speak more correctly, with the same coldness) of affection; not only to do good unto all men, but in the doing of that good to make no distinction between individuals; not only to educate our own children, and cherish our aged parents, but to educate the children and cherish the parents of others, with the same care that we educate and cherish our own: for, say they, it is the duty of man to contribute every thing in his power to the propagation of universal happiness; but universal happiness can never prevail in the world, till the whole human race be considered as one family, and all political and national distinctions be done away.

"As this romantic benevolence, which has in the present age annihilated friendship and patriotism, and let loose upon the world the demons of war, receives no countenance from the sacred scripture; so it is inconsistent with the instinctive feelings of human nature, and with that very purpose which it pretends to promote.

"That it is the duty of man to contribute every thing in his power to the propagation of universal happiness, I hold to be a maxim incontrovertible, and the only rational criterion of moral virtue: but surely it is not the way to propagate universal happiness, for creatures so weak and short-sighted as we are, to neglect those whom Providence has placed immediately under our care, and, stepping beyond the limits of our narrow circle, to busy ourselves in feeble attempts to improve the world.

"In this country useful knowledge is very generally diffused by the old practice of every parent bestowing his chief attention upon the education of his own children; but what kind of education, think you, would our youth receive, were every man to bestow as much care upon all the children within his reach as upon his own? Do you imagine that the sum of human misery would be lessened, were men, instead of yielding to that partiality to which instinct prompts every uncorrupted heart, to divide equally their filial regard between their aged parents and all other old people whatever? Would the wants of the poor in general be diminished, were we to do nothing more for those in our neighbourhood than for others at the distance of a thousand miles? or would the peace of the world be better

doctrine maintained, were the natives of every country to regard with equal eye the interests of all the countries on earth.

Every human being comes into the world with a capability indeed of knowledge, and of course with a capability of acquiring affections, desires, and passions, in addition to those which act in him instinctively; but it is not possible that he can *actually* love, or hate, or dread any thing of any person by a *voluntary* effort, till he know, or think he knows, whether that thing or that person be good, or ill, or dangerous. What he knows nothing of is to him as if it existed not; and can therefore be no object of either rational love or rational hatred. He has heard and believes that there are men of like passions with himself living in countries distant from his own many thousand miles; and every Christian knows it to be his duty, "as he hath opportunity, to do good unto all men." This duty he is ready to perform, in obedience to his divine Master, among whatever people Providence may cast his lot; but he is under the same moral and rational obligation to do good to those with whom he is at present connected, whether by blood or by friendship, while he feels himself bound to them by the *additional* ties of instinct, of gratitude, and of the affections which spring from the habitudes of social life.

The love of our parents, therefore, of our relations, of our friends, and of our neighbours, as it is generated in our hearts at an earlier period of life, so it is of a warmer nature than our love of strangers and foreigners can possibly be. The one is a combination of duty with instinctive fondness, and social affection, whether innate or acquired; the other is the offspring of duty alone. Such is the nature and such the progress of human benevolence as it arises from the constitution of human nature; and he who coldly condemns the partial attachments of men to their families, their friends, and their country, whatever may be his professions, never felt that love which the Apostle calls the fulfilling of the law. To do all the good that we can to our fellow-creatures is unquestionably our duty; and the only acceptable return that we can make to him who hath delivered us from the power of our enemies; but if we do not extend our good offices, *first* to our own families, *then* to our more distant relatives, *then* to our neighbours, *then* to our country, and *last of all* to mankind at large, we shall not co-operate with the plan of Providence; and whatever we may pretend, we can be nothing more than the hypocrites of benevolence." (Pp. 253—264.)

Amid such variety of continued excellence, both of doctrine and of expression, as is to be found in these Sermons, it might be deemed ill-natured and hypercritical to search for those slighter blemishes, from which no human work was ever free; those "*paucæ maculae*,"

"quas aut incuria fudit,
Aut humana parum cavit natura."

The number of these, in the production before us is, indeed, so inconsiderable as hardly to be deserving of notice. Yet as perfection is the point at which, though we shall never attain it, we all ought to aim, we submit to the learned preacher's consideration, whether he has not in the following passage, suffered himself to descend too much from his accustomed dignity of manner, and approached, too nearly, the vulgar phraseology of colloquial discourse. "It falls not

to my share to be *often* in *fashionable* companies; but *sometimes* I have found myself unexpectedly in such assemblies as this, where a *robust* of young and old, male and female, all spoke together, and spoke in such a manner of every science human and divine, that I could have listened with equal pleasure and equal edification to the gabbling of as many geese." (P. 366.) We know, to our cost, that the fault here censured is not uncommon; but we could wish that this elegant divine and moralist had conveyed his censure in different terms. We observe, too, that Dr. Gleig sometimes employs *will* where an Englishman would employ *shall*. Thus in Sermon 16th, page 318:—"But if we be indeed thankful for so great a mercy, we *will* not content ourselves with empty expressions, which, when *unattended* by good works, are of no more value than the noise of sounding brass, or of a tinkling cymbal. We *will*" search and try our ways, and turn again to the Lord. "We *will* lift up our hearts with our hands unto heaven;" and, remembering that "we have transgressed and been pardoned, *will* strive in all things to adorn the doctrine of God our Saviour." It is a curious circumstance that the proper use and application of these two little auxiliary verbs, should be that particular idiom of our language which the most learned and correct of the Scottish literati find most difficult to acquire. Even in Robertson and Blair they are frequently interchanged, so as grossly to offend an English ear.

From these uncommonly excellent discourses we have, already, been very liberal of our extracts, which we could not, indeed, have easily curtailed, without being guilty of manifest injustice to the author, to our readers, and even to ourselves: for we deem it the most indispensable part of our public duty strongly to solicit the attention of our countrymen, to works so eminently calculated as the present for promoting their prosperity and happiness both as men and as Christians. From each of these sermons we could readily produce many beautiful passages, replete with the soundest maxims, clothed in the most engaging dress. But those who are desirous to guard against error, and to acquire right notions, with respect to the proper practical principles of religion and government, the two most momentous subjects of inquiry which, at any time, can occupy the mind of man, will, we think, not be slow in procuring the book. But we cannot conclude without indulging ourselves in one other quotation from the 17th Sermon, which is one of the best in the collection; indeed one of the best which we have ever perused. With this we shall, for the present, take leave of our learned and most respectable author, sincerely thanking him for the pleasure and instruction which his volume has afforded us; and anxiously hoping that we shall soon have the satisfaction of meeting him again, arrayed, in that armour which he has here, with so much success, put on in defence of true religion and of genuine virtue.

"No man who retains himself one serious thought, and knows what is daily transacting in the world around him, can harbour a doubt but that

too many of the inhabitants of Europe are under strong delusion, and believe a lie; for in one great nation the truths of Christianity have given way to the gloomy ravings of atheism, the most extravagant of all lies; and the latest accounts which we have of the people who believe those lies, represent them as having pleasure in such unrighteousness as St. Paul has forbidden to be once named among Christians.

I allude not here to the robberies, and massacres, and cool murders, which lately desolated their cities with blood. These crimes, for aught I know, may be prevalent among them at present; but they are the natural consequence of that brutal infidelity in which they glory: but in the present dead stillness which has succeeded to the tumults of war, they have added to them vices of a very different character.

The licentiousness of manners prevalent among the people of France has for many generations been proverbial. The old court was considered as the hot-bed of vice, from which sprung the noxious weeds which corrupted the youth of all Europe; but the licentiousness of that period is virtue when compared with the coarse and shameless sensuality of the present. Whilst men considered themselves as heirs of immortality, the most impetuous and thoughtless youth would have turned with horror and disgust from a species of voluptuousness (if such it may be called) which sinks its votaries beneath the beasts that perish. The most unclean animal that crawls on the earth, wallows not more in the mire than the pupils of modern philosophy. And why should he? The man who believes that there is no God, and that he himself is nothing more than a piece of matter, animated in some inconceivable manner by the powers of chemistry, has no reason to aspire to pleasures which are not to be obtained through the medium of sense. If we consist wholly of matter, the more material our enjoyments are—i. e. the grosser—the more valuable they must be; because so much the more suited to our grovelling nature.

That these debasing principles and gross practices have spread over the northern nations of Europe, I need not go about to prove. The fact has been sufficiently proved by others, who providentially have been enabled to bring to light the novel and secret arts by which the apostles of atheism, anarchy, and vice, have drawn so many aside from the paths of truth and virtue. But our immediate concern is with our own principles and our own practices, which I wish I could say are such as become those who ~~name~~ ^{call} the name of Christ, and hold the mystery of faith in a pure conscience. This, however, cannot be said with truth.

It is true that amid this general apostacy, we have seen much apparent zeal for religion; but it has been a zeal so totally without knowledge, that, even of them who profess it, I am afraid we may say that they believe a lie, and that some of them at least have pleasure in unrighteousness.

Whilst those who know the truth have shewn a wonderful littleness in the cause of its propagation; and whilst the rich and great give as little aid as possible to the well-meant endeavours of the sober ministers of religion—we have seen a crew of ignorant fanatics running through the country, and insinuating into the minds of the rabble the most dangerous principles. That men are saved by faith without works; that a certain number of the descendants of Adam have, from all eternity, been predesti-

nated to life; that the righteousness of Christ is *imputed*, or transferred, to each individual of that number, who has therefore no occasion for righteousness of his own; that it is sufficient for this chosen body of saints to believe that Christ died for God's elect; and that whosoever believes that he himself is one of the elect, shall certainly have Christ's righteousness imputed to him, and in consequence of that imputation, and his own faith in it, be intally saved—are among the doctrines which these missionaries inculcate on the people. In the cant of the sect, or rather sectaries, this belief is called the *faith of assurance*, which he who possesses cannot fail to be saved, whatever may have been the tenor of his life.

“That such opinions as these should be propagated by wicked and designing men, and greedily imbibed by profligate ignorance, can excite no wonder. He who has not been able to eradicate from his mind the belief of a God and of a future state, and feels himself at the same time the slave of corrupt appetites and headstrong passions, very naturally lays hold of any thing by which he is told he shall escape damnation: and he who has any selfish or wicked end to serve by the aid of such men, as naturally endeavours to win them to his purpose, by sophistry calculated to silence the still small voice of conscience. But it is surely surprising that persons of rank, and of lives irreproachable, should give the utmost possible circulation to such blasphemies as these, some of them by means of the press, and others by founding schools for the purpose of imbuing the minds of youth with the *gospel*, which they are at much pains to persuade the people is not preached by the regular clergy of any church in the united kingdom.” (Pp. 324—334.)

Dallas's History of the Maroons.

(Concluded from P. 41.)

WAR, with all its attendant means of destruction, forms a large branch of the evil introduced into the world by the natural depravity of man, and as it depends more immediately upon the passions, it will never be eradicated till they are universally brought under the dominion of reason and religion. But war, like other evils, may be mitigated, and according to the prevailing dispositions of contending nations the horrors of it become more or less prominent. The means of destroying an enemy have been different in different ages and countries; and those arms which at first appeared most calculated for destruction have proved in the result to diminish the carnage of battle. Gun-powder, the invention of which has received the curses of the poet and philanthropist, it is well known economizes slaughter, when compared to the modes of fighting used in ancient times; and consequently may be considered as having lessened the evil of war. Nations in their contests with each other have had recourse to the assistance of the lower orders of animals; horses and elephants have been trained to pursue and to trample upon an enemy. It should not seem that these auxiliaries could lessen the horrors of the field, but when regiments of horse are con-

sidered

considered as accelerating the end of a battle, by the speed with which they overtake a routed body and prevent their rallying, it may be granted that, though more blood be shed in a fight than during the struggle of opposed armies, yet, as they prevent the prolongation of the struggle, they serve eventually to render the contest less expensive of life; and the apparent cruelty of the expedient is compensated by its beneficial effects. In this point of view only can the recourse to the aid of brute animals against the fellow creatures of man be allowed by the reason of the genuine philanthropist, in defiance of the powerful and amiable feelings of his heart, which, while it shudders at the sufferings of humanity, must exclaim; "Since evil must come, let those measures be pursued that will contract it to the narrowest limits!"

These observations naturally suggest themselves on taking up the second volume of Mr. Dallas's work, where we find a new auxiliary of the brute-creation called in to stop a rebellion, which threatened no less than total destruction to the country in which it raged. Our readers will remember, that we suspended our review of the history before us at the period of the Maroon-war, when after some months of a successful and melancholy struggle the Colonists would have pursued humiliating measures to persuade the rebels to peace, had not General Walpole, seeing the mischief with which it was pregnant, succeeded in diverting them from it. A little previous to this period an expedition to Cuba to procure Spanish Chasseurs and their dogs, to assist in quelling the rebellion was projected by Col. Quarrell, an officer of the Colonial Militia, who was appointed commissioner for the purpose, and furnished with letters from the Governor of Jamaica (Lord Balcarres) to the Spanish governor at the Havana. Mr. Dallas, before he enters on the narrative of the expedition to Cuba, fully states the question respecting the employment of the chasseurs and their dogs, and clearly points out the difference between having recourse to them on this occasion, and the use formerly made of them by the Spaniards against the native Indians on the continent of America. When the circumstance was first heard of in this country, we may remember what a clamour it raised. The humane bosom of an Englishman revolted at the seeming barbarity of the expedient, and Lord Balcarres was not only stigmatized by the public prints and pamphlets of that time, but attacked in the House of Commons, where even his friends were at a loss to defend him. Enough, however, was explained at that period to divert the censure of the House, and the subject was not afterwards renewed.—The clear light in which it is placed in the volume before us would tempt us to give it to our readers, but that the whole would require more room than we can at present afford, and we must, therefore, refer them to the work itself. The expedition to Cuba, which is related in the three first letters of the second volume, consists of the adventures of Col. Quarrell, in fulfilling his commission. This, if not the most interesting, is not the least entertaining part of the work.

The occurrences, sufferings, perseverance, escapes, and ultimate success, border on romance; or rather on that mode of historical composition which the French writers have at times successfully adopted, as in *Anacharsis*, where the imaginary travels of an individual are made the stock for engrafting the events of history. Having quitted the melancholy scenes of the Trelawney mountains, Mr. D. professedly enters upon the voyage to Cuba, with a design of not confining his pen to dry facts, solely connected with the Maroon-war, but to amuse his readers with a detail of occurrences which took place during the voyage, and while Col. Quarrell was on the island of Cuba. They are, however, not only entertaining, but evince an uncommon energy of mind and resolution in accomplishing the object in view. Excited by the hope of saving the island of Jamaica, Col. Q. was indefatigable in his pursuit, defied fatigue and sickness, and by perseverance overcame difficulties that appeared insuperable. The number of Spanish chasseurs wanted were not easily to be obtained, nor were they at last procured without a stratagem which Col. Q. was under the necessity of using, or of foregoing the fruits of his labour. Peace had just been made between France and Spain, and the Spanish governor, apprehensive that if he allowed a considerable number of the chasseurs to go to Jamaica, it might, by the tyrants of France, be represented to the Court of Madrid as aiding an enemy, and suffering them to recruit in the dominions of his master, refused to give permission to more than a quarter of the number required. Finding it in vain to urge him, Col. Q. determined, if possible, to take the numbers he wished to have without farther consulting the governor. By this conduct he indeed avoided implicating the Spaniard with his Court, but prepared dangers for himself had he not succeeded; and his success was astonishing. As the obtaining of the Chasseurs and their dogs was the object of this expedition, and as the nature of them has been much mistaken, the following extract will, we doubt not, be acceptable to our readers.

"The commissioner every where met with the greatest hospitality, and received the politest attentions from the most respectable families. He was particularly obliged to an English Guinea-merchant, named Allwood, residing at the Havanna, through whose influence with persons of the highest rank and appointments he had great advantages, many interesting themselves in promoting his views. One of them, Don Manuel de Seias, the Alcade Provinciale, commanded about six and thirty chasseurs, who were in the king's pay. The employment of these is to traverse the country for the purpose of pursuing and taking up all persons guilty of murder and other offences, in which they seldom fail of success, no activity on the part of the offenders being able to elude their pursuit. An extraordinary instance occurred about a month before the commissioner arrived at the Havanna. A fleet from Jamaica, under convoy to Great Britain, passing through the gulf of Mexico, beat up on the north side of Cuba. One of the ships, manned with foreigners, chiefly renegado Spaniards, being a dull sailer, and consequently lagging astern, standing in with the

land at night, was run on shore, the captain, officers, and the few British hands on board murdered, and the vessel plundered by the Spanish renegades. The part of the coast on which the vessel was stranded, being wild and unfrequented, the assassins retired with their booty to the mountains, intending to penetrate through the woods to some remote settlements on the south side, where they hoped to secure themselves, and elude all pursuit. Early intelligence of the crime, however, had been conveyed to the Havanna, and the assassins were pursued by a detachment of twelve of the *Chasseurs del Rey*, with their dogs. In a few days they were all brought in and executed. The head and right arm of each were suspended in frames, not unlike parrot-cages, which were hung on various gibbets, at the port and other conspicuous places on the coast, near the entrance of the harbour.

"The dogs carried out by the *Chasseurs del Rey* are perfectly broken in, that is to say, they will not kill the object they pursue unless resisted. On coming up with a fugitive, they bark at him till he stop, they then couch near him, terrifying him with a ferocious growling if he stirs. In this position they continue barking to give notice to the chasseurs, who come up and secure their prisoner. Each *chasseur*, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own cost, and that at no small expence. These people live with their dogs, from which they are inseparable. At home the dogs are kept chained, and when walking with their masters, are never unmuzzled, or let out of ropes, but for attack. They are constantly accompanied with one or two small dogs called finders, whose scent is very keen, and always sure of hitting off a track. Dogs and bitches hunt equally well, and the *chasseurs* rear no more than will supply the number required. This breed of dogs, indeed, is not so prolific as the common kinds, though infinitely stronger and hardier. The animal is the size of a very large hound, with ears erect, which are usually cropped at the points; the nose more pointed, but widening very much toward the after-part of the jaw. His coat, or skin, is much harder than that of most dogs, and so must be the whole structure of the body, as the severe beatings he undergoes in training would kill any other species of dog. There are some, but not many, of a more obtuse nose, and which are rather squarer set. These, it may be presumed, have been crossed by the mastiff, but if by this the bulk has been a little increased, it has added nothing to the strength, height, beauty, or agility of the native breed.

"The *chasseur* has no other weapon than a long strait muschet, or couteau, longer than a dragoon's sword, and twice as thick, something like a flat iron bar sharpened at the lower end, of which about eighteen inches are as sharp as a razor. The point is not unlike the old Roman sword. The steel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muschet is without a guard, but scolloped to admit the fingers and suit the grasp. These men, as we have seen, are under an officer of high rank, the *Alcade Provincial*, and receive a good pay from the government, besides private rewards for particular and extraordinary services. They are a very hardy, brave, and desperate set of people, scrupulously honest, and remarkably faithful.

"A body of men of the same description and character reside at Besucal, within the Marquis's jurisdiction. These are not in the king's pay, but are chiefly employed, like the Maroons in Jamaica, in scouring the moun-

mountains of this extensive country to take runaways, for which they have a fixed reward, and to attack all bodies of negroes collected for hostile purposes, which is sometimes occasioned by the rigour exercised on the Spanish plantations: for although in other employments, and particularly in domestic service, the slaves are treated kindly, and live a very easy life, it must be owned that the state of slavery on the settlements is not unattended with severity. The greatest commotions, however, have been occasioned by Spanish piety. Many of the largest and best sugar estates in the island of Cuba belong to the different ecclesiastical orders, who are the most rapacious of planters. Under the mask of discouraging a vicious intercourse with the sexes, some of them religiously resolved to purchase only male negroes; a devout austerity imposed upon the poor fellows, which, would the good Fathers candidly confess it, would appear to originate in the temporal policy of *Querenda pecunia primum est*, it being thought that men can do more work than women. Deprived of connexions resulting from one of the chief laws of nature, and driven to desperation, the unhappy negroes, not unlike the first Romans, have been known to fly to neighbouring estates, seize on the women, and carry them off to the mountains. There, in order to secure and defend themselves, they fell upon some Spaniards, killed them, and thus procuring a few fire arms, lances, and cutlasses, attempted to make a resistance against the laws: but in vain; a few of the Besucal people, with their dogs, have always proved an overmatch for them.

"The activity of the chasseur no negro on earth can elude; and such is their temperance, that with a few ounces of salt for each, they can support themselves for whole months on the vegetable and farinaceous food afforded by the woods. They drink nothing stronger than water, with which, when at a distance from springs, they are copiously supplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the last, six feet jerked off the smaller part of the root, where it tapers to the thickness of a man's thigh, will yield several gallons of water. In the greatest drought these resources seldom fail. For the wild pine they are obliged to climb trees; but that they do almost with the velocity of a monkey. This plant takes root on the body of a tree, and the leaves of it are so formed as to catch the rain and conduct it to a reservoir at the base, where being never exposed to the sun, it is found delightfully fresh and cool. But the easiest method of obtaining water in the woods, and with less delay on a march, is from the black and grape withes; it is done with greater expedition than drinking at a spring. The chasseur catches a pendent withe, which, with his mulchet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirst: he then cuts the withe off, about six feet higher, keeping the upper end elevated, when the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With respect to animal food, if any of them happen to desire it, they find no difficulty in obtaining it. The little spider, if set on, but not otherwise, will soon bay one of the wild bogs with which the woods abound; the animal, retreating for shelter to the trunk of a tree, is immediately transfixed with a lance. The men cure as much of the flesh as they think they will have occasion for, by scoring it internally to the skin, sprinkling it with salt, and smoking it; over the smoke they throw some aromatic leaves,

leaves, which not only add to its flavour, but assist in preserving it. The meat thus cured will keep for months, and is esteemed a very great dainty by the most refined epicures. It is in fact the jerked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preserved is given to the dogs. The pursuit of the game is entirely the province of the finder; the larger dogs, from their training, would pass a hog without notice; were one of them to bark at a hog, he would be severely punished. The chasseurs beat their dogs most unmercifully, using the flat sides of their heavy muskets. When they are going out on service, the large chains in which they are kept at home are taken off, and a light, but well-twisted, cotton-rope substituted, to which the muzzle and collar joined together are attached at one end, while the other is fixed to the belt of the chasseur; who, when a pursuit is to be made, slips them off, securing them round his waist with the rope to which they are tied, draws his musket, and pushes forward nearly as fast as his dogs; for the latter are impeded by the underwood, and are sometimes so entangled as to require the assistance of their masters to cut their way through the difficulty which obstructs their proceeding. The greatest privation felt by a chasseur in service is the want of a segar, which he must not use in the woods, where the scent, from the freshness of the trees and stillness of the air, continues long suspended, and is gradually spread in the atmosphere, by which the company could not but be betrayed, in spite of the great silence which they observe on their marches. At other times the segar is hardly ever out of their mouths.

"I must now complete your idea of a Spanish chasseur, by giving you a description of his dress. You may imagine it will be brief, for the wearer is not a man of fashion, and he lives beneath a vertical sun. A check shirt open at the collar so as to expose the neck, from which hangs a small crucifix; a wide pair of trowsers, also check; a straw hat, or rather one manufactured of the morass thatch divided into small filaments, seven or eight inches in the rim, with a shallow round crown, and very light; add his belt and sword, already described, and a pair of untanned leather shoes. Into this dress put a man with a Spanish countenance, swarthy but animated, a person above the middle size, thin but not meagre: to his belt affix the cotton ropes, and imagine them attached by collars round the necks of his dogs, and you will have a finished picture of him.

"Besides his untanned shoe, the chasseur often contrives in the woods a curious defence for his feet, which is greatly preferable. Having skinned the thighs and hocks of the wild hog, he thrusts his foot into the raw hide as far as he can force it, then cuts a small slip at the instep, and with his knife takes off the superfluous skin behind, adapting the remainder to his ankle and the lower part of his leg. The pliant hide takes the shape of a close short half boot, fitting like a glove on the foot, with a lengthened useless projection beyond the toe, something resembling the modern fashion of our *beaux*. This contrivance will last a march of weeks, or months; but once taken off, the skin dries, shrivels, and becomes useless. There are *porca xopatos* made of dried hides, that reach to the calf of the leg, but they are wide, hard, and not pliant to the feet.

The Belucal chasseurs had not above seventy dogs, properly broke; the others, of which they had many, though of the same breed, will kill the object they pursue; they fly at the throat, or other part of a man, and never

never quit their hold, till they are cut in two. These dogs, however, are seldom, if ever, carried out till perfectly trained.

When the Commissioner arrived with the Chasseurs at Montego Bay, he found a general despondence prevailing over the island of Jamaica, which the news of the disembarkation of the Spaniards helped to dispel, and Col. Quarrell was considered as the saviour of his country. The dry weather was setting in, and had the Maroons had time to resort to the use of fire, the whole island must have been destroyed; the slaves forced to depend upon their own foresight for subsistence, would have been driven, in spite of themselves, into a wild state of existence, and the distress of the colonists would have been dreadful. The news of the arrival of the Chasseurs and dogs was soon carried to the Maroons, and struck a damp into their hearts: from that instant they became hopeless and depressed, and in less than a fortnight concluded a treaty of peace with General Walpole. The non-observance, or the irregular observance of this treaty on the part of the Maroons, gave rise to a difference of opinion between the Lieutenant-Governor and General Walpole, and was followed by an act of the Assembly of Jamaica, decreeing a transportation of the tribe of Trelawney-Town Maroons, with a few exceptions. The justice of this act may be very seriously questioned; be the ground of policy what it may. To submit, on condition of not being sent off the island, was agreed by the Maroons, and it was their intention; but they did not submit by a certain day appointed for their surrender. Now, the only question in justice and reason appears to be, was the omission of surrendering on that very day the consequence of a determination to continue hostilities; or was the delay unavoidable, or the result of timidity?—The fact seems to be that some came in before that day, some on the day, some afterwards, from day to day, as they were encouraged by General Walpole to depend upon the faith of the white people; and in a fortnight all had surrendered but a small party, who, fearing to trust to the mercy of the colonists, retired to the heart of the woods; and these in the end surrendered in the belief of being admitted on the same terms as the rest. In common contracts every stipulation must be considered by moralists according to the understanding of both parties; and he who binds another to what was evidently not mutually comprehended in the same sense, may have law and power on his side, but not honesty. We do not see how the general transportation of the Maroons can be defended on principle; and we are inclined to think that it can be as little defended on policy. They were not people tainted with revolutionary pestilence; they were uncivilized, and in the outset rebellious with the hope of obtaining their wishes; but after their humiliation, a prudent lenity observed towards them might have rendered them a valuable body to the colony, as is the case with the other tribes of Maroons now in Jamaica. Be this as it may, it is inconceivable that an assembly of
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men of ~~seals~~ should have acted on two such opposite grounds; in transporting these people, as we find recorded in their own Resolutions; one part being transported for *not surrendering by the time appointed*, and another that had absolutely *surrendered before the commencement of hostilities*. The whole tribe was embarked and sent off to Halifax, where they remained till their final removal to the colony of Sierra Leone. The occurrences relative to them while they resided in North America, are detailed at sufficient length by Mr. D.; and the part they took on their arrival in Africa in quelling an insurrection of the Blacks already in the colony, is a strong presumptive proof that they might safely have been suffered to remain in Jamaica. The following extract is an account of their arrival in Halifax.

"The commissary, having left Jamaica with a perfect confidence of being authorized to put into execution the plan he had suggested for settling the Maroons, and considering the port of Halifax as intended only for a place to halt at till his Majesty's pleasure should be known, had made every arrangement for carrying it into effect, and that no unnecessary delay might be occasioned at Halifax, the warm clothing for the Maroons had been made up during the passage. The clothes were made in a uniform manner, preserving only such distinctions in those of a few of the officers as was thought proper to support their authority for the welfare of the rest. On the banks of the American coasts the transports parted with the homeward bound fleet. One of them having separated from the Dover and the other in a fog, arrived on the 21st of July in Halifax harbour, where the two others anchored on the 23d. About four miles below the town, the Dover was boarded by a man of war's boat, in which the commissary obtained a passage, and upon landing, found that an order had been issued by his Royal Highness (Prince Edward, now Duke of Kent) the commander in chief, to prevent any one being landed from the transports. A report so unfavourable to the Maroons had preceded them, that the inhabitants had expressed the greatest fear of their being permitted to come on shore. The commissary, having waited on the Admiral in town, and on the Prince and the Governor at their houses in the country, and delivered his letters; and having assured them of the orderly conduct of the Maroons since their embarkation, thought it proper to write some account of them, in order to give such assurances as would remove all apprehension of the dangers with which the inhabitants had been alarmed. This statement being communicated to his Royal Highness, and circulated among the principal persons of the place, had its desired effect.

"The curiosity of the Prince being greatly excited to see a body of people who had made such an opposition to a regular military force, and who had for months protracted a war against so great a superiority, desired the commissary to attend him on board the transports. The Maroons were prepared for the occasion, and being dressed in their new clothing, made a very handsome appearance. His Royal Highness, on going into the Dover, found the detachment of the 96th regiment drawn up on the after-part of the quarter-deck, their arms rested, and music playing; the Maroon men in a uniform dress in lines on each side, the whole length of the ship, and the women and children forward, dressed clean and neat.

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The Prince was no less surprised with the novelty of the sight and the decent and orderly appearance presented by the Maroons, than pleased with the uniformity and propriety of their dress. Accustomed to view lines of men with a very discriminating eye, the just proportion of their limbs, their height, and their neatness, did not escape the notice of his Royal Highness. He remarked that they possessed in these an excellence not observable in the other classes of negroes he had seen, and said he thought them well adapted to military service. He spoke to some of the captains, who, in addressing him, called him *Massa Prince*, and *Massa King's Son*. His Royal Highness, though acquainted with the circumstances under which they were, and that Halifax was only a place of temporary residence, could not view such strength and vigour in a state of inactivity, without a wish to have them usefully employed. At this time the French Squadron under Richery was off the coast to the northward, and had been committing ravages on the fishing stations of Newfoundland. From the magnitude of his force, it was not unlikely that he would attempt a descent at Halifax, where every preparation was making to receive him. The fortifications, however, were not sufficiently completed so as to bid him defiance, and the Prince, in order to accelerate the finishing of them, proposed to permit the landing of the Maroons, provided they would work on the citadel, a very extensive fortification, intended for the defence of the town, and lately begun to be erected. On the proposal being communicated to them, they unanimously declared that they would work or do any thing for *Massa Prince*, or for *Massa King*, freely and without pay. And here it may be observed that it was not only in Nova Scotia that they manifested their reverence for the very name of the King; he had ever been a favourite with them in the mountains of Trelawney. Negroes in general have no notions of equality: among themselves some families are held in higher estimation than others, and no people pay a greater deference to their superiors than they to their chiefs. When the negroes in St. Domingo were excited to take arms against the royalists, it was under the idea that the latter were rebelling against the will of the King. The testimony of loyalty given by the Maroons, could not but be pleasing to Prince Edward, but his Royal Highness would by no means accept of their services without a compensation, and they agreed to receive the usual pay of such labour. It being the height of summer, temporary houses were made of boards, and others hired for them near the town and citadel; some tents were pitched, and the Governor allotted the barns of his farm near the place for the same purpose. The whole body was accordingly landed and marched to their quarters. Providing for them in this situation was extremely expensive, every necessary article of life increasing in value. In a short time this dreadful banditti were considered as a great acquisition to the country. The little money they brought with them, and what they acquired by their labours, was spent in the town, whence also the necessary supplies for immediate use were furnished, so that intelligence of their re-embarkation would now have been most unwelcome. The lines of the citadel were raised with rapidity, and the Maroon-bastion, completed in the direction of Prince Edward, will long remain a monument of the active industry of the people whose name it bears. Pleased with the conduct and utility of the Maroons, and the advantages already flowing from their short residence, the governor of the province hastened to acquaint his Majesty's ministers with the happy issue of their landing; and, in a letter

to the Duke of Portland, represented the pleasure expressed by the Maroons, and their desire of being settled in the country. The kindness with which they were received, their removal from the transports in which they had been long confined, and the pleasant state of the weather at the time they arrived, were just grounds for the satisfaction they expressed, and a general joy was diffused both among them and the inhabitants on the arrival of the dispatches relative to them from the Duke of Portland, which were received by the Governor nearly about the time they were expected. In these dispatches his Grace recommended the Maroons to the care and protection of the Governor, and gave instructions for their being settled in the province of Nova Scotia, provided it could be done without injury to the colony. The liberal intentions of Jamaica testified in the commissary-general's commission, where the vote of 25,000*l.* was received, was generally considered with great satisfaction, and the Governor highly pleased with the charge, undertook to make such arrangements for the settlement of the Maroons as he judged proper, to which the commissary, on the communication of the Duke of Portland's letter, thought himself under the necessity of implicitly submitting."

We shall not enter into an examination of the proceedings in Halifax, and the subsequent dispute between the Governor of Nova Scotia and the legislature of Jamaica, respecting the establishment provided for the Maroons, and the sums of money voted for their use; in which there seems to have been great misunderstanding and much mismanagement, that ultimately laid on this country a burden which it had no right to sustain, but which it could not avoid without the greatest barbarity.

The remaining part of Mr. D.'s work is perhaps the most interesting of the whole, containing, what was much wanted, the history of Jamaica for the last ten years, and an account of the present state of that island. The improved situation of the Negroes is highly gratifying. When coercion, humanely exercised, produces a happiness which unlimited freedom cannot attain, it does not merit that reproach which so generally attaches to the very name of slavery.—

The power of following the bent of will, though the source of much enjoyment, cannot be general. It is the doom of man to labour; and that scheme, call it by what name we will, is the wisest, which moulds that doom with the greatest portion of happiness. A sense of religion, of the fallen state of man, and a lively hope of a blessed immortality, are consolations and comforts that may be universally spread. These it is incumbent upon the government of every country to assist all its subjects, of whatever denomination, to attain; these, we are of opinion, it is incumbent upon the legislatures of the West India islands to provide the negroes with opportunities of attaining. The laws relative to the extension of the blessing of Christianity in Jamaica are unavailing; and the absurdity upon the face of them is almost enough to create a suspicion that the legislature never had an idea of accomplishing the object of them. The law enacts that every clergyman shall wait at his church on Sunday before or after service, a certain time, for the baptism and instruction

of such negroes as shall present themselves to him. "Estimating the number of the clergy," says Mr. D. "by the parishes in Jamaica, there is not above one to 1,500 white people, nor above one to 15,000 of the general mass of inhabitants. Parishes form large divisions of the island, and might rather be called counties, as may be judged by recollecting that there are only twenty in the whole island, a number which we find nearly equalled in the limits of some small country towns in England. The absurdity of a clergyman waiting at his church for the arrival of 10,000 catechumens, some of whom, with the utmost expedition, could not perform in three days the journey they would have to take, is too glaring to need being pointed out." We earnestly recommend to those whose office it is to attend to the maintenance of our religion, to peruse the plan, offered in this volume, of propagating Christianity among the negroes; and if, on investigation, it be found impracticable in the form presented, to build at least some scheme upon it, to extend to the negroes the healing and consolatory balm of redemption and salvation through Christ. We do not, however, mean to give an idea that we think Mr. D.'s scheme impracticable; on the contrary, it appears to us simple and rational, calculated to spread the influence of the Church of England over the minds of a large portion of our fellow-creatures, and to preserve them from those schisms which are always dangerous to a state.

To do complete justice to Mr. Dallas's work, we should postpone our review of the parts we have not yet touched upon, which our readers may observe by turning to the concise analysis we gave of the different letters in our last number, but recommending the work itself as one that has a just claim to a place in the library of all who read, we shall content ourselves with adding some brief miscellaneous observations. On the subjects of the slave trade and slavery, the opinions on both sides are fairly stated, and though Mr. D. evidently appears a friend to the planter, he is above drawing a veil over the defects of the colonial system. While he takes pleasure in dwelling upon the improvements that have been made, he boldly advances the charges against them, and shows what they have yet to do to triumph over the clamours of their adversaries. The evils attendant upon the law, that makes the negroes' chattels liable to be seized by an officer of justice, to be torn from their families and homes, and sold to the highest bidder for the payment of a debt; and the scandalous neglect, or treacherous manoeuvres of certain legal agents, call loudly for consideration and amendment. The iniquitous practices of some of those men who have been appointed attorneys, that is, agents, to estates, are admirably and fully exposed in Letter XIX, which concludes with an anecdote that we cannot refrain from extracting.

"Before I conclude this letter, I will relate an anecdote which will illustrate the subjects of it, more than a volume of reflexions. A gentleman

man, who had long been a merchant in Kingston, and who was afterwards a custos of one of the parishes of the county of Middlesex, had for many years lived in the closest friendship and intimacy with another merchant of the same town, who traded to Liverpool, where he afterwards established an eminent commercial house. The custos, so let me call him, though it was not till afterwards he rose to that dignity, originally kept a small store or shop, in Kingston; which enabling him to provide a good table was the foundation of the attachment of the Liverpool man, who was also, at the commencement of their friendship, a small store-keeper. Unluckily for that friendship they became rivals; both lost their hearts to one lady, who preferred and married the custos; a success that never was to be forgiven by the rejected lover, who, however, preserved the semblance of attachment to his friend, till a fatal opportunity occurred of striking a deadly blow. In the course of business the custos, as attorney, became possessed of some demands, in right of others, upon an estate which lay very remote from his residence, and against which a bill was filed. It was taken under the protection of the court of chancery, and the custos, coming forward as a considerable creditor, was appointed receiver. In this situation the estate remained about thirty years, during which time, the receiver managed to buy up for himself most of the other claims upon it. He worked a gang of his own negroes on it, and proceeded in the routine necessary to swallow it up; but in spite of every thing, the perverse and obstinate soil absolutely cleared it of its incumbrances. This, however, was known only to the custos, for the original proprietor was dead, and the persons to whom the estate lawfully belonged, had long ceased to think of a property of which the only thing they had ever heard was, that it was ruined, and irrecoverably gone. The custos at length unbosomed himself to his friend the Liverpool man, whom he commissioned to find out the proprietors, and to purchase their title for him at the most moderate price. The estate had been settled on the original proprietor's daughter and heiress, who had married a poor clergyman in Cheshire or Lancashire. The remote and obscure residence of this couple was discovered, but the reversion of the estate being vested in their son, who wanted two years of being of age, a delay was made till the business could be pushed and concluded at once, without giving a notice, which in the course of two years might have led to an enquiry that must have defeated the object. The delay, however, proved no less destructive to the custos's scheme; for the Liverpool man, chewing the cud of disappointed love, betrayed his friend, and made his secret the means of arranging some private plans, and of advancing his own interests. The lands in question lay between two very valuable estates of a man of most opulent fortune, who was one of the Liverpool man's correspondents. Such a range of rich soil was in itself a most desirable object to the possessor of a contiguous property, but it was besides rendered of inestimable value to him, from its containing a part of the bed of the river, which afterwards ran through his own estate and turned his mills. He had always cast his eye upon it, and was determined, if possible, to obtain it at any price. The knowledge of this beset the imagination of the Liverpool man, who having some delicate arrangements to make with the rich man, in which his own interest was concerned, determined to make him, and not the custos, the master of it, for little or nothing; by which he smoothed some untoward occurrences, and secured the consignment of a thousand hogheads of sugar, which he had some grounds for fearing

would be taken from him. Having made his conditions, he unravelled the plot, to the rapturous astonishment of his correspondent, a few months before the clergyman's son came of age. Too impatient to wait, the happy correspondent flew immediately to the poor dwelling of the unconscious heiress, and having properly introduced the subject to the clergyman, offered two thousand five hundred guineas for the title. Little less enraptured than the gentleman himself, the clergyman declared that he thought it a very bold offer for an expectation which he had long considered of no value. The gentleman assured him, that as he had the means of going to law, he meant, if he became the purchaser, to run all risks, and to spare no expence in recovering the estate. The overjoyed couple, who could not see through the mists of two thousand five hundred guineas any thing half so substantial in the clouded prospect of a West Indian property, were eager to conclude the bargain, and by legal instruments of conveyance disposed of their rights; and shortly after, their son coming of age, the full title in fee was made over to the purchaser, who taking all his measures by the Liverpool man's advice, lost no time in establishing his acquired title. He hastened to Jamaica, and at a considerable expence brought the receiver to an account. The custos was all amazement, and not being able to pay the amount of the balance in his hands, not only gave up the estate to the purchaser, but also made over a large tract of land belonging to himself in the eastern part of the country. The estate has been consolidated and improved, and is now one of the first properties of its size in the island."

And does this man of opulent fortune yet exist on earth? or are his heirs in possession of this ill-gotten estate? If he be alive, and think he has a soul, let him see to it. Is he young and vigorous? He will grow old and decrepid. Is he old and decrepid? Death stares him in the face. In the world whither he is hastening, what hand does he expect will be held out to receive him? Spirits akin to the defrauded family? Unhappy man! if thou hast yet time to reflect, seek out, more anxiously than thou soughtest them before, the guileless pair, whose ignorance betrayed them to the act which made thee master of their property: thy title may be registered on earth, theirs continues paramount in the registry of Heaven: seek them out, while yet thou livest, and by a full restitution make all the reparation in thy power to them, and to that all-seeing Being, in whose sight one virtuous deed outweighs all the wealth that avarice itself could grasp in imagination.

Before we lay these volumes by, we must observe, and we do with the greatest pleasure, that the events which have occurred during the last ten years have taught lessons of wisdom in every quarter of the globe; and the West Indies have improved by those that have fallen to their lot. Notwithstanding the repulse of Buonaparté in St. Domingo, and the distracted state of the negroes in that island, Jamaica does not seem to be in the danger which it was natural to fear. Mr. D. proposes plans for its further security, but they require time, at least that of settling the interior of the country with white inhabitants.

tants. However, both this and the plan of embodying county rangers, to be constantly traversing the island, are well worthy the attention of the colonial legislature.

A Non-Military Journal, or Observations made in Egypt, by an Officer upon the Staff of the British Army; describing the Country, its Inhabitants, their Manners and Customs; with Anecdotes, illustrative of them. In a Series of Letters. Embellished with Engravings.
4to. PP. 150. Cadell and Davies. 1803.

THE public has been so inundated with journals, accounts, &c. of Egypt, since our glorious campaign in that country, that there hardly seemed room for any future observations on the subject. But the writer of the present work has tried to find a new mode of gaining attention, by professing, while engaged in very active and very dangerous military service, to write a journal in which military events are to have no place.

This book consists of eleven letters, which the author tells us, in his preface, are addressed to a lady he has since married. He has also chosen to imitate the arrangement of the Arabian Nights, and every letter ends abruptly, like each night of the first part of that work, with the observations of Carlos Ben, for so the author chooses to style himself, "As, (to use his own words at the end of the first letter) in the words of Scheherazade, in the Arabian Nights' Entertainment, *that the day beginning to dawn I will defer my description of the town until to-morrow night.*" This may be very pretty in a correspondence between two young lovers, but, like many other little circumstances that must occur in such a correspondence, however agreeable to the parties themselves, will be little interesting to the public.

The author informs us he is a native of our sister island, of which we find some traces in his phraseology, such as the expression "a drink of excellent good water." And the confusion of the sign of the future tense in the following parody of a well known sarcasm where he supposes an Arab soldier lying behind a breastwork to say—"While I keep close behind the work I can't well be hit; but the moment I get up to run away, I become a large and exposed mark; therefore will I—

"Lie still as I'm wife,
I'll be shot if I rise."

It is singular enough that in a book professing itself to be "a Non-Military Journal," the longest, and as we think the most interesting letter in it, should be chiefly engrossed by a military object, viz. A description of the discipline and internal arrangement of a Turkish army; but on this occasion we may apply to the author (a soldier) the line of Horace—

"Naturam expellas furca tamen usque recurret."

From this part, Letter VIII. we lay the following extracts before the reader.

" This army, to begin with the officers, with the exception of perhaps a dozen, is composed of men of the lowest birth, of no education, adventurers, or fellows formerly servants of some great men in Turkey, out of which country no person of family or property scarcely ever stirs, that description of man preferring to remain at home in quiet and indolence, enjoying his women, pipe, and coffee. In *such* an officer the Turkish soldier naturally puts no kind of confidence, but looks upon him as an *animal*, which in truth he is, equally ignorant with himself; never respects, sometimes dreads, and always despises him.—So much for the Turkish subaltern officer.

" Some of their leading men do not at all want sense, are clear-sighted and cunning; such is the Pacha, such Caya Bey, and Taya Bey, (commander of the Albanians,) and these are zealous active men too. The vizier, with uncommon good and pleasing manners, indeed *highly polished*, is, when talking of him as a soldier, a complete old woman, which, though a very good thing in its proper place, does not at all do at the head of an army!!

" Clever men are afraid to venture into their service, for a moment's jealousy or dislike might cost them their heads!!! This is a common punishment in the Turkish camp, to which we are now so habituated as to become almost callous, and so insensible as scarcely to shudder at hearing of several unfortunate sufferers!!

" An instance recently occurred, when I believe four or five lost their heads for attempting to force their way past a British soldier on sentry; yet, without this horrible mode of enforcing discipline, the Turkish army could not hold together; indeed it scarcely can be said to do so as it is.

" A certain number of Beys are ordered to take the field, and with them a given number of men; they force their farmers (if one may be allowed the term) to follow them, each man taking with him his own horse, arms, accoutrements, ammunition, and all appointments at his own expence. The motley groupe assembles round its chief, officers are nominated, standards are chosen, perhaps 30 or 40 among 200 men, each lesser group having its separate standard, and all following, *en foule*, one particular flag when on the march."

The following circumstance, considering the present situation of this country and France, is worthy of serious consideration.

" You will be surprized when I tell you that several French soldiers have deserted to the Mamelukes!!! How they can be so base, and so lost to manly feeling, I cannot conceive; for they subject themselves not only to every thing that is *humiliating*, but *disgraceful to human nature*."

" I should hope and believe that we *will* not suffer these soldiers to remain in the country, for their stay would be replete with mischief, and indeed of the most serious kind: in truth, there is no knowing what the extent of the evil would be; for, as any individual is liable to become chief of the Beys, why should not one of these intriguing Frenchmen *who possibly may be sent on purpose*, gain such ascendancy by a display of talent, energy, and activity of mind and body, (which they fully possess,) as to win the hearts of the Mamelukes, and not only incline them towards the French, but

but ensure their alliance and active assistance at any future period when France may again attempt to conquer this country. I could say more upon this subject; but as neither of us are politicians, I will postpone my opinion until we meet."

By the way "neither of the parties are politicians." We do not see why the gentleman should be more desirous of giving his opinion on the subject to the lady *vivâ voce* than by letter.

We select the following account of the partiality the Arabs have for the English in contra-distinction to the French.

"To prove to you how decidedly we are favoured, without entering into any more reasons why it should be so, I will state to you some curious facts.

"No Frenchman has ever dared to straggle even a few hundred yards from his garrison without the certainty of being murdered.

"No dispatches have ever been sent by the French through the country, or boats up the Nile, without very strong escorts.

"We, on the contrary, employ single dragoons to convey our dispatches all over the country; officers servants with baggage, individuals of every description constantly pass between Alexandria, Rosetta, and Cairo, without any one solitary instance having occurred of an outrage being committed in any shape.

"Our boats are sent up to Cairo laden with ammunition, stores of all kinds, and provisions, without a creature in the boat but the Arabs, and never require a single soldier to protect them!!!

"The following anecdotes are proofs of a more active preference towards the British:

"An officer's servant, crossing the Desert between Etoko and Rosetta, late in the evening, was taken ill, and found lying in the sand by some Arabs; they took him to their home, treated him with uncommon kindness and attention, were scrupulously careful in restoring to him all his baggage, which, together with him, they brought safe to Rosetta the third day.

"Near Foua, a captain of the navy had straggled from his boat, was seized by some Arabs, who, from the similarity in his uniform, mistook him for a Frenchman, had plundered and stripped, and were actually about to murder him, when one of them, more sagacious and humane than the rest, tore a button from his coat, suspended his execution, ran to the bank of the Nile, and seeing an English boat, produced the button to the sailors, who acknowledged it by calling out *Ingles*; he instantly returned to his party with the information, who as quickly released their captive, restored to him his effects, and escorted him in safety to the boat."

Those parts, however, that relate to the domestic economy and manners of the natives, are by no means deficient in merit. This picture of Turkish indolence is well drawn. Speaking of the plantation of trees that surround Rosetta, the author says—

"Nothing can be more grateful than an afternoon's stroll into these wildernesses, where you find fruit-trees of various descriptions—orange, citron, lemon, fig, banana, olive, &c. &c. &c. and the noble date tree o'er-topping every other and breaking the uniformity. All these appear to be thrown indiscriminately together, and growing in the wildest luxuriance, afford a
S 3 perfect

perfect shade and cool retreat for the inactive being that I mean to present you in the shape of a Turk.

* Figure to yourself this creature, too lazy to enjoy the *still fresher air*, by walking upon the banks of the Nile; riding his Boaricos (ass) to one of these gardens, attended by boys, who carry his pipe, coffee, cushion and carpet—there stretched out under a tree, *apparently* wrapped in weighty abstraction, *seeming* to meditate some great *coup*, (while he puffs the smoke through his nostrils.

"Appearing to seek this retreat to feed upon his fancy, immersed in the *semblance* of deep thought,

he thinks of nought—but——

coffee—pipe—pipe and coffee. The maxim of this brute seems to be, let the morrow take care of itself—sufficient to the day is the evil thereof.* Ignorant, superstitious, intolerant and supercilious is the character of this self-sufficient being, our *Noble Ally*, whose haughty pride, vanity, and consummate arrogance, added to the immoveable detestation with which he looks upon us, and the inveterate horror in which he holds us as Christian dogs and infidels, places him in such a point of view, in such a light to the eye of a civilized being, that one is almost tempted to wish a partition of the Turkish empire between *Christian* powers, to teach these Mussulmen that we are at least human beings, and the creatures of the same maker."

As we find *Mussulmans* in another place, we suppose *Mussulmen* here is an error of the press, and therefore should not have noticed it, had it not been now too often adopted by careless or ignorant writers, who seem to think Mussulmen a compound English word, whereas, in fact, they might with as much propriety write German and Romen, instead of Germans and Romans.

Speaking of the Ophthalmia, to which the inhabitants of Egypt are subject, the author says, "I should doubt whether a black ointment, with which, by way of ornament, they paint the eyelids and eyelashes, tends much to benefit the eyes! They never pay or receive a visit without daubing themselves in this way, which is frightful." This is a curious proof of the immutability of eastern fashions; the same practice among the Medes in the time of the elder Cyrus is recorded by Xenophon, and we are told in the Sacred Scriptures, that at a still earlier period Jezebel used to paint her eyes. Luckily our fashions in the west are more changeable, or else we should now see the hair of our countrywomen still plastered with powder and pomatum, a custom to the unprejudiced eye at least as *frightful* as this ornament of the ladies of Rosetta. We, however, speak here of the ambrosial tresses of the ladies of Britain—we have not a word to say in favour of the female brutus, or the Bond-street crop.

On the whole this is a pleasing book, and we have no other fault to find with the style than the affectation occasionally of a little pertness of phrase, and a too frequent introduction of French sentences, a practice which we always must deprecate.

Of the plates, which are three, two are in direct opposition to the title of the work, one being a view of the landing of the British army in Aboukir Bay, and another the representation of a soldier in the French dromedary corps.

As the author is now a married man, the *interesting circumstance* he mentions with some degree of incredulity in his fourth letter, "that a medicine taken by a woman will affect the infant at her breast," we trust, will not long continue an object of great wonder to him.

Overton's *True Churchmen* ascertained.

(Continued from P. 144.)

IN his sixth chapter Mr. O. treats of justification; and we cordially agree with him that "a more important inquiry cannot occupy the attention of rational creatures." But here, as in other parts of his book, we have to complain of a want of precision both of thought and of expression. It is not, indeed, very difficult to ascertain his sentiments on the subject; but we are rather left to collect them from obscure hints and oblique insinuations, than fully informed of them, at once, in manly, open, and ingenuous language.

We are all aware of what moment it is, in every discussion, to define with accuracy the terms employed. In the present instance the first question is, what is meant by justification? "Our views of this particular," says our author, "are fully expressed by Archbishop Cranmer, in his 'Discourse of Justification,' on reviewing the erudition of a Christian man. To be justified, this prelate here shews, is to have the forgiveness of our sins, to be reconciled to God, to be accepted, and reputed just and righteous in his sight." (P. 179.)

To this definition, or rather description of justification, provided it be rightly understood, we have no objection. But it is singular enough that the very first censure which, on this subject, Mr. O. passes against his opponents should tend directly, in its consequences, to overthrow the opinion of Cranmer. Bishop Watson, Dr. Hey, and Mr. Daubeny "talk," he says, "of two justifications, which they denominate our *first* and our *final* justification. The *first*, they teach, is all that is attainable in this life, and means our admission into Christianity or a Christian society, and belongs to all professed Christians without exception." (P. 179.) According to our author, these divines are here guilty of a twofold error, the first consisting in making a distinction of justification into *first* and *final*; the second in making our *first* justification synonymous with baptism. Of the former, he says, "it may suffice to observe, that no such distinction can be found in any of the legitimate writings of our Church. Certainly there is nothing like it in her Articles and Homilies on the subject." (P. 180.) Now it may be true that, in the Articles and Homilies,

such distinction is not formally, and *in terminis*, laid down; but it is there in substance, if not in words. Mr. O. we presume, is aware that justification is a complex term, significant of several simple notions; and, like all such terms, put sometimes for one of these notions, sometimes for another. That it is often synonymous with remission of sins, both in Scripture, and in the language of the Church, we need not attempt to prove, because this is one sense of it in Cranmer's description, which our author has adopted. But did Mr. O. never hear of its being likewise used to denote the ultimate completion of God's favour to man, by putting him in actual possession of salvation or eternal life? The very article which treats of this doctrine should have taught him better. For a fuller explanation of its meaning, the article refers us to "the Homily of Justification:" but the title of the homily is, "Of the Salvation of Mankind." Can any thing be clearer than that, in this instance, the terms *salvation* and *justification* are synonymous? The phraseology, indeed, is perfectly natural; for salvation is, in truth, the ultimate evidence of man's being justified. Nay, our author himself, who, when he is not upon his guard, and has not the support of his system immediately in view, can "talk like other folk," employs the same language precisely. In the very opening of his subject he says, "It is moreover already obvious, that on this point too, in estimating the judgment of our Church, we must keep in view her ideas of man's disease, especially her notions of his natural impotence in respect to divine things. It follows indeed, of course, from hence that she must either represent him *as saved wholly by grace*, or *as not saved at all*." (P. 178.) Here it is manifest that, in the author's idea, *to be saved* is the same thing as *to be justified*; and if it be true, which Mr. O. we presume, will not deny, that men obtain the forgiveness of their sins before the actual enjoyment of heaven, it follows that the former may be called their *first*, and the latter their *final* justification, not only without any impropriety, but with the utmost strictness of philosophical truth.

In the Homilies; in fact, the phrases *to be saved*, *to be justified*, and *to obtain remission of sins*, are, every where, used promiscuously and indiscriminately. The above distinction, therefore, is neither in itself unfounded, nor unknown to the Church. And, with respect to the other alleged mistake, of making justification synonymous with baptism, Mr. O. is still more unfortunate. For if, in baptism, is conferred the remission of sins, then is baptism the same with justification, or at least the means by which it is conveyed. When, therefore, the Homily on Salvation says, "Our office is not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified;" (Hom. p. 24.) where the terms *baptized* and *justified* are used as exactly of the same import; the expression is not casual and inaccurate, but employed on purpose, and in perfect consonance with the uniform language of Scripture and the Church, which annexes remission of sins to baptism.

Mr. O. however, has two notable arguments to prove this opinion of his opponents absurd; but unluckily the absurdity is all his own. The first is founded on Dr. Hey's allowing that the XIIth. Article, intituled, "Of Works before Justification," is "chiefly intended for nominal Christians." "But, if baptism," says our author, "or the bare admission into the Christian religion, means the same as justification, what sense is there in this Article, or in the doctrine it maintains, as applicable to such persons? Can they who are already admitted into Christianity do works *before* they are admitted into it." (P. 180.) Mr. O's second argument is likewise drawn from expressions of Dr. Hey, who speaks of *losing* our justification, and of being *restored* to it. "Then," argues our ingenious author, "if justification be the same as baptism, in order to regain it we must be baptized. Justification, Dr. Hey also says, is supposed *variable*; sometimes *increasing*, sometimes *decreasing*. But how can our baptism *vary*, and be increased and decreased?" (P. 181.)

We are tempted to suppose that, in these two passages, the learned apologist intended to be witty; but we would, as friends, advise him to be more discreet for the future. Wit is a very dangerous weapon for those who are unable to wield it. We would also advise him to be very suspicious of the strength of his powers of "*reductio ad absurdum*," when he ventures—O quam dissimilis!—to direct them against such divines as the Bishop of Llandaff, Dr. H-y, and Mr. Daubeny. In the present case, unless Mr. O. can prove that, while these eminent men teach that justification or remission of sins is obtained in baptism, they likewise teach that it is obtained in no other way, his wit becomes, at once, a "*caput mortuum*." But, to say the truth, his good nature is equal, at least, to his wit; for, in his very next paragraph, he candidly produces, from the Homily on Salvation, (p. 17.) a passage which completely refutes his own reasoning, and renders it ridiculous. "They, which in act or deed do sin after their baptism, are washed by Christ's sacrifice from their sins," or, as our author, in direct opposition to himself, explains it, obtain, (we should rather have said recover,) this blessing of justification, "*when they turn again to God unfeignedly*." (P. 182.)

But "some of these divines," Mr. O. tells us, and refers, in the margin, to Bishop Fowler and Dr. Balguy, "confine justification wholly to the *pardon of sin*; and this they often so explain as to mean very little except our reformation." (Ib.) We do not understand what our author intends by this slovenly expression; we know not whether it be the *pardon of sin*, or *justification*, which these divines so explain as to make it mean very little except our reformation. Till, therefore, we are more fully informed, we will venture to suppose that Mr. O. has mistaken them, and that they so explain neither the one nor the other. Dr. Balguy's book we have not at hand; but in the pages of Bishop Fowler, referred to by our author, we can assure our readers that there is not one word which has even a remote relation to this subject. If there be, however, any divines who confine justifi-

justification wholly to "*the pardon of sin*," we are ready to own that we think them wrong; for, by the gracious tenor of the covenant of grace, he who attains even the first justification, is not only forgiven, and freed from the penalty due to his past sins, but is moreover, on account of the satisfaction of Christ, reconciled to God, admitted to his favour, and entitled, on performing certain conditions, to a glorious and everlasting reward. This notion of justification, however, is exceedingly different from that of Mr. O. who evidently holds; as a good Calvinist must, that it consists in imputing to each of the elect the whole righteousness, or active obedience of Christ: in consequence of which imputation they are not only pardoned, and treated as if they had never sinned, but are actually constituted perfectly righteous, and deemed to have punctually fulfilled the law in their own proper persons.

Now if this be the true notion of justification, we cannot help adopting the conclusion, though Mr. O. plainly regards it as absurd, which follows, he alleges, from the reasoning of Mr. Ludlam, and which is this; "that the justification of a sinner in the court of heaven is utterly impossible." (P. 182.) The conclusion, on Mr. O.'s premises, is, in fact, undeniable. It is clearly impossible, and a contradiction in terms, that he who has once been actually a sinner can, either by any act of his own, or by any act or judgment of another, be ever made *not* to have been a sinner. But the consequence which Mr. O. draws from this self-evident proposition is false. Supposing Mr. Ludlam's conclusion to be well founded, "All," says our author, "that God Almighty himself their Maker and Preserver, and Jesus Christ their Redeemer, Advocate and Judge, *can* do for creatures so circumstanced is to *pardon* them." (P. 183.) Let us try this argument by putting a case which may certainly happen, and which is perfectly analogous to our ideas of the matter. A subject rebels against his sovereign, who, desirous to reclaim, and unwilling, as he justly might, to destroy him, makes him the following gracious proposal. "Although your crimes have been great, and deserving of the severest punishment which I can inflict; yet if you will, even now, return to your allegiance, and, for the future, serve me with fidelity, I will, on account of my son's interposition in your behalf, forget what is past; and not only so, but will advance you to a situation of trust and dignity." Thus precisely does the gospel represent the Almighty as dealing with sinners; and, "surely," to use Mr. O.'s own language, "this means something more than our *bare pardon as criminals*. It is treating us as if we had never offended, and exalting us to the highest privileges and honours." (Ib.) The benefit offered is great; and the language in which it is offered, intelligible. But, according to Mr. O.'s scheme, the prince must say to his rebellious subject, "you have, it is true, disobeyed the laws, and been guilty of treason; but my son's obedience has been uniform and perfect. This obedience of his if you will embrace, lay hold of, apprehend, and apply to yourself, so that it may become your own personal

personal obedience, it will constitute you perfectly innocent; the necessary consequence of which will be that you never have disobeyed the laws, and never have been guilty of an act of treason. On this condition, and on this alone, I consent to be reconciled to you, and to promote you to high preferment." The man to whom this proposition is supposed to be made would have faculties very different from ours, if he comprehended what his sovereign meant. And yet this is the jargon in which our evangelical teachers delight to talk of man's justification in the sight of God!

Mr. O. himself, notwithstanding his attack on the reasoning of Mr. Ludlam, is obliged to confess that justification, in his sense of the word, "is not only perfectly *distinct* from pardon, but absolutely *incompatible* with it." (P. 186.) After his approbation of Cranmer's sentiment, who makes forgiveness of sins an essential part of it, this must, surely, seem sufficiently strange. He would intimate, however, that this incompatibility takes place only when justification is "restricted precisely to the practice of human tribunals. A man cannot there be both pardoned and justified at once. To be pardoned he must be supposed guilty; to be justified he must be supposed innocent." (Ib.) But can a man, we ask, at any tribunal, whether human or divine, be both innocent and guilty at the same time? Or is the supposition at all less absurd than that two and two are equal to ten? If all men, therefore, are really sinners, Mr. O.'s idea of justification we maintain to be contradictory and impossible. But mark with what ease our ingenious author can make all this plain and obvious! In human courts he grants that justification, in his meaning of the word, is inconsistent with pardon. "But," adds he, "in respect to our case before God, pardon and justification are always connected. We are pardoned, as sinners, for the sake of Christ, who paid our ransom; we are justified, as interested by faith in his righteousness, who, in this respect, fulfilled the law for us." (Ib.) He who can understand this distinction, let him understand it: we congratulate him on the acuteness of his intellect. With respect to ourselves, we must still beg leave to retain our opinion that he who, whether personally or by imputation, is perfectly righteous in the sight of God, cannot be a sinner and stand in need of pardon; and that he who is a sinner, and stands in need of pardon, cannot, either personally or by imputation, be perfectly righteous in the sight of God.

The horrible consequences which not only may be, but actually have been, drawn from this wild and fanatical fancy with regard to the nature of justification, are known to all who are moderately acquainted with ecclesiastical history. In speculation, it has been proved, by many eminent divines, to be totally subversive of almost every distinguishing doctrine of the gospel, rendering the whole economy of man's redemption incongruous and absurd. In practice it has given rise to the most licentious and abominable conduct. It is, in truth, the foundation on which, as on an immoveable rock, has been

been built the defence of every profligate sect that, since the æra of the reformation, has been the disgrace, or the scourge of Christendom.

But what evidence has Mr. O. produced that the Church of England teaches the extravagant notion that men are thus justified? On this dangerous doctrine the Scriptures and the Church are equally silent. Mr. O. however, supposes that he has found it in such phrases as the following. In the XIth Article it is said that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ;" in the Homilies, that "we are made of unjust, just before God;" that "Christ is now the righteousness of all them that truly do believe in him;" that "He for them fulfilled the law in his life; so that now in him, and by him, every true Christian man may be called a fulfiller of the law." (See Hom. of Sal. Pp. 19, 24.) Now if the import of these expressions were at all doubtful, Mr. O. will allow that, by his own canon, they must be so interpreted as to make the Church consistent with herself. But, if understood in the sense which he attaches to them, they are, as we have demonstrably shewn, destructive of the very foundation on which the whole scheme of Christianity rests, namely, that all mankind are sinners, both in themselves, and in the sight of God. Our readers will recollect too that, in a former number of our Review, we proved that the doctrine of imputed righteousness is necessarily subversive of the first principle of Protestantism, which is, to exclude all merit from human performances. But our author knows that these phrases present no difficulty whatever to those who disbelieve that doctrine; and, therefore, we presume to think that, if he had deferred his sneering question, (p. 188.) "Might not Mr. Ludlam more properly have been inquiring with what conscience he subscribes '*ex animo*' to doctrines which he believes unintelligible and impossible, till he had brought, at least, some PROBABLE evidence, that this doctrine, certainly unintelligible and impossible, is in reality the doctrine of the Church;" the delay would have done no discredit to his modesty.

But what is meant by the assertion We are justified by faith only? That one great object of the reformed confessions was to oppose the Romish doctrine of merit is, on all hands, acknowledged; and this object led them to make use of such language as they thought best adapted to denote their absolute rejection of that doctrine. Hence they said that "we are justified by faith, by faith without works, by faith only." By such phrases they intended formally to ascribe our justification, or, in other words, the remission of our sins, and our acceptance with God, solely to the sacrifices and satisfaction of Christ, as their meritorious cause, renouncing all dependance on the natural desert of our own performances. This is very well expressed in the Article: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." The precise meaning of this doctrine is farther, and most luminously, unfolded in the accurate and highly
excellent

excellent Homily "Of the Salvation of Mankind by only Christ our Saviour," to which the Article sends us, and from which we recommend to attentive perusal the two following extracts. They are somewhat long; but their own intrinsic value is such, and they contain an explanation, so complete and satisfactory, of the Church's sentiments on a most important point of doctrine, that, we trust, our readers will thank us for inserting them.

"First, you shall understand that, in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogance and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved son, our only Redeemer, Saviour and Justifier, Jesus Christ: so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again." (Part II. p. 22.)

"Truth it is, that our own works do not justify us, to speak properly of our justification; that is to say, our works do not merit or deserve remission of our sins, and make us, of unjust, just before God: but God of his own mercy, through the only merits and deservings of his son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins, and that, by faith given us by God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth) therefore the Scripture useth to say, that faith without works doth justify. And forasmuch as it is all one sentence in effect, to say, faith without works, and only faith, doth justify us; therefore the old ancient fathers of the Church from time to time have uttered our justification with this speech; only faith justifieth us: meaning no other thing than St. Paul meant, when he said, *Faith without works justifieth us*. And because all this is brought to pass through the only merits and deservings of our Saviour Jesus Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh

cometh from us; therefore, in that respect of merit and deserving, we forsake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thought, words, and works, and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it." (Part III. p. 24.)

From the whole of this ample exposure of her sentiments, it is indisputably clear that to the expressions "we are justified by faith, by faith without works, and by faith only," our Church, annexes no other meaning whatever than that we owe our salvation, through the mercy of God, to the merits of Christ, and not to our own. This is her meaning, her *WHOLE* meaning, and her *ONLY* meaning. But this explanation of these expressions, though professedly given by the Church herself, is pronounced by Mr. O. "absurd and nonsensical." His reason is that "in this respect," that is, in respect to merit, "we are equally justified *without faith*. Faith and works, therefore, being thus equally excluded as meritorious causes of justification, what can these phrases "by faith only," by faith without works," &c. and the earnestness with which our Church insists upon them, mean, but that faith only, or faith without works, is the *conditional or instrumental* cause of this blessing?" (P. 201.)

To this confident question it may be answered that none of our author's opponents deny that faith is a conditional cause of our justification. But when Mr. O. affirms, as he does, that faith is the *only* condition of this blessing, we are really at a loss which most to admire, his gross misconception of the plan of redemption as set forth in the Gospel, or his obstinate perverseness in persisting to make our venerable Church, in spite of her most positive and clear decisions, contradict herself.

Mr. O. however, may, perhaps, in some degree *be worthy of forgiveness*; for he certainly contradicts himself, to the full, as much as he does Scripture or the Church. Let our readers compare the following passage with his opinion that faith is the only condition of justification. "To whom then does the Church of England believe repentance necessary? Her answer is, to *every person* admitted into her communion who has arrived at years of discretion. She most solemnly exacts it at confirmation; she insists upon a renewal and continuation of it, in her communicants; all her worshippers speak the genuine language of it; she positively maintains, that without it, partaking in her external ordinances only increases men's condemnation." (P. 172.)

Now here we beg leave to ask Mr. O. this very plain and simple question, *FOR WHAT END* is this same repentance necessary? Is it necessary to the remission of sins? Then it is necessary to justification; for without the remission of sins, no man can be justified. Is it necessary to the attainment of everlasting life? Then, again, it is necessary

necessary to justification; for without being justified, no man can attain everlasting life. Mr. O. however, at least "conceives that our established forms exhibit the plain and genuine doctrines of the Scriptures." (P. 368.) Let us, therefore, inquire what is really the doctrine of Scripture, on this subject; or what is the condition, on the part of man, which Scripture requires in order to salvation.

Now this condition is represented under such a variety of views, and expressed in so many different ways, that of the passages which relate to it we can propose to mention only a few; but, perhaps, these few may be quite sufficient to convince our readers with what fairness and good faith our evangelical ministers are accustomed to inculcate "the plain and genuine doctrines of the Scriptures." It is expressed, then, by faith (Acts xvi. 31.); by baptism (Acts ii. 38. xxii. 16.); by faith and baptism (Mark xv. 16.); by obedience (Heb. v. 9.); by repentance (Acts xvii. 30); by repentance and conversion to the Gospel (Acts iii. 19.); by works in general (James ii. 24.); by works of mercy in particular (James ii. 13. Matth. xxv. 31, &c.); by forgiveness of our neighbour's trespasses (Matth. vi. 15.); by hope (Rom. viii. 24.); by charity (1. Cor. xiii. 1, 2, 3.) by holiness (Heb. xii. 14.); by confessing Christ, and believing his resurrection (Rom. x. 9.); by calling on the name of the Lord (Rom. x. 13.); by partaking of the body and blood of Christ (Jo. vi. 53.); by becoming new creatures (Gal. vi. 15.); by faith which worketh by love (Gal. v. 6.); by the keeping of the commandments of God (1. Cor. vii. 19.); and by a multiplicity of other phrases, of which unless it shall be maintained that they are all precisely equivalent to *faith*, it is absolute raving to talk of faith as the only condition of the gospel covenant, or of man's justification. The fact is that this condition being complex, consisting of a great variety of parts, and of faith among the rest; the whole, by a figure very common in language, is expressed sometimes by one part, sometimes by another: but never, it is manifest, to the exclusion of the rest. Of consequence he would be equally wise who, when remission of sins is promised to repentance or obedience, should argue that faith is therefore not requisite, as he who, when the same promise is made to faith, concludes that repentance and obedience are unnecessary.

Is, then, as Mr. O. contends, the opinion of the Church, on this momentous point, at open variance with the doctrine of the Scriptures? God forbid! There is not, in reality, any one point on which her judgment is more frequently or peremptorily declared, than that faith is not the ONLY condition of man's justification. What says her form of daily absolution, which her priests are commanded to pronounce in the name, and by the authority, of God? "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel." What says her absolution at the communion? It speaks exactly the same language. Her collect for Ash Wednesday is equally explicit: "Almighty and everliving God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are

are penitent, &c." The whole object of her commination service is to press the indispensable necessity of repentance as the condition on which God is ready to receive and pardon us. Has Mr. O. forgotten, or was he never taught, this first and elementary principle of the gospel of Christ? We presume to say to him, "read your Catechism." There you will learn that "what is required of persons to be baptized" is "repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament."

It is odd that the passage in the "Homily of Salvation," on which Mr. O. seems to lay the greatest stress for proving that faith is the *sole* condition of man's justification, should be the very passage which we have always considered as establishing, beyond all possible controversy, directly the reverse. Having commented on several expressions of St. Paul, the Homily thus proceeds :

"And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not all together; neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life:) but it excludeth them, so that we may not do them to this intent; to be made just by doing of them." (Part I. p. 19.)

Now we intreat our readers carefully to observe what this faith, which is required as the condition of justification, *does NOT shut out*. First, it "doth not shut out *repentance, love, dread, and the fear of God, to be joined with faith in every man that is justified.*" Secondly, it "doth not shut out the *justice of our good works, necessarily to be done afterwards of duty towards God.*" Here, then, a manifest and marked distinction is made between certain inward habits, or virtuous dispositions of mind, as "*repentance, hope, love,*" &c. and actual good works exhibited in practice, by which "*we are most bounden to serve God all the days of our life.*" And the obvious doctrine of the Homily is that the former *ARE POSSESSED* at the time of our being first justified: the latter *ARE TO BE PERFORMED* afterwards. The former are qualifications necessary to render us capable of justification; for they *ARE TO BE JOINED*, that is, *THEY MUST BE JOINED*, with faith, and are all present together in every man that is justified. No person, therefore, who is come to the years of discretion, either is, or can be, justified without them. These virtuous dispositions of mind are, according to the Homily, previous conditions, indispensibly required *before* justification: a whole life spent in the actual performance of every good work, is indispensibly required of us *after* it. In short, the *internal* habits of

of repentance, hope, love, &c. are necessary in order to ~~obtain~~ our justification: external good works, proceeding from these habits, are necessary in order to *preserve* it.

The very same distinction is repeated, and the very same doctrine formally laid down in the second part of the Homily; so anxious was the author of it that the phrase "we are justified by faith only" should not be understood as teaching that *faith* is the *only* condition of justification. Mr. O. indeed, by means of a partial and garbled quotation, has made the homily speak, in appearance, his own sentiments. The author of it is giving an account of the opinion of the Fathers with regard to this doctrine of justification:

"Of whom," says he, "I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words plainly; Faith only justifieth. And St. Basil writeth thus; This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And St. Ambrose saith these words; This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, that freely without works, by faith only, we obtain remission of our sins?—These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the best and most antient writers: as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Eusebii, Proclus, Bernardus, Anselm, and many other authors, Greek and Latin." (Pp. 20, 21.)

Here Mr. O. concludes his quotation: and taking it for granted that his readers would infer, as he wished them to do, that the doctrine maintained by these antient writers, and approved by the Homily, was that which he himself maintains, that faith is the *only* condition required to justification; he subjoins, "And in the very same page, having extolled *this doctrine* as the strong rock and foundation of the Christian religion, the Homily adds, that 'whosoever denieth it is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his gospel.'" (Ov. p. 204.)

This is really one of the most impudent attempts to impose upon his readers which we have ever witnessed in any author. But *we* shall do the Homily, its doctrine, and our readers, justice. In order to this, nothing more is requisite than to produce the words which Mr. O. has omitted; from which it will be clear that the antient fathers, in the judgment of the homilist, were far from teaching that faith is the only conditional cause of our justification; and that it is not *this doctrine*, but the *doctrine of our works being without merit*, which, in the judgment of the same homilist, "whosoever denieth, is not to be accounted for a Christian man."

Immediately, then, after the above enumeration of those ancient authors who taught that we are justified by faith only, the Homily thus proceeds to expound their sentiments. "Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is *alone in man*, without true repentance, hope, charity, dread, and the fear of God, at any time and season." Here, as before, are specified the internal good dispositions which are to be joined with faith, as the previous conditions of justification. "Nor when they say, that we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward." Here again are inculcated those actual and external good works which are necessary as conditions of retaining our first justification. Then follow words which are totally destructive of Mr. O.'s notion of faith's being the only condition of justification: "Neither do they mean so to be justified without good works, that we should do no good works at all:" and, lastly, their meaning is thus plainly and unambiguously declared:

"But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and, thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. THIS FAITH the holy scripture teacheth us, THIS is the strong rock and foundation of the Christian religion; THIS DOCTRINE all old and ancient authors of Christ's church do approve; THIS DOCTRINE advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man; THIS whosoever denieth, is not to be accounted for a Christian man," &c. (P. 21.)

After this fair exposure of the doctrine of the Homily, and of Mr. O.'s most disingenuous management in misrepresenting it, our readers will be properly qualified to appreciate the following language: "Such is the admirable perspicuity and precision with which the doctrine of justification by faith alone," in his sense of it, "is taught in our Homilies. How then can any persons of integrity and information, after duly attending to these discourses, deny that this is the certain doctrine of our Church, or attempt to explain her language so as to evade it?" (Ov. p. 204.)

Nothing, we conceive, can possibly be clearer than that, in the judgment of the Church of England, other conditions, beside faith, are required to our justification with God. Such are the internal good dispositions which we have so often mentioned, and which may undoubtedly, without any impropriety, in a certain sense be called good works. But "that good works," says our learned apologist, "cannot, in the judgment of the Church, be either the *meritorious cause*, or the *stipulated condition* of justification, has often been justly argued

argued from the language and tenor of the two succeeding Articles," the 12th and 13th.

Here it is maintained, that whatever works are done *before* justification are not only devoid of every kind of merit, but that they are not pleasant to God, and have the *nature of sin*; and that good works are the *fruits of faith* and follow after justification. Then they certainly cannot go *before* this blessing. And if these works cannot precede justification, they then cannot be either the *cause* or *condition* of justification. Causes and conditions necessarily precede that of which they are the causes or conditions, and stand in direct opposition to the fruits and consequences of it." (Pp. 204, 205.)

This argument, we own, is plausible; but it is sophistical, and rests upon no solid foundation. "Works done before the grace of Christ, and the inspiration of his spirit;" the works of the mere mortal man, "inasmuch as they spring not of faith in Jesus Christ," and are not, therefore, performed in terms of the covenant of redemption; "are not pleasant to God," nor, according to that covenant, available to salvation. The works of the Christian "which are the fruits of faith and follow after justification," though they "cannot put away our sins," or *merit* salvation, "yet are they pleasing and acceptable to God" through the merits of the Redeemer. Both articles, it ought to be observed, are to be understood as speaking of *external* works, of works exhibited in action and practice. But the *internal* works of repentance, hope, love, &c. which *must be joined with faith*, as conditions of justification, are not "done before the grace of Christ." They are, in fact, produced, along with faith, by the operation of that very grace, in the mind of "every man that is justified." They are, therefore, of necessity, pleasing to God, and they are, likewise, of necessity, prior, *in order at least, if not in time*, to justification. So orthodox, in spite of Mr. O. is Bishop Fowler, when he teaches that "none but holy souls are capable of remission of sin." (See p. 213.)

But what, it may be asked, does the Homily mean when it says that "faith shutteth works out from the office of justifying," and that "although they be all present together in him that is justified, yet they justify not all together?" To these expressions Mr. O. attaches peculiar importance; but we do not see what shadow of support they afford to his opinion, that faith is the only condition of our justification. "Justification," saith the Homily, "is not the office of man but of God; for man cannot make himself righteous by his works, neither in part, nor in the whole." This office or act of God it is obvious that neither faith, nor any other virtue of man, can perform. From this act, therefore, all human works are equally excluded: and from this act "faith" is said to "shut them out," because he who has faith must necessarily believe that man's justification is wholly of God. But if *faith* contributes nothing more to our justification than *repentance, hope, love, &c.* where is the propriety of saying so constantly that we are justified *by faith*; a phrase which

seems to ascribe to faith, in this important business, some kind of pre-eminence? The use of the phrase is admirably accounted for by the Homily itself. "Because faith doth directly send us to Christ for the remission of our sins, and that, by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins, (WHICH THING NONE OTHER OF OUR VIRTUES OR WORKS PROBABLY DOETH) THEREFORE the scripture useth to say, that faith without works doth justify." Hence it is undeniable that, in the opinion of the Church, the expression "we are justified by faith without works," is not a *proper*, but a *figurative* expression; that faith is, in no sense, a more necessary condition of our justification than other virtues; but that because it is, of all the acts of the mind, that which is best adapted to denote our acquiescing in the gracious plan of salvation by Christ, and our putting our trust in the promises of the Gospel, therefore we are said to be justified *by faith*, rather than by *repentance, love, or hope*. The Church herself declares that she intends no more when she talks of faith as "the *mean* or *instrument* of salvation required on our parts," and as "the *mean* whereby we must apply the fruits and merits of Christ's death unto us, so that it may work the salvation of our souls." "Our faith in Christ (as it were) faith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts and works, and only putting your trust in Christ." (Hom. of Salv. p. 23.) And if this were all which the Calvinists understand by the *instrumentality* of faith, (a phrase of which they are particularly fond,) we should not quarrel with them about the expression. Every one knows that, in talking of the acts and operations of the mind, we are perpetually obliged, from absolute necessity, to use figurative language, because we have no appropriate terms to denote them. But many of these divines, and our author among the rest, speak as if they considered faith in the light of a *proper* or *physical instrument*; of a real hand which lays hold of the righteousness and merits of Christ, applying them, in as strict and literal a sense, to the wounds of the soul, as the natural hand applies a plaister to the sores of the body: an idea which is totally unintelligible.

Mr. O. again attacks the notion of those who maintain the distinction of a *first* and a *final* justification. The notion he calls, we know not why, Socinian: for numbers have held it, Bishop Bull among others, who were no Socinians. But his battery is again wholly destitute of power. The idea that our first justification "is synonymous to baptism, ends," he says, "at once, all dispute about faith and works on the point, in respect to the generality of our communion; who are baptized in their infancy when both are equally impossible. And certainly it is not our justification at the day of judgment the Church has immediately in view. She would scarcely be so minute in distinguishing what sort of works and fruits they are which follow after our justification then; and affirm that what is done before that period

period, is not pleasant to God, but has the nature of sin," (Pp. 209, 210.) The anomalous case of these poor infants seems strangely to puzzle our ingenious author. He dares not insinuate, as some of his less prudent evangelical brethren make no scruple of doing, that such of them as, after baptism, die in infancy, are damned; because the Church expressly affirms that they are undoubtedly saved. Neither dares he deny that justification is conferred in baptism, because he dares not assert that any can be saved without being justified. His reasoning from the supposition that the Church, in speaking of works, which follow after justification, has our justification at the day of judgment immediately in view, is, we suppose, another specimen of his wit. But had he kindly condescended to inform his readers that those who hold a first and a final justification, hold also that the first may be lost by a wicked life, and that, unless it be again recovered by sincere repentance, the last may be lost likewise; the whole of the apparent difficulty would have instantly vanished. But that justification can ever be lost is a doctrine which Mr. O. does not believe; and this is the whole secret of the matter. This belief the system, which he has embraced of necessity rejects. The infallible perseverance of the saints, or that he who is once in a state of grace can never totally and finally fall from it, is an essential dogma of the school of Calvin. It follows, indeed, by undeniable consequences, from the fundamental tenet of unconditional decrees: for Calvinism, as we formerly observed, is a machine so constructed that, if you remove a single peg, the whole falls to pieces. Accordingly our author, in a variety of places, sufficiently discovers that he holds the doctrine of final perseverance, as well as that which has been called the faith of assurance. Of these, indeed, the one presupposes the other; for no man can be certainly assured of his salvation, unless it be certain that he shall be saved; and it cannot be certain that any man shall be saved, unless it be certain that he shall continue, to his death, in a state of grace.

In order that our readers may have a clear perception of the tendency of these Calvinistic doctrines, which are considered, by Mr. O. and his friends, as the very marrow of gospel-divinity, we shall lay before them the following passage, containing some quotations from Bishop Bull, together with our author's remarks upon them.

"A man is said *ἐξ ἔργων δικαιοσύνην*, to be justified by works, because *ἔργα* **WORKS ARE THE CONDITION**, according to the divine appointment, established in the gospel covenant, *requisite and necessary to his justification*. That is, to his obtaining remission of sins through Christ, and acceptance into the divine favour. In attempting to prove this position a little after, he (the Bishop) "says, The first class of these testimonies shall be those which speak of *good works*, in a general sense as the *requisite and necessary condition of justification*. And then, having cited several passages from the word of God, Who, he (the Bishop) "asks does not believe that in these scriptures there is an *abundance of good works required*, which if a man do not perform he is altogether excluded from the hope of pardon and remission of sins?

But is this indeed the doctrine of our Church? Is this the suggestion, general with what we have produced from her writings on the subject? Surely it must require no ordinary courage to maintain this. And is there a single expression that sounds like it, or that can be fairly construed into it, either in her Articles or Homilies on the point? Let the advocates of the doctrine produce it." (P. 218.)

We know not in what words to express our abhorrence of the gross, sordid and despicable principle which is here maintained. What, Sir? Do you indeed then deny, and do you teach your people to deny, that, in the scriptures, there is an abundance of good works required, which if a man do not perform, he is altogether excluded from the hope of pardon and remission of sins? Mr. O. is indignant that the doctrines of his party should, by his opponents, be ascribed to Antinomianism. But we assert that the men who inculcate such opinions have drained the very vilest and filthiest dregs of the Antinomian heresy. For what did the Antinomians teach? They taught that the faith by which we are saved is only a laying hold, or apprehending, of Christ; a rolling, resting, or recumbence, as they sometimes expressed themselves, on his person; or, which is still worse, though more easily comprehended, that it is only a firm belief and persuasion that we are already pardoned and justified: that, consequently, the justification spoken of in scripture, is nothing else but the knowledge of our justification past, and decreed from all eternity; that Christ obeyed the law and suffered, (not in our stead, but) for our persons: that his righteousness is truly and properly ours; and that, as a course, in order to salvation, there is no necessity of any righteousness in ourselves: that Christians are not obliged, under pain of damnation, to the observance of the moral law, which they commonly honoured with the appellation of beggarly elements; and that all the threatenings denounced in scripture are only contrivances to frighten sinners, and to drive them from themselves to Christ: that we are to work, not *for* life, but *from* life, as they phrased it; and, consequently, that all the good works which we do are, in reality, works to which no necessity binds us, but which gratitude only obliges us to perform. Such were the tenets openly professed by those whom Mr. O. disclaims as friends; and yet there is not any one of these tenets, abominable as they are, which is not, by fair and legitimate reasoning, deducible from Mr. O.'s book. They may, indeed, be said to be virtually included in the single sentiment which is here avowed. And this is the man who has, as we have seen, the singular audacity to charge some of the brightest ornaments of the Church of England with denying the necessity of practical Christianity, and of a holy life!

But audacity is indeed a prominent feature in Mr. O.'s character, who appears to think that by round assertion, and confident defiance, he can frighten the bravest of his opponents from the field. He declares that there is a single expression, either in the Articles or Homilies of the Church, which sounds like the doctrine that faith and works

works are the conditions of justification; and challenges the advocates of the doctrine to produce it. We have produced, from the "Homily of Salvation," two remarkable passages, from which it appears that, even to our first justification, certain good works, as well as faith, are absolutely necessary. That our retaining this first justification depends entirely on our subsequent conduct, and that after being in a state of grace, we may, by an evil course of life without repentance, totally fall from it, and finally perish, is no less clearly the judgment of our Church, delivered in language the most explicit and determinate. Thus in the first part of the Homily "Of falling from God;" "Whereas God," says the author, "hath shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his holy spirit, and be fashioned to him in all goodness requisite to the children of God: so, if they *after* do neglect the same, if they be unthankful unto him, if they order not their lives according to his example and doctrine, he will take away from them his kingdom, his holy word whereby he should reign in them; because they bring not forth the fruit thereof that he looketh for." (P. 68.) The persons here mentioned, our readers will observe, are TRUE BELIEVERS, who are yet supposed to fall away from God. Still stronger is the language employed in the second part of this Homily, where the author argues from Isaiah's parable of the unfruitful vineyard. (Cap. V.) "God saith he will not cut it, he will not delve it, and he will command the clouds, that they shall not rain upon it; whereby is signified the teaching of his holy word, which St. Paul, after a like manner expressed by planting and watering; meaning that he will take that away from them, so that they shall be NO LONGER of his kingdom, they shall be NO LONGER governed by his holy Spirit, they shall be put from THE GRACE AND BENEFITS THAT THEY HAD, AND EVER MIGHT HAVE ENJOYED through Christ; they shall be deprived of THE HEAVENLY LIGHT AND LIFE, WHICH THEY HAD IN CHRIST, WHILST THEY ABODE IN HIM; they shall be (AS THEY ONCE WERE,) as men without God in this world, or rather in worse taking. And, to be short, THEY SHALL BE GIVEN INTO THE POWER OF THE DEVIL, which beareth the rule in all them that be cast away from God." (P. 71.)

Precisely the same doctrine is formally laid down in the 16th Article, which is intitled "Of Sin after Baptism." The sin (as has been remarked by eminent divines,) by which it is here said that we may fall from grace, is called, in the beginning of the Article, "a deadly sin, willingly committed." And that, by such sin, men's falling from grace may be total and final is very evidently the opinion of the Church; for she speaks of their repentance as a contingent event, which may, or may not, take place. "After we have received the Holy Ghost, we may depart from grace given, and fall

into sin; and by the grace of God, we may arise again, and amend our lives." With the tenet that those who have once been endowed with justifying faith can never become the subjects of perdition such language is altogether inconsistent, unless the expressions "We may rise and amend," and "we shall infallibly rise and amend" be equivalent to each other. But to put this matter beyond all dispute, we have only to attend to the sentiments of the Church with regard to the case of the penitent thief. They are found in the Homily "Of good Works;" where quoting, with approbation, the words of Chrysostom, she says, "If he had lived, and not regarded faith, and the works thereof, he should have lost his salvation again." (P. 40.) On this unequivocal, decisive declaration we shall not insult the judgment of our readers by adding a single sentence of comment. So orthodox again, in spite of Mr. O., is "the divinity provided for the clergy by Dr. Burn," when he teaches that "no man will be acquitted at the day of judgment, but only for working and obeying;" that "the inquiry will be only whether we have done what was commanded us? If we have, we shall be pronounced righteous, and sentenced to eternal life: if we have wilfully transgressed and wrought wickedness without amendment and repentance, to everlasting death;" and that "there is no pardon to be purchased without obedience." (P. 213.)

Mr. O.'s treatment of his opponents is, we cannot help thinking, somewhat hard and unreasonable. At one time he censures them because they do not insist upon a holy life as essential to a state of salvation; at another, because they make it so essential as to constitute it a condition of salvation. In his chapter on Practical Christianity, indeed, he affects, as we have seen, to give them no credit for their seeming zeal in the cause of good works.

"We know," he says, "how these gentlemen, at other times, speak of repentance, faith, and obedience as the conditions of justification, and actual salvation. This it is not our business to reconcile with their present language. Indeed what may on other occasions be inculcated, is of little importance, if 'cum ventum ad verum est,' the point is thus relinquished. It must seem, from the whole tenor of what has now appeared, that although they *speak* of these things, yet that a renewed heart and a holy life are not made a *SINE QUA NON* in the character of a true Christian; that a performance of the baptismal covenant is not so insisted upon as to exclude all hopes of Christian salvation from those who neglect it." (P. 126.)

How easily, and with how much more justice, may this charge be retorted against our author himself! "*Mutato nomine de te fabula narratur.*" We know how plausibly, when it suits his argument, Mr. O. can declaim in praise of holiness, and brand all those, as enemies to practical Christianity, who adopt not the wild reveries of methodism with regard to *experience* and the *new birth*. But, when he expatiates on the necessity of holiness, of repentance, of practical Christianity, of a renovation of heart, &c.; unless he means a

PHYSICAL NECESSITY, his language is, *demonstrably*, 'glaring non-sense.' On the principles of HIS theory of redemption, none of these things is, at all, IN A MORAL VIEW, necessary; for, in that view, they can be necessary only as *conditions*, on the performance of which our justification and salvation depend. But this Mr. O. most strenuously denies. Their physical necessity, it must be allowed, is not only perfectly consistent with his system, but an actual part of it; and if this be the sense in which they are necessary, we really think that those are very idly and uselessly employed who spend so much time, and display so much earnestness, in enforcing their necessity.

Our readers, we trust, are, by this time, convinced that, on the subject of several important points of the Christian faith, Mr. O.'s opinions are totally at variance with those of that Church of which he professes himself a regular clergyman; and, consequently, that the claim which he advances, for himself and his friends, to the exclusive title of **THE TRUE CHURCHMEN**, is only the impudent claim of Bastards. The true and legitimate sons of the Church have a regard for the honour of their venerable parent. They are anxious that she should appear in the world with dignity and credit. Mr. O. is anxious only for the credit and success of his party, to which he sacrifices, without any scruple, the honour of the Church, by imputing to her tenets both impious and absurd. In fact, however, no two systems can be more unlike than that of these Calvinistical Methodists, and that of the Church of England. This might be very easily shown in a variety of instances which we have not discussed. But if, on the single subjects only of election and justification, we have been successful in proving that the doctrines of our Church are not Calvinistic, we have, in fact, demolished Mr. O.'s whole fabric: for these two are the principal pillars on which the main weight of the building rests. Besides, we have already extended this article to an unusual length, and must, therefore, conclude it, in our next number, by making a few miscellaneous observations.

[To be concluded in our next.]

Adolphus's History of England.

(Continued from P. 123.)

THE author's sketches of the other chief parliamentary characters are commonly just as far they reach. Some of them, indeed, are trite: a few appear to us to originate in misconception. The Duke of Devonshire he describes as rarely speaking; but when he did speak expressing himself with "singular force." The force of his Grace's eloquence we believe was never before heard of by any of our readers. Colonel Barré he exhibits as distinguished by a bold and nervous eloquence—there he misapprehends: by recurring to the parliamentary debates during the American war, he will find that the character

character of Barre's speeches was lively declamation and detestable sarcasm. To Dunning he allows too little when he rests his merit on "the rapidity of his conceptions, the fluency of his words, the flashes of his wit, and the subtlety of his arguments." The supreme and distinguishing excellencies of Dunning were an acute and profound understanding, thorough knowledge of the British laws and constitution, close and cogent reasoning. Burke and Fox are the last which he essays. He is evidently disposed to do justice to the superlative merit of Mr. Burke, and we are pleased with the very disposition. The representation, however, is general, and somewhat vague. In describing Mr. Fox he is rather more successful, and hits some of his specific characteristics.

"The force (he says) of Fox's oratory cannot be adequately described, and can be felt only by those who have heard him on important occasions. His speeches were luminous without the appearance of concerted arrangement; his mind seemed by its masterly force to have compressed, reduced, and disposed the whole subject, with a confident superiority, to systematic rule; the torrent of his eloquence increased in force as the subject expanded; the vehemence of his manner was always supported by expressions of correspondent energy; and the decisive terms in which he delivered his opinions, by precluding the possibility of evasion, impressed a fast conviction of his sincerity, and gained regard even from the most inveterate opponent. The boldest conceptions, and most decided principles uttered by him, did not appear gigantic; he seldom employed exaggerated or tumid phraseology; and in the greatest warmth of political contest, few expressions escaped him which can be cited to the disadvantage of his character as a gentleman. Rhetorical embellishments, though frequently found in his harangues, did not seem the produce of laborious cultivation, but spontaneous effusions. Superior to art, Fox seemed to illustrate rules which, perhaps, he had not in contemplation, and the bold originality of his thoughts and expressions would rather intitle him to be considered the founder of a new style of eloquence, than a servile adherent to any established practice. Burke, studious and indefatigable, from his continually augmenting stores poured knowledge into the mind of Fox; but in debate their manners were widely dissimilar: Fox depended on his natural and daily improving genius for argumentation; Burke on those beauties which his taste and learning enabled him to collect and dispose with so much grace and facility; his speeches were listened to with admiration as elegant pleadings; but Fox was always elevated above his subject, and by energy of manner, and impetuosity of oratory, staggered the impartial, animated his adherents, and threw uneasiness, alarm, and astonishment into the minds of his opponents."

Having introduced us to the principal characters in parliament, Mr. Adolphus proceeds to the history of the session 1775, one of the most important epochs which British history had seen. As a reporter of parliamentary debates he in this part of his work is minute, circumstantial, and impartial. As an historian of parliamentary measures he is not altogether unexceptionable—he does not luminously present the series and chain of motives, causes, and facts. With abundant

important particularity he recalls to our memory what several members said, but does not so clearly elucidate what the legislature did. If the author would take the trouble to turn to Hume's account of great parliamentary questions, for instance, the Petition of Right, Star Chamber, and High Commission in the reign of Charles I. and the Exclusion Bill in the reign of Charles II. he there might find that the historian without incumbering his work with prolix quotations, amalgamates the several arguments into one system, and presents the whole as part of the narrative; Hume, nevertheless, makes the reader thoroughly acquainted with individual characters, parties, classes, separate and collective motives and causes as well as facts; and, without digression, infuses philosophy into the current of his history. We do not object to an exhibition of certain speeches, but we think those only should be produced which carry on the business of the work, and throw light upon the subject. For instance, his citation, in the session before us, of a speech in which Lord Chatham, with prophetic sagacity, marked the line of conduct which France and Spain would pursue, though occupying six pages we think hardly too long. The energetic admonitions of warning wisdom fatally disregarded, are a valuable portion of historic truth, but the abridged substance of what every peer and commoner said, is very immaterial to posterity. Livy and Sallust, the great models for the insertion of speeches, tell what a Hannibal and Scipio would say in the camp; or a Cæsar and Cato would say in the senate, without descending to an exhibition of the desultory talk of Roman and Carthaginian prefects in a council of war, or to the oratorical efforts of every trivial or common place senator in a council of policy.

The history now proceeds to the state of affairs and opinions in America, and the commencement of hostilities. The conflict at Lexington, and the battle of Bunker's Hill, are clearly and exactly narrated, and also the expedition to Canada to the death of Montgomery. The account of 1775, closes with a view of the southern colonies. The parliamentary session of 1775-6, is presented in nearly the same manner as the preceding year. At the close of this session our author reviews the state of Britain and of foreign powers relatively to each other, and affords a very favourable specimen of his knowledge and comprehension of their respective interests and views. In his speech, at the close of the session—

“The king informed Parliament (says our author) that no alteration had happened in the state of foreign affairs since their meeting, and dwelt with pleasure on the assurances he had received of the dispositions of the European powers, which promised a continuance of the general tranquillity. To place implicit belief in these promises or appearances, at a moment when Great Britain was engaging in a formidable and extensive civil war, would perhaps have been extremely imprudent. The assurances of foreign nations towards an envied and hated political rival can never inspire united confidence, and they were rendered suspicious by the positive boast of the Americans, that it was in their power to obtain foreign assistance.”

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The triumphant conclusion of the last war, so mortifying to the pride of the house of Bourbon, rendered it probable, that the courts of France and Spain, rejoicing in the prevailing misunderstanding between Great Britain and her colonies, would by all indirect means foment and encourage them; and, perhaps, should hostilities be long protracted, take an active share. There was, however, no immediate prospect of a rupture. The impression made during the last war, proving the inefficiency of the family compact, was not likely to be soon removed: nor did the prospect of taking arms in favour of the American insurgents tender any lure of advantage to induce the natural enemies of Great Britain willingly to engage in the contest. No indemnities could be offered, no hopes of aggrandizement were presented; and, notwithstanding the flattering prospect of humbling a haughty rival, the inclination would be repressed by considering that reconciliation was not yet desperate, and in such an event, the officious intermeddlers would be left unsupported to sustain the combined resentment of both. A sudden junction of France or Spain with the Americans was not to be dreaded; as whatever might be their inclination, common prudence would dictate restraint, or, at farthest, limit them to mere covert or equivocal assistance, till the resources and strength of each party were fully tried; and the breach become irreparable. Nor did the peculiar state of either country furnish reasons for expecting the commencement of hostilities. The last years of Louis XV. were marked with the weakness and violence of a poor, proud, and tyrannic government. The accession of his grandson, Louis XVI. was hailed as an event promising the most beneficial events to the nation. His amiable youth, integrity of character, and love of virtue, inspired sanguine hopes of a prosperous reign; his marriage with Marie Antoinette of Austria, daughter of the Empress Queen Maria Theresa, and sister to the Emperor of Germany, was regarded as the means of extinguishing the inveterate animosity which had so long rent France and Austria, and both king and queen were the objects of popular adoration. Louis removed an odious administration, re-instated the parliaments suppressed by the late king, exerted his efforts to relieve their distress occasioned by a scarcity of grain, and shewed a merciful mind in the alterations of penal laws. The friendly disposition of the French government towards Great Britain has been unequivocally demonstrated, and the expectation that succour would be afforded to the Americans, was suppressed by an edict prohibiting all intercourse with them. Opposition, however, in the late session of parliament, reasoning as well from general system as from information, which they professed to have received, often considered the interference of France as certain. The idea of foreign danger, it was observed, might be thought visionary; but France and Spain were both arming, and could not, in fact, avail themselves of a better opportunity. The French ministry was changed, and the queen, who had been supposed to have great influence in that event, was alleged to be biased by Choiseul, the lover of war, and the great enemy of Britain. The armaments which excited so much jealousy were alleged, on the other hand, to be for the purpose of defence, and in the view of assisting Spain against the Algerines, or against Portugal, according to the terms of the family compact. The influence of the queen was not extensive, being counteracted by that of the king's aunts, who were decidedly inimical to Choiseul; and the first appointment of ministers, both domestic and foreign, gave surprize to the court of Vienna, who saw almost every individual whom the queen was supposed to favour, and whose nomination would have been

been agreeable to her mother, excluded from the Cabinet. Spain, possessing immense and valuable settlements in South America, could not, on any principle of sound policy, be supposed capable of fomenting and abetting the rebellion of adjacent colonies; and the British ministry, confidently relying on the effects of force in speedily reducing the insurgents to submission, surveyed, without alarm, those circumstances on which opposition founded the most ominous forebodings. Other powers, whose immediate interference in the affairs of Great Britain was not expected, regarded the American contest with a degree of interest suited to the magnitude and novelty of the crisis, and with such sentiments as their attachment to, or hatred of, the British government suggested. The people of most countries appeared to participate in sentiments with the Americans; but the sovereigns, in general, shewed no disposition to sanction, by their approbation, a mode of conduct so ruinous to the interests of every government.

The history advances to the first campaign of 1776. The account of the establishment of American independence introduces the literary efforts in America. Among the most conspicuous, was a pamphlet written by Thomas Paine, called, "Common Sense." The author had lately emigrated from England; he had no claim to the advantages of education, but thought and reasoned with force, and with a subtlety which was the more dangerous, as it appeared the genuine offspring of unpremeditated candour. His pamphlet was replete with rough sarcastic wit, and he took, with great judgment, a correct aim at the feelings and prejudices of those whom he intended to influence. His publication was so well timed, and so artfully written, as to produce effects which a more laboured eloquence and better arguments would have emulated or opposed in vain, and procured numerous partizans to the cause of independence, even among those who but a few months before regarded it with abhorrence. The operations of Howe are detailed with exactness, and our author agrees with Stedman in his opinion both of the several actions and the result. The narrative of the campaign is closed with a review that appears very impartial.

The generals (he says) have been frequently accused of neglecting opportunities to gain the rear of the American army, and thus completely overwhelm them; but such allegations are always to be received with caution; a movement of the kind appears perfectly easy to men who merely reason, and is easily demonstrable on paper, but, if attempted in the field, it might involve a victorious army in inevitable ruin, or at best be frustrated by the most simple dictates of momentary exigency. But no adequate vindication appears for the strange manner in which the troops were posted in the Jerseys: General Howe adopted the measure in contradiction to his best judgment, but his error is in every point of view inexcusable. Equally culpable was the shameful neglect of caution and discipline which facilitated the surprise at Trenton, and for which Colonel Rhalle paid with his life. But Rhalle alone was not blameable; General Grant, his superior in command, omitted the important duty of visiting his posts, giving his orders, and personally inspecting their execution. After the event at Trenton, the British army seems to have been paralysed by alarm, incapable of resolute measures.

measures for assailing a foe who still held them in terror, or for prudent defence of a province, which no force possessed by the Americans could have wrested from them. But if this neglect was prejudicial to the British cause, how much more fatal was the detestable licentiousness in which the military were permitted to indulge in the Jerseys. Plunder and wanton insult disgusted and incensed the natives, and afforded opportunities of reproach, which were not neglected by the partizans of America; details of each specific wrong were taken on oath, and published in the newspapers, to irritate the people against the king and the British nation. Thus the minds of the loyal received a contrary impulse, and many in desperation joined the Americans. In vain will it be alleged, in palliation of these unadvised enormities, that it was impossible to restrain the furtive and licentious disposition of the foreign mercenaries: were this allegation true, it proves only the impolicy of taking up winter quarters with such troops, in a place where it was desirable to keep alive the spirit of loyalty: but, on the contrary, Rhode-Island, under the more discreet and correct management of Lord Percy and General Clinton, exhibits not a single instance of complaint."

The narrative of the parliamentary proceedings of 1777, is more historical than the account of the former years. Our author remarks the rise of that difference of opinion between the Chatham and Rockingham parties of opposition, concerning the independence of America, which eventually produced the hostile parties of Fox and Shelburne. This year was distinguished for the secession of opposition members, on which our author makes the following observation, "that we think will apply to all concerted intermissions of parliamentary duty.

"If the measures pursued by administration were successful and popular, opposition was needless, but a formal secession, marked neither wisdom nor magnanimity. Removed from the senate, the proper sphere of action, and true source of honourable distinction, the most eloquent and discerning lose their pre-eminence, and become confounded with the ignorant; the public rarely feel the want of individuals so much, as to demand reluctant exertions; and no great body can be expected to bend to a mode of conduct, which seems the offspring of illenness, caprice, or vanity."

The account of the campaign 1777, manifests a correct opinion of the conduct of General Howe, and while it renders ample justice to British valour, marks the futility of the result. Detailing Burgoyne's campaign, our author mentions his celebrated proclamation, which he says was somewhat pompous and florid, but in its general tenor sufficiently moderate. To this opinion we cannot assent, we think the manifesto extremely imprudent, especially in its conclusion, denouncing punishment against persons who, however culpable, were not within the reach of the denouncer. "The messengers, it sets forth, of justice and of wrath, await them in the field; and devastation, famine, and every concomitant horror that a reluctant but indispensable prosecution of military duty must occasion, will bar the way to their return." This was neither the language of moderation nor wisdom; it eventually proved a mere boasting bravado, and very materially

materially injured the British cause. On Burgoyne's expedition the author has bestowed accurate attention, and in the plan and progress of the operations in March, clearly exhibits the cause of the failure. The campaign 1777 concludes the second volume.

The third volume commences with the meeting of parliament 1777-8; and the first and second chapters present a striking view of the efforts of Lord Chatham during this the last session of his life. The citations from the eloquence and wisdom of this illustrious man constitute the most interesting portion of the parliamentary reports for the year in question. Lord North's plan of conciliation with America is detailed with minute particularity, but its principles and the arguments for and against it, are not very clearly elucidated. The last exertions of Lord Chatham in the House of Peers are very fairly and perspicuously narrated. Such a subject, indeed, might have admitted more force and fire of description, and from a Livy or a Robertson would have probably received all the impressiveness of pathetic eloquence, but a writer may be a very useful recorder of facts without essaying oratory and poetry, and though such graces properly introduced may embellish and animate a story, most authors act most prudently in not making the attempt. The close of this session conducts the history to the rupture with France.

Our author now carries the reader back to America, describes the *Mischianza* in honour of General Howe, the arrival of the commissioners, their overtures to the Congress, and the rejection of these by the Americans; the resumption of military operations, and Clinton's march through the Jerseys. Thence he proceeds to the maritime hostilities between the British and French; Clinton's war of detachments, including the expedition to Georgia. The following chapter is begun by an account of the hostilities in Europe. Our author is somewhat more favourable to Keppel than the ministerial writers of the time, though far less favourable than the partizans of opposition. The parliamentary session which now ensues is chiefly remarkable for motions of enquiry and censure concerning the conduct of the war. All these our author details with sufficient exactness, but without any novelty of information, remark, or views.

The rupture with Spain he very justly imputes to the aggression of that kingdom, and therein differs from Belsham, who lays the blame on his country, and vindicates its enemies. The account of the campaign, 1779, is somewhat cursory; the efforts of the British in Georgia are rather faintly exhibited. The defence of Savannah afforded such a display of British heroism and ability, as we wish our author had placed in a more striking light. This chapter closes with a view of Irish affairs, and the discontents which prevailed, in the sister island. The session 1779-80, was remarkable for attacks upon ministry, extraordinary violence in debate, schemes of reform and innovation, popular associations and ferment leading to lawless licentiousness, and ending in the most dangerous insurrection, which military force only was able to repress. All these characteristics our author

thor very properly mentions in introducing this critical period. ~~Do~~ do not think, however, that he has been successful in distinctly exhibiting these several parts, or in presenting from the composition one complete whole: like several other parts of his parliamentary history this is too much a repetition of debates. There was, indeed, in that session a complexity of cause, motive, agency, and circumstance that required united sagacity and comprehension to see the separate movements and understand their respective scope and bearings: but though we doubt if our author displays such a discriminate, able, and masterly view of this session as some of our great historians would have exhibited, yet we think he is sufficiently copious in his materials, and in one part or another mentions most of the facts that are deserving of record. One of the most prominent topics of parliamentary consideration was Burke's plan of oeconomic reform, and if the account of this scheme on the one hand do not present and characterize a grand system of political oconomy, as a Hume would exhibit a Magna Charta, or a Gibbon the code of Justinian, it is a very fair and accurate report of Mr. Burke's speech, and an exact transcript of the chief provisions. The debates on the influence of the crown are compressed with judgment, and exhibited with considerable animation. Extracts, however, would be here unnecessary, as extracts constitute much of this part of the narrative. The history now comes to the riots, in tracing which from their origin, marking the progress of popular agitation to rebellion and anarchy, the author is very successful. The anti-popish fanaticism he takes up among the Scottish Presbyterians, many of whom were furiously enraged against the very idea of toleration, although it was not actually proposed to be extended to the northern part of the kingdom. Their puritanical zeal was inflamed by various demagogues, including some of their established pastors, and exemplified itself by the commission of felony both in robbery and arson, and various chapels and dwelling houses were burned or pillaged in the principal towns. A kind of corresponding society was formed for keeping up the flame and administering fuel. With these corresponding clubs another engine co-operated in debating societies, and a Protestant association was formed in London, and Lord George Gordon, a wild enthusiastic, moody fanatic, was elected their president. Elated with this appointment, Gordon, who before had been partly a sport and partly a nuisance in the House of Commons, increased his buffoonery and violence.

" On the first day of the session, says our author, while dilating in most unwarrantable terms on the disposition of the people of Great Britain and Ireland, he (Lord George Gordon) said the indulgences granted to papists had alarmed all Scotland, where the people had determined to guard against effect in such favour with the ministry; nor were these sentiments confined to himself; government should find a hundred and twenty thousand men at his back, who would avow and support them, and whose warmth of spirit was still greater than his own. They had sent petitions to the ministers,

who

who had disregarded—to the Lord Chancellor, who had suppressed—and to the Speaker, who had incurred displeasure by not delivering them to the House of Commons. They had now printed their sentiments and resolutions, which he was to deliver to the King and the Prince of Wales, for their instruction on the manner in which the Scots would consent to be governed. The people of Scotland (he said) were irritated, and in matters of religion exasperated, being convinced that the King was a Papist. The indifference with which these indecent and almost treasonable attacks were endured, probably arose, partly from respect to the family of this intemperate man, and partly from a notion that he was not free from insanity. During the whole session, however, he continued the same course of ribaldry. He constantly boasted of the number of men attached to his person and subjected to his will, calumniated the king, and defied Parliament.

The history conducts this incendiary to the meeting in St. George's Fields; describes the lawless proceedings of the mob towards the Houses of Parliament until their phrenzy broke out in riot and conflagration, and attends the insurgents through the detail of their enormities until they were effectually crushed. The account of the disturbances of 1780, is one of the best parts of Mr. Adolphus's narrative.

On his description of the campaign 1780, we shall make one observation which applies to other parts of the military and naval operations. Every campaign of that war had certain specific objects which we think the historian should have exhibited at the commencement, and thus the reader could have readily perceived what purposes of the respective parties were attained, and what were not: might observe the outset, progress, and result; the connexion of which is necessary to render history a school of instruction. The author presents the various parts of the warlike operations with his usual and laudable accuracy; but in reviewing the whole account of any campaign the reader cannot readily and immediately perceive the amount of either success or failure. Rodney's victory over the Spaniards is mentioned, but we do not, from the author, discover its effect on the subsequent transactions of the year. The various members of the narrative are not kept sufficiently distinct: the operations of that year principally regard three scenes, the Continent and coasts of America, the West Indies, and the European seas. Perhaps, if beginning with one of these, he had conducted the story to the end of the campaign, and handled the rest in the same manner, the impression of each would have been more vivid and distinct, and of all more complete, without any improvement of his materials. He first presents Rodney's victory over Langara; next the siege and capture of Charles-town, which had no connection with any of Rodney's operations. The siege is well represented; and the disposition is so far orderly, that he follows the affairs of the south to the end of the campaign, conveys Clinton back to New York, and mentions part of his operations after his return. Our historian passes to the West Indies; gives an account of the transactions there; and comes back to China.

ton at New York. There he draws a lively and interesting picture of the episode of Major André, of which the following is the conclusion.

His whole behaviour of this amiable officer was distinguished by magnanimity, and jealous regard for his reputation. During his examination, for it could not be called a trial, he studiously avoided every disclosure which might affect the interests or characters of those with whom he had been engaged. He received the sentence without alarm or dejection; acknowledged the politeness with which he was treated during his captivity, and only solicited the sad privilege of dying by the musket like a soldier, and not by the sword like a common felon. Uninformed whether his request would be granted, he walked with composure and dignity towards the place of execution, arm in arm with the officers of his guard. At sight of the preparations which announced the disgrace reserved for his final moments, he exclaimed, with emotion, 'must I then die in this manner?' but soon recovering his composure, he added, 'it will be but a momentary pang.' With an unruffled countenance, he ascended the cart, desiring that the spectators would attest his courage at the great moment of the termination of his existence! In the opinion of all liberal and generous minded men, the manner of the execution was infinitely more disgraceful to Washington and La Fayette, than to the unhappy sufferer. His general, Sir Henry Clinton, never ceased to lament the untimely fate of this amiable and accomplished young man, who was adorned with the rarest endowments of nature and of education, and, had he lived, could not but have attained to the highest honours of his profession.

The parliamentary history of 1780-1, contains nothing particularly striking; there is an attempt to characterize Mr. Pitt at his first appearance, but the exhibition of characters is not Mr. Adolphus's forte. The armed neutrality, and the rupture with Holland, are clearly and fully narrated. The campaign of 1781, is begun by an attack of the French on Jersey, thence our author proceeds to the siege of Gibraltar. The sortie of the 27th of November (our author inadvertently makes it the 26th) afforded a fine subject for historical painting. Mr. A., however, merely narrates, and does not attempt description. From Gibraltar he returns to the Channel, and proceeds to the North Seas. The account of the battle of the Dogger Bank is, we think, too cursory; every military or naval action has something peculiar and characteristic which it is the business of an historian to find out if he can. Our author presents the operations of Lord Cornwallis with copious particularity: the exploits of Lord Rawdon are mentioned, but not forcibly represented. The battle of Hobkirk Hill was an effort of combined genius and valour which Mr. Adolphus is not at sufficient pains to mark. We are surprized to find him assert, that Sir Henry Clinton used every exertion to assist Lord Cornwallis, as, in fact, Clinton was completely overreached by Washington, and thereby prevented from making the only efforts that could have been effectual. The session of 1782 is exhibited, at considerable length, and contains the following character of Lord North.

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Such was the close of the first permanent administration formed during the reign of George III. From the prime minister the acts of government took their character, and in speaking of him, his most inveterate opponents never refused his warmest friends of exaggeration. Of his character and attainments when he was raised to the office of Chancellor of the Exchequer, mention has already been made, and what remains for history to record has been in a great degree, anticipated. His eloquence was less distinguished by peculiar splendour of diction, than by suavity, perspicuity, and arrangement. The impression of his harangues was aided by an extraordinary degree of candour, and ingenuous confidence, which were known to be unfeigned, and convinced the hearers of the parity of his motives, even though they did not assent to the propriety of his measures. His temper was seldom ruffled; and though reiterated attacks sometimes extorted a facetious reply, his wit, of which he possessed an uncommon fecundity, never left on the minds, even of those whom he overwhelmed with ridicule, a sentiment of rancour. His honour was unblemished, his integrity unquestionable; and in a long and stormy, and, at length, an unfortunate administration, he had many political opponents, almost without a personal enemy. These estimable qualities were supposed to be counterbalanced by too great a facility in adopting the suggestions of others; and the absence of that firmness or severity which is often necessary to enforce and insure exertion, gave the appearance of procrastination, and a want of energy seldom to be found in the other departments of administration.

The account of the Rockingham administration is copious and impartial; with, as usual, somewhat too prolix a detail of parliamentary citation. This part of the history contains the first overtures for peace, with the slow progress of the negotiation. The chapter concludes with the death of the Marquis of Rockingham, the change of ministry, and the appointment of Lord Shelburne. In this chapter on civil and political proceedings, we are surprised to find introduced Rodney's victory in the West Indies, which, in our opinion, more properly belonged to the chapter which exhibits the military and naval operations of the same campaign. The account of the battle itself, though not peculiarly picturesque, is sufficiently particular. The respective evolutions of the several ships are detailed with nautical exactness, and in some degree expressed in nautical phraseology, but the combination of movement and result is not so happily portrayed. The next chapter proceeds to the military and naval campaign of 1782. In America nothing important was done, nor in the West Indies after the victory of Rodney. In the East Indies the chief naval operations are detailed, and a few of the military proceedings; but the grand confederacy between the natives and the French, the political efforts of Mr. Hastings for opposing and dissolving this confederacy, with the belligerent operations of Sir Eyre Coote, are omitted, or, more properly speaking, postponed; as the author informs us, in his preface, respecting the events of Mr. Hastings's government, he "considered their more natural and proper situation to be in the interval between the peace of 1783, and the period when new regulations were adopted for the government of the

Asiatic territories. These transactions will engage my early attention when I proceed in continuation of my present work." We do not think this reason satisfactory for leaving out of a history that is brought down to the conclusion of a peace, most momentous efforts, political and military, which affected the relative situation of the parties at the conclusion of that peace. The political plans and measures of Hastings, reduced the hostile confederacy, by detaching from it very powerful members, and afforded to Sir Eyre Coote the means of exerting, with success, his military talents in combating the rest, and in saving India. All this was effected in the war that was terminated by the peace of 1783; its natural and proper situation, therefore, we think, was in the history of that war. Returning to Europe our author presents a very satisfactory account of the discomfiture of the enemy at Gibraltar. Chapter the last opens with the meeting of parliament, December 5, 1782, proceeds to the preliminaries of peace, and details the debates to which they gave rise, and the arguments for and against the famous coalition. The history proceeds to the change of ministers, and bringing the detailed narrative to a close, exhibits a general view of the late belligerent parties, which is terminated by the following summary.

"Reviewing the period comprized in the present narrative, we find the kingdom involved in difficulties of the utmost magnitude. A combination of talent and influence, forming an opposition to the court, which throve from the helm, in eight years, five lists of ministers, besides occasioning subordinate changes; the populace impelled to the extremes of violence, and the verge of insurrection, while the administration of the laws appeared too feeble to restrain their excesses; the stability of government scarcely restored, when the passions of the nation were engaged by a rebellion in the American colonies, aided in its progress by those who are called the natural enemies, and those who ought to be the natural allies of Great Britain; the contentions of party maintained during this conflict with increased fervour, and the conduct of the revolvers justified and applauded by able and resolute parliamentary advocates; the war unsuccessful, the peace censured as inglorious; yet the occupations of commerce, the calls of justice, the duties of the subject, and the cares of government, pursued with unabated vigour and philosophic temperance. What could produce these astonishing effects? what ensure, in such a crisis, the safety both of government and liberty, but the spirit of the British constitution, so admirably adapted to the preservation of both? Protected by that constitution, all classes concurred in their endeavours to heal the wounds inflicted by war in the bosom of their country, and soon found their cares repaid with success beyond their hopes. Hostile confederacies may again menace, and internal dissensions may again plant inveteracy between leaders of political parties; but the great interests of the state, the stability of law, and the full enjoyment of freedom, can never be impaired, while Great Britain preserves inviolate that source of greatness, and spring of happiness, her inestimable constitution."

From this analysis, and the extracts by which it is illustrated, our readers will perceive that the work before us displays a very considerable

considerable degree of meritorious industry. The materials are ample, and, though without much novelty or research, they constitute a very capacious and useful collection. The reflections that are interspersed with the narrative, are sensible and judicious; though not peculiarly ingenious or profound. To materials that are really good, the arrangement is very far from doing justice, and the language is not unexceptionable; it is not deficient in perspicuity, but wants elegance, force, and harmony. In the continuation Mr. A. will find it necessary to devote much more attention to the rules and practice of composition before he can become an agreeable and impressive writer. But while just and impartial criticism on the one hand must notice these defects, on the other it must allow to the author the praise of a pains-taking and impartial narrator of important facts, and as such an useful writer.

A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Rev. T. Robinson, M. A. Vicar of St. Mary's, Leicester. Small 8vo. Pp. 34. 6d. Rivingtons. 1803.

THIS is a pamphlet of no common merit, and of no common importance. Though small in size, it is great in substance, being replete with instruction and affectionate advice of the most momentous nature. To the reverend author it does the highest honour; and though originally intended for the benefit of those to whom he stands in the relation of pastor, we heartily wish, for the sake of their best and dearest interests, that it were seriously perused, and impartially considered, by all our fellow-Christians of the united kingdom.

Mr. Robinson complains, and sorry we are that so many of his brethren should have so much reason to join in the complaint, that many of his people "absent themselves from our public services in the house of God: for to those at least," adds he, "my labours in preaching are lost; they will not afford me the opportunity of delivering to them the important message, with which I am commissioned." This, we are afraid, is an evil of general and growing prevalence; but certainly an evil of deplorable malignity. Many of our deluded countrymen have basely deserted the divine standard of the Captain of our salvation, to enlist themselves under the unhallowed banners of a vain and false philosophy; or, to speak in plain terms, have apostatized from the Christian religion, and glory in the open profession of infidelity. Numbers, affected with the restless distemper of "itching ears," and "carried away with every wind of doctrine," disdaining the sober and scriptural devotion of our admirable Liturgy, run up and down the country to feast themselves with spiritual food more suited to their vitiated tastes. Nor are they in any danger of not meeting with a sufficient variety of that high-seasoned, though poisonous, nourishment of which they are in search.

For what is, by Solomon, affirmed of Wisdom is, in our days, emphatically true of folly. She "crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates in the city she uttereth her words, saying, Behold I will pour out my spirit upon you, I will make my words known unto you." (Prov. i. 20—23.) Naïve and the ignorant and simple, it is true, can mistake her for wisdom; the vacant stare of her idiot features, very often deformed by the wild contortions of melancholy madness, discovers her, at once, to the eyes of discernment. But as discernment is a quality of which even well-meaning people are frequently destitute, her miserable victims, alas! are many. "With her much fair speech she causeth them to yield; with the flattering of her lips she forceth them. They go after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through their liver; as a bird hasteth to the snare, and knoweth not that it is for his life." For "her house is the way to hell, going down to the chambers of death."—(Prov. vii. 21—27.)

On those who have suffered themselves to be seduced by the despicable, but dangerous, sophistry of philosophism; we suspect that all argument would be thrown away; for "none are so blind," says the common proverb, "as they that will not see." But among the followers of fanatical sectaries, there are numbers, we believe, who, although they are unfortunately seized with the malady of running they know not where, to hear they know not what, and persuade themselves that they are highly edified by the raving and nonsensical rhapsodies of such as, "understanding neither what they say nor whereof they affirm," turn faith into frenzy, and devotion into blasphemy; are yet sufficiently sensible of the inestimable value of right principles in religion, and have only mistaken the place in which they are to be found. To such serious persons we most earnestly recommend Mr. Robinson's pamphlet, which contains such convincing and unsufferable proofs of the excellence of our established forms of worship, of the indispensable duty of frequenting it, and of the high danger of the sin of schism, as we conceive impossible to be resisted by any candid and well-disposed mind.

"The Church of England," says Mr. Robinson, "is truly apostolical. In the different orders of its ministers, it provides teachers, and sets them apart for the sacred function by so regular and solemn an appointment, as seems in itself admirably calculated for the purposes of good government and general edification. The subordination it has established among the clergy, and the share of power it has assigned to some of them over others, are reasonable and expedient, and such as ought not to be objected to, unless they can be proved to be contrary to divine injunction. Its plan of internal rule also recommends itself to our regard, as being so congenial with the form and spirit of the British constitution. But it claims our esteem on higher considerations. In its grand outlines, at least, it appears, more than any other, to be modelled after the example of the apostolical

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and primitive times. The distinction of ministers into bishops, priests, and deacons; the general scheme of episcopal ordination, and episcopal government, prevailed very early in the Church, as we learn from the *last* fathers, and those who were contemporaries with the apostles. Why, then, is this plan of worship to be rejected? Is it to be set aside for any trivial cause? And is such a general laxity to be introduced, that every man may institute a church for himself, or be at liberty to intrude into the ministerial office, by his own call and his own ordination, and commence a public teacher of Christianity? I would rather adhere to the system laid down by the most venerable and infallible authority—"No man taketh this honour unto himself," Heb. v. 4." (Pp. 6—11.)

"But I have stronger reasons for adherence to our Church. I consider it as truly apostolical in its doctrines. It is my firm conviction, that with us not only are 'the sacraments duly ministered according to Christ's ordinance, in all those things that of necessity are requisite for the same,' but 'the pure word of God' is maintained, and in all essential points continually held up to view in all our services. Possessed as he is, of such a treasure of divine truth, who shall calumniate or oppose her? What, though some of her ceremonies appear to you exceptionable? A separation ought not to be thought of, for matters trifling in themselves, and of mere indifference. Rather give up your own wishes, than raise a dissension, or encourage a prejudice." (Pp. 11—14.)

Mr. Robinson's encomium on our form of Common Prayer is, at once so well expressed and so well deserved, that we wish we could spare room for the whole of it.

"It is," he says, "venerable for its antiquity; it is justly to be admired for its style, being a model of simplicity combined with dignity, and on that account well adapted to the purposes of devotion."

"There are many, indeed, who vehemently resist the use of all forms whatever in divine worship. But it should not be forgotten that the ancient Church of God offered up their prayers and praises in precomposed forms, and that such was the practice of Christian societies in very early ages, as appears by their liturgies which have been transmitted to us. Does a set formulary obstruct the influence of the Holy Spirit, or necessarily render the service cold and unavailing? We know the contrary, and in support of the assertion, could bring the attestation of many most lively and devout persons, both in past and present times."

"Our general wants are the same, and therefore the same general petitions are proper and expedient on all occasions. We need not introduce any change of expression, or be continually seeking fresh matter for our public addresses to God; and if we should relinquish the use of the Liturgy, it would not promote edification, or be a more acceptable service, in any material degree, to diversify our words. It may be no small advantage to the people, to know beforehand what are their supplications and thanksgivings, which they are called to offer up, with one heart and with one voice. And such a provision as our Church has made, is a security to the nation, that, however the abilities or the principles of the officiating clergy may vary, there shall not be wanting in her temples a form of sound words, with which her faithful members may cordially and profitably surround the table of grace. This is a security of no small value, considering the ease to which the mind is led, and the facility with which it is brought to the table of grace." (Pp. 14—15.)

ing the probability that some of her ministers may be incompetent to conduct the worship by extemporaneous effusions, in a solid as well as lively and spiritual manner." (Pp. 14—16.)

"It is no inconsiderable advantage that our ritual contains within itself a course of scriptural and evangelical instruction, perfectly independent of sermons. Whenever we join in our forms of devotion, every grand and essential doctrine of Christianity is brought before us, and we are required to renew the confession of our faith. Who then can plead ignorance? A judicious selection of the most interesting parts both of the Old and the New Testament is appointed to be read; so that the important declarations of Moses and the prophets, of Christ and his apostles, are constantly to be heard in our churches. It deserves consideration, and it should be acknowledged with gratitude; that the solemn reading of God's most holy word forms a large part of our public service; and I hesitate not to say, that on this account, as well as others, it is a national blessing, maintaining and propagating truth, no less than promoting devotion." (P. 19.)

The following observations are also excellent,

"You owe it to your country to comply with all its ordinances, which are not contrary to a good conscience. Perhaps it is not sufficiently considered, even by persons professing godliness, what deference and submission are required by the holy scriptures to be paid to civil governors.— Their injunctions, indeed, cannot bind you in opposition to the divine will. But in all things lawful and honest they have a strong claim to your obedience and strenuous co-operation. Such appears to be your duty as members of the community, and it is no more than 'submitting to every ordinance of man for the Lord's sake.'" (Pp. 19—21.)

"The system of Christianity is not like any human system of arts and sciences, capable of continual progress and amendment. It were impossible to imagine, that by our bold speculations or philosophical discoveries we can improve upon the grand doctrines of revelation. They are infallibly true, and therefore unalterable. These, therefore, being established in our Church, we wish not for any changes, which might endanger the purity of our faith, but devoutly pray for the perpetuity of this constitution, which has been, and may yet be, the source of innumerable blessings to the nation." (Pp. 22—23.)

Mr. Robinson's reflections on the evils necessarily attendant on separation from our venerable Church, are well deserving the serious attention of all who have taken, or are inclined to take, so unwarrantable a step.

"If you be," says he, "solicited to depart from us, it will become you previously to consider whither you should go. Would any solid and lasting advantage be gained by the desertion of our ordinances, by the demolition of our establishment, and by the appointment of another system?—Ah! what incalculable evils would ensue! How injurious to society and religion! What deceptions are to be dreaded from the probable influx of enthusiasm and infidelity, insubordination, and excessive profligacy! But not to insist on all the consequences of such an extreme case; what is that other plan of worship, what the government and principles of that religious society, which you are invited to join? However widely the differ-

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tem differ from each other, (and they stand as far asunder as they do from the Church it self) yet they almost all agree in giving the supreme direction and controul to the people, abolishing all subscription to articles of faith, and leaving the minister at large to offer up prayer and praise according to the dictates and feelings of his own mind. Are you not aware of much evil resulting from such a mode?"

"It tends to encourage pride and produce contention. It sets up those as teachers and governors, who ought only to occupy the place, and possess the teachableness and obedience, of the scholar and the disciples. It affords the man of a forward, ambitious, petulant, and captious temper, full opportunity of gratifying his peculiar turn of mind at the sacrifice of peace and unity. Many a DIOTREPHES, 'loving to have the pre-eminence,' thrusts himself into notice; harangues, cavils, and disputes. The faithful minister is checked in his efforts, and is greatly obstructed in his usefulness: he must consult the wishes of the majority, however corrupt, or be in danger of being driven from his place; for he is dependent upon them for his continuance, and his pittance of support. One separation follows after another: and these endless divisions not only embitter the followers of the same Master against each other, but give the enemies of all religion occasion to blaspheme." (Pp. 25—27.)

With the following impressive remarks on schism we shall finish our extracts from this valuable pamphlet, to which we feel more than ordinary anxiety to direct the public attention.

"Having no just cause for separation, you should dread the sin of schism. Can it be shewn that ours is a corrupt church, that it forms no part of the Church of Christ, that it establishes error, that it requires any sinful terms of communion? If this were so, then indeed you would be at full liberty to depart, even as our reformers did from the Church of Rome. But on no other grounds can you justify a secession; and I am persuaded, this cannot be proved to be the case. The truth of the gospel is maintained, and the divine ordinances are administered among us. It is only for us cordially to unite, and to be consistent with our professed principles, and we shall be a spiritual, lively, and prosperous Church. Our Jerusalem will become 'a praise in the earth.'

"There should be no schism in the body." (1 Cor. xii. 25.) "Are you sufficiently aware of the nature and the mischievous effects of schism?—Such very lax notions have lately prevailed concerning all ecclesiastical as well as civil order and discipline, that almost every man has thought himself released from restraint, and at liberty to 'do that which is right in his own eyes.' The Church is rent and lies bleeding on the ground; the prey of innumerable sectaries, and the derision of infidels."

"Men 'professing godliness,' have forgotten what they owe to their faithful pastors, and no longer yield them, what is their due, attention, reverence, and attachment. The relation, which formerly subsisted between the parochial minister and the people of his charge, and which is calculated to promote the interests of solid piety, is now nearly dissolved through the wilfulness of insubordination, which has broken loose among us. A contempt is shewn for the sacred function, and for the most exemplary characters invested with it. In many cases at least, no eminent capability, no fidelity or diligence, no purity of doctrine or holiness of life in the pa-

with priest, have been sufficient to secure to him the affections even of the more serious part of his congregation; but they have departed from him in multitudes, upon the appearance of a strange teacher, whose endeavours, as it afterwards appeared, were to unsettle and divide."

"Is not schism also a direct violation of all those scripture injunctions, which inculcate Christian love and unity? Should the members of the same body be divided? or should they not rather be knit together in closest attachment? Let us hear the great teacher of the Gentiles: "Endeavour to keep the unity of the spirit in the bond of peace: There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all."* "I beseech you, therefore, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."† "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them."‡ (Pp. 28—32.)

We conclude with the venerable testimony of Hooker, which Mr. Robinson has, with great propriety, prefixed, as a motto, to his little work. "This is my final resolute persuasion, Surely the present form of Church Government, which the laws of this land have established, is such, as no law of God, or reason of man, hath hitherto been able of force sufficient to prove they do ill, who, to the uttermost of their power, withstand the alteration thereof."

The History of the Reign of George III. to the Termination of the late War; to which is prefixed, a View of the progressive Improvement of England, in prosperity and strength, to the Accession of his Majesty.
By Robert Bisset, L. L. D. Author of the "Life of Burke," &c.
&c. 6 vols. 8vo. 2l. 12s. 6d. Longman and Rees. 1803.

DR. Bisset has long been advantageously known to the literary world, by his Essay on Democracy and his Life of Burke, (both of which were published before the establishment of our Review, but the last of which was mentioned with high approbation, in one of our early volumes); as well as by various other publications of less importance. In all these works, he has proved himself generally a man of sound principles, an acute observer, a close and able reasoner, and a clear, perspicuous, intelligent, and impartial writer. Knowing him to possess, with these essential requisites for an historian, a mind well-stored with classical knowledge, and an active spirit of research, it was with great pleasure that we heard he had undertaken to write the history of a reign so fertile in great and important events, as the present. We felt confident that he would produce a valuable

* "Eph. iv. 3—6."

† "1 Cor. i. 10."

‡ "Rom. xvi. 19."

addition to our stock of historical knowledge, and that, though we might and probably should differ from him in opinion on some points of minor importance, in the present times, we should be called upon, by a display of the same impartiality of which, in his former productions, he had set us an example, to bestow on his efforts a considerable portion of well-earned praise, and to rank him very high on the list of our national historians. Nor have our expectations in this respect been disappointed. We have derived from the perusal of his history both pleasure and advantage, and though, in his brief notice of our revolution in 1688, and in some of his observations on preceding and subsequent transactions, we cannot agree with him, justice, nevertheless, compels us to acknowledge, that even in these instances, the temperance and consistency of his remarks are not less manifest than in his general discussion of the main subject of his enquiry. Having premised thus much, we shall proceed to lay before our readers a regular analysis of the work.

A concise preface presents to the reader the reasons which induced the author to engage in the present undertaking. The period which he handles is, he observes, eventful and interesting, and therefore he modestly avoids expatiation on the magnitude of the theme, as its greatness and importance "would only manifest the imprudence of the choice should the execution prove inadequate." He touches on an objection to histories of living periods which we have repeatedly refused especially in our review of Belsham and Adolphus, and adopts an observation which we made on the first of these performances, that it is no more impracticable for an historian to deliver the truth respecting living characters, than for a witness to deliver faithful testimony according to the best of his knowledge. The reasons which determined the writer to attempt the present work, he offers as an apology to those who may think he has made an essay beyond his strength. This we believe can be the opinion of few who have read the life of Burke, or know its literary reputation; and the perusers of the work before us, we are thoroughly convinced, will readily perceive in the various parts and the whole of this production, that the author's strength is fully competent to the task which he has undertaken. We do not, however, think his diffidence the less meritorious, because it is unnecessary.

"Having," he says, "devoted the chief part of my literary attention to biographical and historical studies, I conceived an idea many years ago of writing a history, and choosing for my subject the transactions and events with which I was chiefly conversant, and by which I was most deeply interested and impressed. Britain, from the revolution to the present time, appeared to me to afford a scope for narration and reflection, equal to any that had hitherto been treated in history; and I cherished a hope of being able, some time or other, to complete a narrative of that period. Commencing literary adventure with more moderate pursuits, progressive encouragement emboldened me to attempt the life of Burke. The subject naturally called my attention to more recent transactions and events than those which I had originally proposed first to narrate; — and with

with proud pleasure I contemplated the efforts of my country, displaying in arduous struggles the exhaustless abundance of British resources, and the invincible force of the British character; still more strikingly manifested in the times in which I live, than even those which have immediately or shortly preceded. The reception which that performance met from the public, and from all the reviewers at the time, of whatever party or political sentiments, inspired me with hopes that I might be enabled to execute a work not uninteresting or unimportant to others, on a subject the examination of which was so pleasing and instructive to myself.

"For materials," our author proceeds, "besides examining all the periodical and occasional narratives of the times, I carefully investigated state-papers, and many other written documents, with which I had been liberally furnished by private communication. For political, commercial, naval and military information, I applied to men who were most conversant in these subjects. By conversation with intelligent and experienced gentlemen both in the land and sea service, I acquired as much knowledge of their respective professions, as enabled me to comprehend the general tactics and discipline, their progressive improvements, and actual state; and thus, in every particular action, to trace the cause and operation whence the event resulted. The financial history and situation of the country, I studied in the most approved works, and in official documents. In the disposition of my materials, I have adopted the following plan. Previous to the commencement of the history, there is an introduction, which traces the progressive improvement of England, in internal prosperity and strength, as well as in estimation and importance among foreign powers, from the earliest times to the beginning of the war 1756. A preliminary chapter contains the causes and outline of hostilities, with the internal transactions and state of the country during the last years of the late king; in order that the reader, having before him at the accession of his present Majesty, the outset of national affairs, foreign and domestic, may more easily perceive progression and result. Both in the Introduction and History, it has been my endeavour to place in a just and striking light the force of the British character, formed and invigorated by the British constitution; and to demonstrate that Britain, either in peace or in war, prospers and conquers, because she excels in wisdom and virtue. This is the moral lesson which my narrative attempts to inculcate; and if I do not succeed, the deficiency is in myself and not in my subject. It is possible that my narrative may be charged with national partiality: I confess I love my country, and hate her enemies; and if this be a crime, I must plead guilty. I trust, however, that notwithstanding my warm affection for Britain, and my admiration of her stupendous efforts, I shall be found, even in reciting the contests with her foes, to have rigidly adhered to historical truth, and done justice to the exertions of her enemies; who, in disciplined valour, genius and power, far surpassed any foes that were ever opposed to the heroes of ancient Greece or Rome."

In the division of the history the author closes each volume at some important epoch.

The Introduction commences with the first inhabitants of Britain, whom the author exhibits as "subsisting by the chase, by pasturage, and imperfect agriculture; clothed with the skins of beasts, which their

their fields and forests supplied, dwelling in huts raised in their woods and marshes, they neither sought nor knew the pleasures of foreign luxury." In this uncultivated state, he says, they discovered that masculine boldness and strength of character, by which their successors have been distinguished in all the stages of progressive improvement. They exercised their prowess in insular contentions without attempting to interfere in the affairs of the continent. Their military force wanted only discipline and skill to have opposed with effect even the Roman legions; but intestine divisions facilitated the progress of the enemy's armies; "chased from the verdant and fertile fields of southern Britain, liberty sought, found, and preserved an asylum in the bleak and barren fastnesses of Caledonia." The Romans taught the Britons their language and manners, instructed them in letters and in science, and inspired them with a relish for the accommodations and luxuries of polished life. The skilful avarice of her conquerors discovered to Britain many of her advantages: from her civilized subduers she first learned the powers which she possessed, and which, inspired by liberty and enlightened by knowledge, she has since carried to so unparalleled an extent. After the departure of the Romans our author proceeds to the invasion and establishment of the Saxons, and shortly sketches the character and institutions of these, the forefathers of Englishmen.

"The Saxons possessed vigorous understandings, undaunted courage, supported by great bodily strength, and inspirited by an ardent love of liberty. Their several systems of policy formed upon the principles of their ancestors, as consecrated to immortality by the pen of Tacitus, uniting kings, chiefs, and commons, were the rude but strong foundation of that constitution, which their descendants, inheriting the force of their character, now enjoy and preserve."

The Saxons, during a long series of years, were little connected with the continent, and paid little attention to maritime affairs, but the conversion of the Anglo-Saxons to Christianity, beside the important effects which it was calculated to produce upon the morals and dispositions of its new votaries, proved the means of opening a political connection between this island and less barbarous regions. The invasions of the Danes for a time annoyed Saxon England until Alfred not only extricated his country from present danger, but established the most effectual means of future security and aggrandizement to the kingdom. "As the founder of English jurisprudence," says the author, "and the establisher of internal security and tranquillity, Alfred is not more deservedly celebrated, than as the founder of English navigation and commerce, and the establisher of external security and greatness:" but though the invasions of the Danes impressed the English with a high idea of the importance of commerce, it was rather with the view of affording the means of defence, than of being productive of prosperity and civilization. Hitherto they had little intercourse with southern Europe, but the conquest made

made a most important change in the internal state of England, and her relations to the continent. In his view of English progression he includes her constitution, laws, and manners. In a few sentences he sketches the objects and principles of the feudal system and the reasons that prevented its establishment among the Anglo-Saxons, and marks the changes which were produced by the Norman conquest. He now proceeds to the growing intercourse with continental Europe. This subject he pursues to the reign of Henry III. Edward I. he presents as the director of English jurisprudence into an efficient and masterly code. Edward III. as, in his external policy, the origin of systematic hostilities between England and France; but by his heroism and wisdom, combined with those of his son, the means of glory to his country and importance among foreign powers unknown in her former history. In his internal policy he exhibits this monarch as the father of manufactures and commerce. In the following sentence he sums up his account of the domestic improvements of our two illustrious Edwards: "As Edward I. formed and digested English jurisprudence, so admirably fitted for rendering to every man his right, and guarding his property, Edward III. laid the foundation of that skill, and those efforts, which have acquired to Englishmen so much property to secure." Various causes however retarded the operation of Edward's policy. These our author compresses into the following passage.

"The martial spirit prevalent in England, when intermingled with the pride of feudal aristocracy, represented the manufacturer and merchant as despicable, in comparison to the soldier; and while the warlike character of the times depreciated in the public opinion the estimation in which those peaceful professions were held, and precluded from them the votaries of honour and fame, the violence and turbulence of those rude ages diminishing the security of property, often tended to obstruct the votaries of interest in their mercantile adventures. The character and circumstances of the succeeding sovereigns, and the contests about the throne, promoting for a century military energy, and not restraining turbulent violence and injustice, interrupted the natural progress of Edward's plans."

The talents, conduct, and policy of Richard II. and the respective princes of Lancaster and York our author pursues, and includes in his sketch the history of reviving learning and of the English constitution. Henry VII. presents a new epoch, and our author commencing with his character and the circumstances in which he acted, presents the political changes that in these originated; the spirit of maritime adventure which then began to prevail, the growing importance of England among foreign powers, the increasing intercourse between the potentates and nations of Europe, the commencement of the balance of power and the weight of England in the scale; and closes his account by an accurately discriminate view of the objects which Henry sought, and the effects which his pursuits eventually produced. "Ambition in Henry," he says, "descending from
its

its lofty rank, became the humble minister of avarice; but the joint effects of both passions, though hurtful at the time, were destined by Providence to be beneficial to posterity." He proceeds with the progress of trade and discovery during the reign of Henry VIII. and next to the continental policy of that monarch. "Quick in perception," he says, "and vigorous in capacity; Henry readily saw the general policy of preserving an equipoise; and, devoted to the honour of his country, as well as to his own glory, he valued himself on being the umpire of Europe. But though his talents were considerable, his judgment was not proportionably sound; at least, its exertions were too easily swayed by the impulse of temper and passion." Here the writer educes the principle of English interference in continental affairs which he justly states to be political security, and applies that principle to the policy of Henry: "The part which he took," he says, "in the affairs of the continent, though far from being uniformly wise, or even, when right, proceeding from reasons of sound policy, was generally efficacious. It demonstrated the force and weight of the English power, though not always wielded by the king from the best motives, or for the most useful purposes." The reformation our historian regards as accelerated by particular incidents, but originating in general causes. These he clearly and strongly demonstrates; states the progress and amount of the changes, and sums up the advantages religious, moral, civil, and political, which resulted to England from this great revolution in the church. In summing up that singular reign, he observes that the evils which resulted from individual character and special circumstances were only temporary; the good arising from general causes was permanent, and contained in itself the means of progressive improvement. Navigation and trade he follows through the reign of Edward VI. and sketches the political and legislative changes. Of the reformation, which was now completed, he gives the following short, and we think just, character. "The reform was great, though less violent and more gradual than in some other countries, where they laid the whole hierarchy prostrate; yet from its moderate and progressive nature it was the most likely to be durable. While it humbled the pride and ambition of the clergy, and restrained their avarice and profligacy, it left them rank and property, to maintain the dignity conducive to the purposes of their office, in a country where great diversity of rank and property prevailed." Admitting this account to be politically just, we should think it too exclusively political if we did not find throughout the work that our author is the strenuous votary of the Christian religion. Of Mary's character the following etching, though not new, very strongly conveys the chief principles of her conduct:

"The leading features of Mary's character were, an ardent and boundless zeal for Romish bigotry, and an ungovernable love for the man whom she married. These passions, enhancing and inflaming each other, account for the most important transactions of her short and detestable reign. At
once

once a religious and an amorous devotee, the persecuted and butchered protestants, to please herself and her bigoted and cruel husband; while, to gratify his wishes, and secure a greater portion of his love, the oppressed and exhausted her people, and engaged in a most impolitic and destructive war."

Our author, however, allows that many very beneficial laws were enacted in her reign. Elizabeth is a distinguished favourite with our historian: he appears to admire her from a spirit of patriotism as the promoter of prosperity, security, and force to England; and from her regard to the protestant religion as the establisher of the reformed faith on a solid and permanent foundation. Regarding her merely as a public character producing certain results bearing on his subject, he does not enter into her private defects or even into measures of her government that do not appertain to the progress of national prosperity and power; he presents her promotion of agriculture, trade and discovery, voyages, navigators, commercial corporations, including the East India Company, which account he closes with the following summary. "Thus the reign of this Princess very strongly and effectually promoted agriculture, internal and foreign trade, maritime skill and enterprise, the means of subsisting, enriching, and aggrandizing the people entrusted to her care." Our author proceeds to the rise and progress of the English navy, until by the discomfiture of the Armada its pre-eminence was established. "From that time," he says, "England became mistress of the ocean; her sailors thenceforward conceived themselves superior to those of all other nations. The conception powerfully contributed to the attainment of reality. Since that time, defeat, disaster, and disgrace, have never failed to follow those who have presumed to brave England on her own element. The same reign witnessed the first regular formation of an English navy, and its supremacy over all other naval powers." Security, our author shews, was the object of Elizabeth's interference in the affairs of the continent, and he marks the advance of England in her influence on the rest of Europe. "In the time of Henry VIII. England shewed she could maintain the balance of power. Under Elizabeth, in preserving that balance, England assumed the character which she has, except in the reigns of the Stuarts, ever since maintained, of supporting the rights and independence of Europe against the powerful disturbers of its tranquillity." He afterwards regards the reign of Elizabeth in regard to civil and ecclesiastical institutions, freedom, manners, and literature. Without highly venerating the character of James, our author allows that prince great credit as the promoter of commerce and national prosperity, the father of colonization, and the first settler of Ireland. In the infant plantation of New England our author marks the beginnings of that republicanism, which in its progress and effects constitutes such an important part of his history. The disputes between the King and the Commons open the author's opinion and sentiments on subjects of constitutional freedom, which more strongly appear in his view of the succeeding

succeeding reign. Here and throughout the work he shews himself the friend of that combined liberty and order which constitutes the supreme excellence of the British constitution. He approves of the first claims of the Commons, and their opposition to unconstitutional mandates, and illegal exactions; but early and carefully marks the excess of a principle which to a certain extent was right. "With this generous zeal for liberty," he says, "was joined a repugnance to all authority, however salutary and expedient; a spirit of democratical and puritanical enthusiasm which sought to level all ranks and distinctions, however necessary to the stability and well-being of society. From their meeting in 1640, to the close of 1641, they (the Commons) vindicated and secured the constitutional and beneficial rights, privileges, and liberties of English subjects: in 1642, they attacked the no less constitutional and beneficial powers delegated for the national good to an English King." Discriminately attentive to constitutional rights, while our historian deems the resistance to ship-money, the abolition of the Star Chamber and High Court of Commission proper and laudable, he reprobates their very first judicial proceedings as not only illegal but iniquitous. "In the mode," he says, "of prosecuting and trying Strafford and Laud, the accusers charging, and the judges admitting, acts to be treason, which were not treason by the law of the land, both commons and peers were guilty of much greater and more irreparable tyranny, than any against which they had so properly and strongly remonstrated. The civil wars and their dismal catastrophe in regicide, democratic anarchy, and military despotism, manifest the direful effects of popular and prevalent enthusiasm." In following commercial progress in the reign of Charles I. and considering the colonies, he farther exhibits the republican and turbulent spirit of the New Englanders, and early demonstrates a difference of political sentiment between the northern and southern colonies to which he often recurs in the course of the history. A view of the usurpation of Oliver Cromwell, his policy domestic and foreign; of the state of Europe, English literature, science, and manners extends to the restoration. Though evidently no friend to his countrymen, the Stuarts, Dr. B. allows to Charles II. and even to James, the merit of rapidly promoting commerce and navigation. Charles's reign, though frequently arbitrary, he justly regards as the occasion of some of the strongest bulwarks by which the constitution is guarded. Now first mentioning the whigs, he bestows on them approbation, circumscribed by exact and cautious bounds: the name, he says, of whigs "is important and venerable, while it signifies champions of constitutional freedom, without extending to invaders of the no less constitutional prerogatives of the crown."—From the domestic policy of Charles, our author proceeds to his foreign, and properly reprobates his connexion with France. James he regards with that mixture of contempt and detestation which many writers have expressed towards that misguided prince; but which we think excessive. The constitutional discrimination of our author ap-

pears very prominent where he marks the extent and bounds of the change in the succession effected by the revolution of 1688. "Necessity," he says, "compelled a deviation from the rules of hereditary succession to the throne of England; the same necessity that dictated the exception, defined its bounds. The disqualification of James had arisen from his arbitrary principles and conduct, chiefly originating in popish doctrines, and exercised to promote popish notions and government. The next protestant successors not only presumed, but known to be the enemies of civil and ecclesiastical tyranny, were substituted, on their agreeing to conditions necessary for the security of liberty and religion." He sketches the efforts of Britain under William for opposing the ambition of France, and in concluding his view of that contest, he says, "From his continental successes, and his maritime disasters, Louis might have learned, that while she directed her principal attention to armies, France might gratify her unbounded ambition; but that her marine exertions to cope with England, brought a reduction of her strength." This is a doctrine which our author repeatedly illustrates. In this reign finance is introduced, and an account of the Bank and funding system. Finance is followed by the farther progress of commerce, whence he proceeds to the constitution as established under William. "The act of settlement," he says, "was a corollary from the act of the Convention Parliament, which had settled the Crown in 1689. The political doctrine established in both, was simple and explicit: in the mixed monarchy and free government of England, an hereditary line, not disqualified, shall succeed. These were the grounds on which Anne ascended the throne, to the exclusion of her brother, the son and representative of King James." The account of Anne, in sketching domestic politics, verges too much to the whig side, particularly in the case of Sacheverel, whose conduct and character have never been fairly stated in any history of the times. The union with Scotland is concisely mentioned, but its effects very strongly exhibited. Commerce under Queen Anne flourished more than at any former period; but the principles of political economy were not thoroughly understood. George I. an upright and prudent prince, who sought the benefit of his subjects, was by special circumstances thrown into too close a connection with the whigs, whom he employed almost exclusively. In this reign, under Walpole, ministerial influence grew to a height that was never known before. The connection between the whigs and the monied interest produced a stock-jobbing enthusiasm, especially the South Sea bubble. Though favourable to the whigs, our author confines his approbation to their political tenets, and does not fail to reprobate the infidelity which now prevailed among them, and follows it to its very natural consequence in morality. Under George I. commerce continued to flourish. George II. adopted the policy of his father, domestic and foreign, and almost exclusively employed whigs. Walpole at this period had a numerous body of supporters, says our author, "in LITERARY MEN, at least in writers, who

who, in various departments of composition, historical, political, theological, in lyric and dramatic poetry, praised the ministerial plans, and vilified the opponents of government." He presents a short but striking view of the opposite writers, especially the Craftsman. Under Walpole commerce continued to increase, until it was interrupted by war with Spain. Our author admits it was natural for George II. in his situation and circumstances to be partial to the whigs. Frederic, Prince of Wales, in a great degree educated an Englishman, resolved to employ talents and merit, without respect to party, had instilled the same principles into his son and heir.

"Eminent," he says, "for domestic virtues, his Highness and his Princess directed their chief attention to the tuition of their children, and especially to initiate their heir in the opinions, principles, sentiments, and dispositions, befitting a personage destined to be sovereign of Great Britain. The rebellion also demonstrated that the house of Brunswick was not supported by a party only, but by the British nation; and probably added strength to the former conviction of the heir of the Crown, that a King placed on the throne of Britain should rule for all his subjects, and those servants according to merit, and not party creed; and confirmed his determination to infuse the same doctrine into his eldest son."

This is the first view our author presents of our present sovereign, the opinions and sentiments in which he was educated. Touching upon the belligerent efforts of the war in 1739, the introduction closes with a view of the administration of Mr. Pelham, after the peace of Aix-la-Chapelle, and closes with the approach of a new war. Such is our author's view of the progressive improvement of England in internal prosperity and strength, in estimation and importance among foreign powers.

The first chapter of the history traces the rise, progress, operations, and results of the war to the accession of George III.

(To be continued in our next.)

POETRY.

Glasgow. A Poem. By John Mayne. 12mo. Pr. 51. Cadell and Davies, London. Walker, Gloucester. 1803.

THE author of these Verses informs us, in a note prefixed, that they were first published in the Glasgow Magazine for Dec. 1783, where it had remained but for the notice of the late Dr. Geddes, which was "so extremely flattering as to induce him to revise, to extend, and to bring it into the form in which it now appears."

Such notice the author seems to think deserving of flattering mention in return; to which cause we may ascribe the following poetical character of his friend.

" Led by a lustre sae divine,
 Ev'n Geddes vilited this shrine!
 Geddes! sweet fav'rite o' the Nine!
 Shall live in story;
 And, like yon constellation, shine
 In rays o' glory!"

To this verse is attached a note, in which the Doctor is farther characterized as "eminently qualified for the laborious and important work in which he had for a series of years been engaged, that of giving an English version of the Scriptures of the Old and New Testaments." How far the known deistical principles of the Rev. Alexander Geddes, L. L. D. might be deemed qualifications requisite for such an undertaking, we must leave to those to assert whose chief concern it is to vilify and degrade, rather than to vindicate and uphold, the divine authority and sacred evidences of the Holy Scriptures; but we have good reason to conclude from the Doctor's preface to the work abovementioned, that no pious reader of his Bible who builds his hopes of futurity upon the "comfort of the scriptures," would willingly conform his faith to the version of a deist's pen. We do not wish to regard our author as deliberately making the above assertion from mature consideration of the subject, but as suffering the partiality of friendship to betray him into an opinion more complimentary than true.—We regret this circumstance much, as it forms the only exceptionable part of the production before us. The poem itself is written with a considerable portion of that interesting simplicity which is the peculiar charm of the Scottish muse. As a specimen of the poetry we shall lay before our readers the following verses, in which the author celebrates the industry and loyalty of Glasgow.

Frac Forth, athort the land, to Clyde,
 Her barks, a' winds and weathers, glide;
 And, 'on the bosom o' the tide,
 Wi' gentle motion,
 Her vessels, like a forest, ride,
 And kiss Auld Ocean!

Nor only her's what trade imparts—
 She's great in arms as weel as arts:
 Her gallant sons, wi' loyal hearts,
 A' tak the field;
 Resolv'd, when knaves wou'd scatter darts,
 Their king to shield.

And yet, tho' arm'd they thus appear,
 They only arm while danger's near:
 When Peace, blest Peace! to them maist dear,
 Dispels the gloom,
 They for the shuttle change the spear,
 And ply the loom!

Hail, Industry! thou richest gem
 That shines in Virtue's diadem!
 While Indolence, wi' tatter'd hem,
 Around her knee,
 Sits, chitt'ring, like the wither'd stem
 O' some bofs tree!

To thee we owe the flocks o' sheep
That glad Benlomond's cloud-capt steep—
The pregnant mines that yield yon heap
O' massy coals—

And a' the tenants o' the deep,
Caught here in shoals!

And a' the villas round, that gleam
Like spangles i' the sunny beam;
The bonny haughs that laughing seem,

Wi' plenty growing;
And a' the bleach-fields on ilk stream
Thro' Clydesdale flowing!"

In explanation of the 27th verse is given the following note, which we gratify ourselves by inserting.

"At an early period of the revolution in France, when the persons who assumed the government of that country not only destroyed their own King and Queen, but took oaths of hatred to kings in general, a band of gentlemen in Glasgow, actuated by sentiments of the purest loyalty, having equipped, disciplined, and embodied themselves at their own expence, volunteered their services in defence of the crown and government of their country; and diffused, by their example, a spirit of patriotic ardour which soon became general throughout Scotland—a spirit for which, Glasgow, in times of danger, has always been eminently distinguished."

At the present eventful period, when all that malignity, cruelty, and violation of every honest and honourable principle which marked the beginning of the French revolution, fills the breast of one tyrant at this advanced stage of it, and is directed by him against the peace and prosperity of this country, we doubt not but the same loyal promptitude will be evinced by these and all our northern brethren. We cannot deny ourselves the pleasure of making another extract from this entertaining little work; first prefacing it with the following notice of the author.

"Lang-side is a small village, about two miles south from Glasgow. The hill above this village, is memorable for being the scene of the last effort of the unfortunate Mary Queen of Scots, to regain her crown and dignity from the regent Murray. Mary, under the painful agitation of great passions, beheld the battle from a rising ground. A hawthorn-bush, commonly known there by the name of Queen Mary's Thorn, marked out the spot where she stood, till it decayed by age; but another has lately been planted in its place, by the proprietor of the ground, to preserve the remembrance of this interesting circumstance."

"Or, at Lang-side, past scenes review,
And round yon thorn my sighs renew;
Where, when the vanquish'd squadrons flew,

That came to send her,
Lorn Mary bade a lang adieu
To regal splendour!

Aft, Crookstone, frae thy castle-wa',
The beugle-horn was heard to blaw!
Again she cast a look, and saw

Thy stately tow'rs—
Lang ling'ring, till the last huzza
O' rebel pow'rs!

Nae troops to guard her in her flight;
 Nae friends that durst assert her right;
 Nae bow'r-maids now, wi' fond delight,
 Their cares employ

To cheer at morn, or soothe at night,
 Her great annoy!

To where Dundrennan-Abbey lay,
 Far in the wilds o' Galloway;
 Owr moor, owr moor; up bank and brae;
 The Mourner goes;
 Nae mair, frae that disastrous day,
 To taste repose!

Still, at Lang-side, in hillocks green,
 The traces o' the camp are seen:
 Still, Fancy paints the conflict keen;
 And figures there,
 The angel form o' SCOTLAND'S QUEEN,
 In deep despair!"

We have thus enabled our readers to judge for themselves of the poetical talents of the author; and we are free to confess, that had not the note respecting Dr. Geddes' qualification as a commentator upon the Sacred Scriptures been introduced, we should have had the satisfaction of speaking with unqualified approbation of the whole performance; but having in a former part of our critical labours,* decidedly reprobated the Doctor's religious principles as altogether unfavourable to such an important undertaking as that referred to in the note in question, we held it our duty not to pass a contrary opinion over in silence.

The Inquiry. Part I. 8vo. Pp. 44. Hatchard. 1803.

THIS is a poem published in the same form as the preceding, with notes. Much genius and good writing are displayed in it. The following lines will point out the author's object of "Inquiry."

"Hark! as I pause, the distant voice of pray'r,
 Breaking at intervals the slumbrous air!
 And, lo! the sable pall, the high-plum'd bier,
 And weeping train, the pomp of death, appear.
 The dirge begins: how sweet with lengthen'd peal
 Through the vast pile the mingling numbers steal,
 While the deep organ's solemn swells conspire
 With notes seraphic from the white-robd choir.

"That awful strain a Christian's trust express'd,
 The grave subdu'd, and hopeful hallow'd rest.
 But, oh! deep sadness dwelt upon the sound;
 Darker the shadowy dome above me frown'd,
 And seem'd to share the shudder and the sigh,
 Which ask'd, Is this a pageant and a lie?"

* Vide Anti-Jacobin Review, Vol. VIII. p. 193.

" Oh that my soul, endu'd with prescient pow'r,
 Could rend the veil that shrouds the dying hour!
 Oh that, no more to tort'ring doubts a slave,
 She view'd her certain doom beyond the grave!"

We humbly conceive the author has started this difficulty merely for the sake of proving the absurdity of the doubts which constitute it, in a very superior strain of poetry; and as we are aware that we shall afford our readers much gratification, we shall make some detached extracts from the poem, although so uniformly is the strength of reasoning and poetical spirit preserved throughout, that one excerpt would suffice to characterize the whole. The infidel profession of Voltaire is thus most admirably exposed in all its miserable consequences.

" Strange world of good, replete with ev'ry evil,
 Pain, death, want, woe, damnation, and the devil;
 So spoke Voltaire—and with too just a hand
 His sportive tale of human mis'ry plann'd,
 Which brings all earthly woe before our eyes,
 And, strange! to make us laugh, not make us wise:
 This world's great purpose, thou delusive droll,
 Was not to turn our brains, but try our soul.
 For evils physical must be confess'd
 Of moral good the fountain and the test.
 And grant the world were all thy colours make it,
 E'en as they represent it, let us take it—
 Thy pen profane its unmeant aid hath given
 To Scripture, immortality, and Heaven.
 For who the birth of evil can declare,
 Save Inspiration? what, save Heav'n, repair?

" Ye fair and young who wither in your bloom,
 And sink in silent sorrow to the tomb,
 Or kneel in anguish round a parent's bed,
 And clasp a corse, and kiss the senseless dead!
 'Tis yours the hypocrite's pretence to scan,
 Who, Heav'n denying, boasts him friend to man.

" Parents! who bend o'er black succeeding biers,
 Like Niobe, yet not with heathen tears,
 But such as Young or Atterbury wept,
 In early graves when each fair daughter slept!
 Say, does the lenient philosophic page
 With consolation cheer your drooping age?

" Ye who that killing agony have prov'd,
 To see the friend, whom from a child ye lov'd,
 With salt'ring lips call blessings on your head,
 And wring your hand, and sink among the dead—
 Senseless that breast, which with your joy would glow,
 Or pitying hide the sacred gush of woe!
 Lo! the philanthropist beholds you smart!
 What share possess ye in that boundless heart?

" And ye, supreme in sorrow, doom'd to know
 Pangs that annihilate all other woe,

Say,

Say, if to universal kindness true,
 The sage, who feels for all things, feels for you;
 " (Or dreams he, like this polish'd, heartless age,
 True love the fiction of a poet's page?
 Not so the youth, who, from dintemper'd dreams,
 Awakes in tears, and by the moon's pale beams
 Steals salt'ring forth to press, with bosom cold,
 The long-lamented virgin's hallow'd mould,
 Whose vain remembrance, though his heart it rive,
 Is sweeter than the smile of all that live:
 Nor she, who sits on wild Columbia's shores,
 While rains descend and Niagara roars;
 Through many a hurricane in midnight gloom,
 A solemn statue by the warrior's tomb;
 Then bears him to the awful feast, and proves
 She hopes as firmly as she firmly loves:
 Blest, if her ignorance that hope secures
 From science, that but serves to ruin yours.)

" Say, ye distress'd! when on your night forlorn
 Breaks the sweet beam of heav'n's expected morn,
 And Hope, on pinions glitt'ring with your tears,
 Wafts the reviving heart to happier spheres;
 How will ye thank the wretch whose cruel zeal
 Denies her balmy wing its pow'r to heal,
 Dooms ye anew the parting pang to bear,
 And prove a second, infinite, despair?
 Hurl'd from your sight to visionary bliss,
 Down the void, fathomless, unknown, abyss,
 Helpless ye sink—the demon hovers o'er,
 And, pleas'd, proclaims; The dead shall wake no more!

" What virtue droops not, by the sound oppress'd?
 What vice but elevates her brighten'd crest?

" Ye famish'd myriads! of whose daily toil
 The sons of Luxury devour the spoil—

Ye lights of earth, whom Genius starves!—ye brave,
 Whose life-blood's purchase gluts some coward knave—
 Ye fair, by chastity condemn'd to need,
 Whom virtue beggars, and whom vice would feed—
 Ye innocent, destroy'd by wrongful doom,
 And wrong'd by slander e'en beyond the tomb—
 Ye wretched, who ne'er hope to taste of joy—
 Ye blest, whose bliss the grave must soon destroy—
 Despair! for, chain'd to this terrestrial ball,
 Joyful or sad, the present is your all!

" Be brave, just, innocent, be poor no more;
 Cheat, plunder, stab; turn coward, knave, and whore,

" No! still be brave, be honest, wise, gallant,
 Yet for no single crime a licence want.

Shame on the world, and on its virtues shame!

How ill the substance answers to the name!

Valour's a murderer; Gallantry a punk;

And Wit blasphemes; and Honesty gets drunk.

And then each crime; and of thy crimes be vain,
 For Honour yet shall rank thee in his train.
 Honour! that murd'rer, lecher, gamester, sot,
 Who dares do ev'ry thing, but what he ought,
 Who stabs his friend, deserts the ruin'd maid,
 Cheats starving honesty, while knaves are paid,
 Sins against liking, boasts unacted guilt,
 Yet flies from conscience to his rapier's hilt.
 When scarce a frown the gay adult'rer draws
 From Britain's virtuous dames and tender laws,
 Why shun thy rival's couch, although thy friend?
 He imarts, disgrac'd; thee smiles and fame attend!
 Since love is natural, and passion wild,
 Why start to violate thy patron's child?
 Her soul unprinciple, her body steal,
 Cheat to possess, and murder to conceal!"

Then follows the following fine instance of irony, than which we do not remember to have found in modern poetry a more animated passage.

"Now, great Discoverer of th' eternal tomb,
 The pride which merit justifies, assume!
 These are thy works, serene Destroyer! these
 And more, and worse, that never shock thine ease!
 Oh that the Muse's suppliant voice could teach
 Thy pride a nobler eminence to reach!—
 If such the truths your prais'd researches find,
 In mercy hide them—mercy to mankind!
 The sage who first combin'd the sooty grain,
 Which, wing'd by fire, bears carnage o'er the plain,
 In terms uncouth conceal'd th' inyentor's claim,
 Mysterious till more frank discoverers came;
 Then flash'd the noisy ruin from its cell,
 And each bright flash swept multitudes to hell.
 Alas! vain pray'r, though all the virtues die!
 Then hail, triumphant Vice, thy best ally!
 Praise him, ye profligates; whose bounty gave
 Your bodies liberty, your souls a grave!
 Proceed, great Hero! scorn all ties, all laws,
 Defy perdition to ensure applause:
 Chase suffering Goodness from her only stand;
 Let crimes, unmuzzled, lacerate the land;
 By incredulity be cheaply wile;
 Nought hear, nought know, doubt all, and all despise;
 Turn earth to chaos; order to misrule;
 Mankind make brutes; and God a fiend or fool:
 Then bid the world thy plainer faith receive,
 And laugh at fools who miracles believe!"

The concluding lines of this first part are no less elegant than they are beautifully descriptive.

"Divine Philosophy! much injur'd name,
 Usurp'd to consecrate a villain's aim!

Thou,

Thou, friend of man, beneficent and mild,
 Sister of Piety, and Reason's child!
 Far other aims thy genuine sons pursue;
 Far other prospects meet their juster view.

"As when the clouds of autumn, silver bright,
 Pledge the blue heav'ns with calm and equal light,
 Or vest the wide expanse with sober grey—
 When no wind breathes, no longer glads the spray;
 And, where the woods a dying pomp uphold,
 Flush'd with gay berries and autumnal gold,
 Stirs not a ruder murmur than the sound
 Of the pale leaf, slow-circling to the ground,
 Some pensive wanderer through the russet glade
 Marks the sad charm of beauty soon to fade,
 (Sad as the smile with which fond lovers greet—
 A parting smile, though melancholy, sweet!)
 E'er thus (for oft amid the cloud the spies
 A transient opening to the distant skies)
 Would uninspir'd Philosophy survey
 This world of beauty mingled with decay.
 This hated lore, unlike her influence fair,
 Would blast each hope, turn sorrow to despair,
 Darken life's gloom, and aggravate its weight:
 As stormy clouds, that, big with icy freight,
 E'en 'midst the smiles of some sweet genial day,
 That bless'd November with the warmth of May,
 Chill the bright empyrean as they rise,
 And winter scowls from all the alter'd skies.
 The weeping woods droop, conscious of their doom,
 The blacken'd waves grow colder at the gloom,
 And the lost traveller views in wild affright,
 The cheerless eve, and dreads the long, long night.
 But should no low'ring storm o'ercast the scene,
 Nor wintry whirlwind shake the sweet serene—
 If haply then the sun at length unshroud
 His streamy splendour from an ev'ning cloud,
 Blue roll the seas—each vessel on its way,
 The spires, the castle and the circling bay,
 Shine forth illumin'd by the rosy ray:
 So Revelation sheds, to cheer our doom,
 The ray divine that gilds this earthly gloom.
 Pleas'd man, exulting in the heavenly light,
 Hails the glad promise of a morn more bright;
 With resignation views the day withdrawn;
 Sinks calm to rest, and waits the glorious dawn."

The admirers of good poetry will not esteem their attention ill repaid by a perusal of this poem, which we take upon us to recommend to our readers, as one of the fairest productions of the British muse that have lately come before us.

Benevolence; or, Verses addressed to the Patrons of the Society for bettering the Condition and encreasing the Comforts of the Poor. By Thomas Allton Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamstead and Kenilworth, Hertfordshire. 4to. Pp. 40. Hatchard. 1803.

WE heartily wish for the sake of their subject, and the motive which dictated these verses, that we could speak as approvingly of them as we have done of the preceding; but in truth we cannot.

"It is not doubted," says the author in his preface, "that an attempt to promote the great objects of the Society will be candidly received: whilst to many minds the mere subject of its Reports makes them highly interesting, others, whose wealth and station enable them much to advance the interests of humanity, may be prevented from recurring to the best means of doing so, by what they consider, as a dry, calculating detail, unamusing from its very nature. There are people who would rather give their money, than their attention; volatile, though not badly natured.—Such must be attracted to conviction, and allured into benevolence. Pictures of poetry, though imperfectly sketched, may operate on these; when the outline has failed, the pourtrayed result may interest, and, pleased with the effect, such may at length be anxious to inquire into, and promote the means."

We much fear that the purchasers of these verses, if they experience no other "conviction or allurement to benevolence" than what the verses themselves afford will very probably consider their attention, if not their money, thrown away. But we will not express our apprehensions without giving our reasons for them, which unfortunately are most abundantly supplied by almost every verse of this *poem*, if so a composition may be called in which not one of the requisites of poetry is to be found. Let our extracts speak for themselves.

The author thus describes a mother's joy at her child's inoculation by one of the charitable Vaccine institutions.

"Or haply, if her little arm
Be stamp'd with *Safety's vaccine seal*,
She smiling shews the *rosy charm*—
Whilst Gratitude's warm tear-drops steal
Down the blest mother's mantling cheek;
'Ah! how unlike (she says) what I
Suffer'd, when woes I cannot speak
Oppress'd me, and Death threaten'd nigh.'
Then chance some *treasur'd book* is brought,
Bestow'd by a kind Pastor's care,
In which is *mutually sought*
The song of praise, or word of pray'r.
Bent are the knees, uprais'd the hands;
And if the husband seek the door,
In pious awe he list'ning stands,
Till duty's vesper rites be o'er."

We would submit to the author's consideration, whether it would not have been something more pious in the husband if he had knelt too and joined the prayers of his wife and child.

We cannot say we think the following instances of transposition very elegant of their kind; and perhaps they may, in some degree, be regarded as perplexing the sense.

" The single room, where old and young,
Of either sex, promiscuous dwell,
These frequent have been, Pity's tongue
Falters, ' these frequent are,' to tell."

" But if the hapless orphan there
His head must shelter, there it seek
Old age its pillow—liberal care
Be vigilant, to guard the weak."

" Nor is your anxious zeal less kind,
Nor pity less admires your page,
When Liverpool's instructed blind
It shews, what useful arts engage."

We hope our readers will not lose sight of the amazing idea conveyed in the last line of the following verse.

" Whether they plait the twisted thong,
Or bid the woven baskets rise,
Their work is still so true, so strong,
That sure their fingers must have eyes."

No one, it is presumed, will deny the next verse a considerable share of sweetness, e'en to the overpowering of the sense.

" Sweetly thy high wood waves its line,
Sweetly thy lilies grace its shade,
Sweetly thy lake's wide mirrors shine,
Thy rills gush sweetly thro' the glade.

We have earnestly sought for a tolerable specimen of the Rev. Mr. Warren's poetic powers, throughout this quarto production; but alas! for Beneficence! our search has been in vain. Perhaps, we may presume, he would put the best foot foremost; we will, therefore, try the first four or five verses.

" Kind-hearted few! whose generous care
Regards the lowest state of man,
Intent, for others wants to spare,
For others thoughtlessness to plan!

Humane I deem your zealous toil,
To pity's softest feelings true,
As his, who gave *sweet* wine and oil
To the poor robb'd and wounded Jew.

Wide as the circle of distress,
The labours of your love extend:
Blest, when enabled most to bless
Befriended most, when to befriend.

Useful inquiry—temper'd zeal—
The certain arts experience tries,

These

These prove your care—and public weal
Gradual, the wish'd result supplies."

But it won't do: however we must not take our leave of the poet of Beneficence, without thanking him for his discovery of the quality of the wine which the Samaritan poured into the wounds of the Jew traveller.—
"Sweet wine and oil."—This is a treasure for future biblical commentators, which we doubt not will be gratefully accepted by them.

POLITICS.

Unanimity recommended. By W. Burdon, A. M. 8vo. Pr. 26. Newcastle upon Tyne, printed. Osell, London. 1803.

MR. Burdon is one of those who think that the late war was unjust and unnecessary; that France was fighting only for her liberties; that the coalition against her was infamous; that Buonaparté's character is now totally changed, so "as to make him appear almost the direct contrary of what he was before;" that, *therefore*, he is a just object of our dread and enmity; and that the present war differs toto cælo from the last. On all these points we differ toto cælo from Mr. Burdon, and shall ever maintain, and be ready to prove, as we have done again and again, that the very reverse of this statement is the fact. Anxious, however, to promote the unanimity which he recommends, we should have contented ourselves with merely entering our protest against this dangerous error, if the author had not carried his presumption to such an intolerable length as to insist that all who do not concur with him in opinion "must be impenetrably obstinate, or impenetrably stupid!" Now to such obstinacy and stupidity we most cheerfully plead guilty; but, at the same time, must take the liberty of telling Mr. Burdon that the real obstinacy, stupidity, and blindness are all his own; and if the events which have occurred since the Peace of Amiens have not sufficed to open his eyes to the *previous* conduct of the First Consul, his associates, and predecessors, his blindness, we are sorry to say, is incurable. Still we thank him for this effort to promote what is so essentially necessary to our safety at this most critical period of our fate, and for his earnest exhortations to his countrymen to assert the character and to vindicate the rights of Britons. Nor shall we seek to diminish the effect of such exhortations, by animadverting on some very objectionable remarks, respecting the late ministry, with which they are, somewhat copiously, interspersed.

The Warning Drum; a Call to the People of England to resist Invaders. By T. Newenham, Esq. 8vo. Pr. 16. 3d. or 2s. 6d. per dozen, or 18s. per hundred. Baldwin and Debrett. 1803.

THIS is a strong, sensible, and animated appeal to Britons, unfolding to them, in few words, the constant, unvaried conduct of the regicidal government of France and its present detestable Usurper, to all the nations which it has subjugated; whether enemies, friends, or allies; and shewing what would be the inevitable fate of this country, were it once subdued by French arms. It is impossible for any man, having the heart of a Bri-

a Briton beating in his bosom, to read such an appeal without indignation and rage; and without a fixed determination to shed the last drop of blood in his veins in defence of every thing that is, or ought to be, dear to man. To the concluding adjuration of this estimable author, "In the name of God, I say, let every man now shew himself a true Briton," we, most devoutly, say AMEN.

A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France since the Signature of the Preliminaries of Peace; to which is added a Postscript on the Situation of the Continent, and the projected Invasion of this Country. By Wm. Hunter, Esq. *The Second Edition.* 8vo. Pp. 84. 2s. Stockdale. 1803.

IN our last number (p. 193) we noticed, with merited commendation, the first edition of this sensible and spirited pamphlet; and we are happy to find, from the rapidity of its sale, that the public opinion of its merits coincides with our own. The postscript added to the present edition fills four and thirty pages, and is replete with pertinent and judicious reflections on the actual state of Europe and the designs of the French in this country, respecting which the notions of Mr. Hunter are perfectly just. Most heartily do we accede to the truth of the following remarks.

"Every one who loves his country (and what [true] Briton does not?) must, in these dangerous and convulsive times, be anxious that every inhabitant in the empire should be awake to its real situation, and convinced of the security that must result from vigour, and the peril that must attend inaction. In such a contest as this, there can be no choice about mediocrity: it must be decisive of our fortune. We must either continue to be great, or our existence as an independent nation must terminate."

These are the truths, and this is the spirit, which it has been the unvaried object of our labours, even during the existence of the late "hollow armed truce," (as the Peace of Amiens was most accurately defined by one of the ablest of his Majesty's present ministers, the *secretary at war*) to instil into the minds of our countrymen. Let them feel as Mr. Hunter and as we feel on this subject, and we may then, most confidently, proclaim to the trembling world around us,

"This England never did, nor never shall
Lie at the proud foot of a conqueror.
Come the three corners of the world in arms
And we shall shock them: nought shall make us rue,
If England to itself do rest but true."

An Address to the People of Great Britain; Observations on the late Negotiation between this Country and France; and an account of B(u)onaparte's Project for the Invasion of England in concert with a certain Great Potentate. By John Corry, Author of a Satirical View of London, &c. 12mo. Pp. 72. 1s. Crosby and Co.; Chapple, &c. 1803.

WE have had more occasions than one of speaking favourably of the literary labours of Mr. Corry; and the production before us is not calculated to lessen our good opinion of him. It breathes, indeed, the true spirit of a Briton, and displays, in a just and strong point of view, the disposition and views of the Great Disturber of the peace of Europe. "A recommendation

commencement of hostilities against France," most truly does our author observe, "ought rather to be a subject of exultation than (of) sorrow to every patriotic Briton, for it is manifest that the enemy only wished to gain time, in order to renew the contest with greater vigour and effect." Nobody, who has paid the smallest attention to the conduct of the French government, from October 1801, to March 1803, can entertain a doubt on this subject; and most happy is it for us, that our ministers did not suffer either the people or themselves to be any longer imposed upon by the shallow artifices with which the enemy vainly endeavoured to conceal his designs. "Now that their projects are discovered and frustrated, their dictator Bonaparté, with the characteristic despotism of an usurper, has presumed to menace the sister isles with an invasion. This he has done on the presumption that the people of France will blindly obey all his mandates;"—unfortunately he has but too strong grounds for such presumption;—"and indeed they seem to idolize him on the same principle that" (on which) "some savage nations worship the devil—because they fear him! The insatuated and intoxicated French hail their tyrant as a deliverer; but it is not impossible that the hand of the public executioner will remove the disturber of Europe." This is, indeed, "a consummation devoutly to be wished." We agree with Mr. C. that "an earthquake which would swallow us alive, would be less dreadful to every patriot, than such humiliation as the reduction of our country "to the wretched and degraded state of a French province;"—there is one consolation, however, attending such reduction, viz.—that no real patriot would be left to deplore her fate;—*DULCE ET DECORUM EST PRO PATRIA MORI*; and perish the cowardly wretch who would survive her fall!

The "certain great potentate" who has determined to act in concert with the Usurper, is not, as some of our readers might be led to apprehend, either of his good and worthy allies, the King of Spain, the King of Prussia, the Dey of Algiers, or the Emperor of Russia, but a power to whose friendship and good offices he is still more indebted than to any of these mighty sovereigns,—*Beelzebub*; between whom and his hopeful élève, there is a spirited dialogue which, aptly enough, concludes the book.

An Address to the People of the United Kingdom of Great Britain and Ireland, on the threatened Invasion. 8vo. Pr. 16. 2d. or 12s. per 100. Downes, and Spragg. 1803.

WE consider it as not one of the least fortunate circumstances resulting from the inordinate ambition and inveterate hatred of Buonaparté, that the British press has been released from those disgraceful fetters which had been recently imposed upon it, and which were eminently calculated to deprive posterity of the inestimable advantages to be derived from a thorough knowledge of the character and conduct of a man whose crimes have had such a fatal and extensive influence on the happiness and independence of the European states. Some striking traits of that character, some prominent features of that conduct are here displayed, in plain, pointed, and forcible language. This address, indeed, is written with equal ability and spirit; its arguments are irresistible, and it is much to be desired that those who have the ability will manifest the will to render its circulation as extensive as its object is laudable and its tendency beneficial.

Official Papers, relative to the Preliminaries of London and the Treaty of Amiens. Published at Paris by authority of the French Government. Second Edition. 8vo. Pr. 112. 3s. 6d. Debrett. 1803.

THIS appears to be a faithful translation from the French of the Consular Manifesto, intended, no doubt, to exhibit to the world a complete justification of the moderate views and pacific intentions of the Corsican Usurper, but unhappily for him, though happily for posterity, affording substantial proof of his ambition, arrogance, and perfidy. It forms an useful collection of state-papers.

The Question, Why do we go to War? temperately discussed, according to the Official Correspondence. 8vo. Pr. 30. 1s. Wallis. 1803.

THIS man of temperance begins his tract with a most dismal and most exaggerated account of our present situation, and by calling on us "to pause;" and ends it with an assurance that we are "fatally involved in a state of actual war and must fight—must fight or be destroyed." We pretend not to reconcile the one observation with the other, but shall merely remark that we prefer the last page of his pamphlet to the first. As to the intermediate parts they consist of a very superficial and, in many places, a very sophistical discussion of the negotiation between the two governments; the result of which is perfectly conformable with that which the First Consul himself has thought proper to draw from a similar discussion. No wonder, then, that the author, who quotes Greek too, should feel the necessity of "deprecating the charge of pleading for our enemy, an usurper, a spoiler, and a murderer, as some with vehemence" or rather with *truth* "may express themselves;" and of declaring that he is "not an advocate for Bonaparté;" we, poor simple souls! were really induced to think that when a writer pleaded a cause in the same spirit in which it had been previously pleaded by the principal party himself, and drew from it the same conclusions which he had drawn, he might be truly said to have pleaded for that party, and to be his "advocate;" but we are happy in acknowledging our mistake, and in correcting our error.

A Reply to some financial Statements in and out of Parliament. 8vo. Pr. 68. 1s. 6d. Hatchard. 1803.

THESE Remarks, as we learn from the Preface, originally appeared in a paper called *The Cabinet*, which, we believe, has since, to speak in revolutionary language, *cessé d'être*. They apply to some financial discussions in Cobbett's *Political Register*; from some unguarded expressions in which the author infers, most unwarrantably, that the impending ruin of the country is a *consolatory prospect* to Mr. Cobbett. Now, no man, who has read the life of Peter Porcupine, and who is acquainted with the noble stand which, almost single and unsupported, the said Peter, to the imminent danger of his property and his life, made in America in favour of his own lawful sovereign and government, against a host of fanatics infected with French revolutionary principles, and the vices which necessarily flow from them, can, for a moment, entertain a doubt of his patriotism. Such an inference then is weak and foolish in the extreme. The financial discussion, however, ~~has~~ *has* of temperance and ingenuity to recommend it. It is superfluous to ~~say~~ *say* the author's deductions are diametrically opposite

posits to those of Mr. Cobbett, and of Lord Grenville; and that he considers Mr. Addington as one of the most wise and most able ministers that ever held the reins of government in this country.

MISCELLANIES.

Attempt to investigate the Cause of the Egyptian Ophthalmia; with Observations on its Nature and different Modes of Cure. By George Power, Assistant Surgeon to the 23d Regiment of Foot or Royal Welch Fusiliers. 2s. 6d. Murray. 1803.

WE take an early opportunity of noticing this valuable tract, wishing to recommend its perusal especially to those, to whose care may be committed the many brave fellows now on their return from Egypt.—Mr. Power is entitled to great commendations for his exertions, and has, in our opinion, acquitted himself in a manner highly creditable to him as a professional man and a scholar.

After examining the opinions of different writers on this disease, with much candour and perspicuity, he gives his own ideas of the exciting cause of Ophthalmia in Egypt. (Sect. 3. p. 16.)

“As the immense quantities of animal and vegetable substances which abound in Egypt, when acted upon by great heat and moisture, cannot fail to pass into putrefactive fermentation, putrid effluvia must there assume the highest possible degree of malignity: the deleterious effects of which upon the human body are so obvious even to persons not versed in the medical art, that any argument for its proof or illustration will be unnecessary.

“It fortunately, however, happens for the inhabitants of Egypt, that these effluvia, so destructive to human life, become susceptible of new changes, whilst buoyant in the atmosphere, by spontaneous decomposition, whereby their component parts, becoming disengaged, are either reduced to their first principle; or, by taking a new arrangement, form compounds, by combination with other substances in the atmosphere, to which they have a greater affinity. Thus the earthy and saline substances that abound in the Egyptian atmosphere are produced, whilst the swarms of insects that are propagated, probably tend to correct the putrescence of the air by a passive as well as an active agency, which it is not necessary here to insist upon. The substances, however, whilst suspended in the air become new, though less destructive, causes of disease.

“The ammoniacal and fixed alkaline salts, either in a nascent state or combined with different acids, whilst floating in the wind or deposited with the dews, may tend to occasion an ulceration of the fauces, together with a peeling of the skin from the face and hands; and from their pungency must be peculiarly destructive to the eyes.

“The argillaceous and calcareous (lime) earths which abound in the atmosphere, either in a separate state, or combined with sulphuric or carbonic acid, and which were supposed by the French surgeons to be peculiarly destructive to the eyes, may also be thus accounted for.

“Myriads of muckitoes, with their troublesome buzzing, produce debility by preventing sleep; at the same time that their venomous bites, by

constantly irritating the surface of the body, occasion fever, not unfrequently accompanied with symptoms of a mild delirium, or some sensation, which it is not possible to express by any other term: whilst, probably, the ova, or excrementitious matter of these animals, if deposited in the eyes, the mouth, or even the surface of the body, must materially affect the organ of vision and contribute to produce an ulceration of the fauces, as well as those ichorous blotches on the skin denominated by the natives *serpent's breath*.

"And finally, as all these causes may be supposed to act whilst collectively buoyant in the gaseous solvent, as well as when reduced to the more active state of individual miasms, we may be allowed to comprize the whole of this concentrated colluvies of soul and pestilent vapours under the generic term *PUTRID VIRUS*."

Mr. Power's ideas on the predisposing cause deserve peculiar attention, inasmuch as they afford the most efficient means of prevention. (Sect. 4. p. 21, 22.)

"As a putrid virus, similar to that which exists in Egypt, may be supposed to prevail in other warm climates, without producing similar diseases, we must attribute the peculiarity of Egyptian diseases to some innate physical or moral causes, existing in the country itself, and constantly operating as one common predisposing cause.

"The first and most general of these seems to be the corporeal as well as the mental debility induced by the excessive heat of the climate, a too frequent use both of the tepid and of the cold bath, too long continued; to which may be added, excessive venery, the immoderate use of opium and tobacco, as well as the want of aliment sufficiently nutritious, such as animal food and wine.

"The second cause, and that which appears to produce a peculiar predisposition to Ophthalmia, is the extensive sterile plain, that is constantly presented to the eye, bounded only by the horizon; its glowing surface, strongly reflecting the rays of the sun, which tortures the eye by impressing too great a quantity of light upon the retina; at the same time, that the aching organ, finding nothing to relieve the view, or to afford an idea of distance, becomes unavoidably exerted beyond its proper sphere of action. To these must be added, the custom which prevails amongst the inhabitants of sleeping at night in the open air, imbibing with every inspiration, and absorbing at every pore, the putrid virus contained in the descending dews."

One section of this attempt, as Mr. P. modestly terms it, is intended to prove, that the disease is contagious; however, on this subject we beg leave to suspend our opinion; his proofs, though forcible, are not sufficiently conclusive to establish so novel a characteristic of Ophthalmia. The description of this dreadful malady is feelingly and judiciously executed, and is followed by an account of the different modes of cure, as well those employed by the natives as those recommended and practised by European surgeons.

Our limits will not permit us to follow Mr. P. through the whole of this interesting publication, we shall therefore conclude with expressing our hope, that this successful effort of Mr. P.'s abilities will stimulate him to farther exertions, and that he may meet the encouragement and protection which his talents and the service he has rendered the public, entitle him to receive.

The

The work is dedicated to that meritorious officer Thomas Young, Esq. Inspector General of the Hospitals to the forces in Egypt. &c. &c. to whose conduct Mr. Power pays a very high and no doubt well merited compliment, for attention and humanity not only to our own victims of courage and victory, but even to those of a conquered enemy: but this is not the first time that Britons have been as humane and generous after victory, as bold and brave during the contest; and when Buonaparté, in reward for their services, caused his own wounded soldiers to be poisoned, those who had the good luck to fall into the hands of Englishmen, were, to the eternal shame of the Corsican, by Englishmen treated as Englishmen, and escaped a cowardly and cruel death only by being prisoners to the British.

Travels in Africa, performed during the Years 1785, 1786, and 1787, in the Western Countries of that Continent, comprised between Cape Blanco in Barbary, situated in 20° 47', and Cape Palmas, in 4° 30' North Latitude. Embellished with a General Map of Africa, corrected according to the most authentic and recent observations; and several Plans, Copper Plates, &c. By Silv. Meinard Xavier Golberry. Translated from the French, without abridgment, by Francis Blagdon, Esq. 2 vol. Crown 8vo. Pp. 886. 14s.

THESE Travels are a continuation of the series of modern discoveries which Mr. Blagdon has undertaken to give to the world, in a form at once new and elegant, and at a price extremely moderate. We early noticed the appearance of this publication, and expressed our earnest wishes for its continuance and success. Of the original travels, of which the book before us is a translation, we gave a long and favourable account in the Appendix to our last volume. It only remains for us to observe then, that the translation is generally faithful and correct, though, here and there, it betrays evident marks of haste; for instance, in p. 25 of the Preface, *four hundred feet* instead of *one hundred and four feet*.—Again, p. 98.—“Are the people of this continent *black* and of one common origin?” instead of “Are the blacks, or black people, of this country of one common origin.” But these are trivial defects, easily discovered, and as easily corrected, and detract but little from the general merit of the work.

MISCELLANEOUS.

DEATHS OF THE DUKES OF BRIDGEWATER AND BEDFORD.

TO THE EDITOR.

SIR,

THE public papers informed us lately, that on the 23d of March a motion was made in the House of Commons for a new writ for the borough of Brackley, in the room of General Egerton, who, by the death of his relation, the late Duke of Bridgewater, had succeeded to the title of Earl of Bridgewater. The motion was unaccompanied by any preface or introduction, and a new writ was ordered accordingly. This then, it appears, is the usual mode of procedure on such occasions. This circumstance will naturally call to your recollection and that of your readers a

very different mode of proceeding which was adopted on a perfectly similar occasion about the same time last year, when the brother of a noble duke succeeded to his title, and the opportunity was eagerly seized of pronouncing a most flaming panegyric (unusual certainly, and eventually, it should seem, injudicious) on the virtues, the abilities, and consistency of character, of the deceased nobleman.

You, Sir, I am persuaded, will not expect from me any observations on that panegyric; the contents of it are well known, and the very matterly reply which it has drawn from a most elegant, correct, and moral writer, [Mr. Bowles] renders any further observations altogether unnecessary. But I may be allowed to ask, how it happened that the distinguished character, whose decease occasioned the late vacancy, should be passed by in silence and unconcern, when in the former instance the voice of praise launched out into all the extravagance of encomium? Was it, that no orator could be found to pay the debt due to departed worth, or to offer "the mournful tribute of his tears?" Or was it from despair of reaching the lofty height of eloquence displayed in the ostentatious exhibition of last year? Or could it be apprehended that the virtues and character of the Duke of Bridgewater would sink into shade and obscurity before the lustre of those of the Duke of Bedford? Surely not. So far from it, that I have no hesitation in asserting, that to draw a comparison between them would be paying a very poor compliment to the former nobleman. A few instances of contrast may however be, not unprofitably, insisted upon. The Duke of Bridgewater was, I believe, a religious observer of the sabbath; the Duke of Bedford was not only a notorious violator of it, but the cause likewise of its violation in others. His Grace of Bridgewater never took an adulteress into keeping for his life, nor pensioned one at his death; his Grace of Bedford did both. The one was never suspected of associating with thoughtless young men of small fortune, for the purpose of leading them through all the varieties of expence and extravagance to their ruin; a meanness, of which the Cantabs will tell you the other was accused.—The one never voted against the cause of his country to serve the purposes of a party; never attempted to evade the legal contributions imposed on him for the services of the state; never employed his princely fortune in the encouragement of insidel and seditious democrats; never received with open arms, or admitted to the hospitalities of his splendid mansion, the profligate and contemptible Tom Paine: I shall be glad if the panegyrists of the other can defend him from such imputations. Of the respective abilities of the two noblemen there is no need to institute a comparison. But with regard to the application of those abilities to the service and advantage of their country, a question perhaps may fairly be proposed, whether the introduction and promotion of canals, for which we are indebted to the exertions of the one noble duke, or the agricultural pursuits of the other, are likely to prove of the greater benefit to the nation? A jury of commercial men and a jury of agriculturists, it is probable, would decide the question differently. In the former instance, however, the result, it is evident, has been a certain and permanent benefit, with few or no disadvantages to counterbalance it. Indeed the encouragement and promotion of canals throughout every part of the country; the extension of inland navigation from sea to sea; the enlargement and diffusion of trade and commerce; the ready and safe communication between distant places; the useful employment of so many, otherwise, idle hands, are facts which speak more

more forcibly than a thousand arguments in favour of this system. And when we consider at the same time that the plan, when first submitted to parliament for their concurrence and authority, to carry it into execution, was opposed and rejected, we can never sufficiently admire the patriotic wisdom which devised the measure, the patriotic spirit which carried it on, and the patriotic perseverance which finally triumphed over all opposition, and brought it to a happy conclusion.

From the *latter*, it may be admitted, many confessedly very important advantages have been derived, attended however, it is possible, with some few evils; amongst which may be mentioned the great competition in the breed of animals, and the immense sums given for them; whence originates the high price of stock, and the consequent dearth of butcher's meat; an evil universally felt by the poor.

Of the closing scene of life, which in general most truly stamps the character, what shall we say in regard to these noblemen? The one, it is reported, died with the penitence and humility, the hope and resignation, of a Christian, in the true faith and fear of God, assisted with the prayers and supplications of those around him. Did the dying couch of the other exhibit any thing like such a scene? Could even the most fulsome of his flatterers say that he "died the death of the righteous?" Would any one who calls himself a Christian exclaim, "let my last end be like his?"—But to drop any further comparison, we may, without hesitation, assign the reason, why to different a measure has been meted to these two noble personages; why the one has been panegyricized with all the extravagance as well as eloquence of friendship, whilst the other has been unnoticed even by the breath of praise. It is because the one was content to glide quietly down the stream of life, without engaging in the contests of party; whilst the other, with little or no intrinsic merit or ability, became a useful and ready tool in the hands of others subservient to political purposes. Thus may this recent instance be added to the many others recorded in history, that to the all-devouring Moloch of party are to be sacrificed truth and justice, morality and religion.

I am, Sir, your humble servant,

April 18, 1803.

CLERICUS ANGLICANUS.

TEST OF METHODISM.

TO THE EDITOR.

"Thou hast tried *them* which say they are apostles, and are not, and hast found them liars." Rev. ch. xi. ver. 2.

THE applicability of this text of scripture to you, Sir, no one will question, except those who are the objects of your strictures and detection. As I think it the duty of every friend to regularity and order, to co-operate with you in the exposure of "false apostles," I send you a test, which must force Methodists and methodistical teachers to confess their conduct erroneous; must prove them to be persons, whom Holy Scripture strongly censures, in one of its plain and unequivocal prophecies; must convince them, in short, *they are acting contrary to the Word of God*. How do their consciences feel affected when, in reading that sacred volume, they

they happen to meet with this predictive passage in the writings of St. Paul: "*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth.*" 2 Tim. iv. 3, 4.

These infatuated people have often been reminded of the fate of Korah, Dathan and Abiram, for obtruding themselves into the priesthood. I will beg leave to remind them of a similar circumstance, and then leave them to their own reflections. In the xxvi. chapter of the II. Chronicles we are told, "that Uzziah's heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men; and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead. And Azariah the chief priest, and all the priests looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened to go out, because the Lord had smitten him."—smitten him for what?—For officiously presuming to officiate in a sacred province to which he was not ordained. Let all *self-appointed* ministers think seriously of this: for, *such things are certainly written for their admonition.*

I am, Sir, your admirer in the cause of truth and virtue,

STEADY-FAITH.

CONJECTURES ON THE COMPLETION OF A PROPHECY.

TO THE EDITOR.

SIR,

THE observations on several prophecies, by Anticonsul, are such as are well calculated to excite a serious reflection on the period, in which so many important predictions appear to be in the course of their completion. The notices contained in your last Review (for February) have induced me to offer to your consideration, and, should you think them worth it, to that of your readers, an inference closely connected with his; though derived from circumstance and prophecies, which are as distinct from those, on which his conjectures are founded, as the nature of prophecies relative to the same event can well admit of.

Permit me at the same time to premise, that, with the laudable caution of Anticonsul, I presume to offer nothing farther than as *probable conjecture*; and this for a reason, which to every Christian ought to be a motive of precaution and of conscience. I speak from my own knowledge when I assert, as I do, that a tone too decisive as to the particular mode of fulfilling a prophecy, and the particular time of it, has been attended with dangerous effects to such as were too ignorant to know, too indolent to examine, and too willing to embrace an objection to the truth of the Gospel, though founded on the presumption of the attempt to ascertain what was not come to pass. Such men argue from a single circumstance; and

it

it is therefore the more necessary to be guarded on the subject of prophecy unfulfilled above all others. If therefore I do venture to form a conjecture with respect to the completion of a prophecy, I must enter my protest against any other conclusion, if the event does not correspond with my idea, than that the error is wholly mine; for I am fully persuaded in due time the completion will appear.

The prophecy itself is one that has exercised the minds of many, and would to God that many had been less rash in determining concerning it; viz. the time of the expiration of the reign of Antichrist. The difficulty is to fix the commencement of the 1260 years. Your correspondent conjectures it may be right to do so at or about the year of our Lord 455.—To me it appears that this reference is not sufficiently characterized.

The distinctive mark of the temporal Roman power was its being under the consular form of government, typified by the legs and feet of the image in Daniel. This form, which ends in the division into ten kingdoms, ceased about the year 541, when the consuls ceased to be even the weak and nominal magistrates of Rome; and a new form arose in the magistracy's being transferred to the Popes. The next year, viz. 542, was the first of a new order of government. Now $542 + 1260 = 1802$; the year in which by the Concordat the temporal power of the Pope has been totally subverted as to every thing efficient in itself, and the very corner stone of its spiritual power, its pretended infallibility, has received a blow we may hope fatal to it. Having suggested thus far, I must leave this to be compared with what may arrive in the course of a few years, in order to its being confirmed or the reverse.

To the above I subjoin a comparison of a short portion of the prophecy of Daniel with the transactions of late years.

Daniel, chapter the eleventh. Verses 36—39, it is admitted, relate to the papal power and to the errors of the Church of Rome.

Versé 40. And at the time of the end shall the king of the south push at him.

As Africa is excluded by verses 42 and 43, this must relate to the southern part of Italy; accordingly in A. D. 1782 the King of Naples began the last opposition to the papal temporal power, by refusing the tribute of the white palfry, and abolishing the inquisition.

The French invade Italy.

And the king of the north shall come against him like a whirlwind, with chariots and horsemen, and with many ships.

And pass over to Egypt and Syria, committing great ravages every where.

And shall overflow and pass over. V. 41. He shall enter also into the glorious land, and many shall be overthrown: but there shall escape out of his hand even Edom and Moab, and the chief of the children of Ammon

The French were not able to attack either of these.

V. 42, 3. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape, but he shall have power over the treasures

The French oppress Germany, Spain and Portugal, and plunder Lower and Upper Egypt.

The

treasures of gold and of silver, and
 over all the precious things of Egypt;
 and the Lybians and the Ethiopians
 shall be at his steps.

V. 44. But tiding out of the east
 and out of the north shall trouble
 him.

The death of Tippoo Saib.

The English expedition to Egypt,
 announced to the French, did trouble
 them.

Supposing this interpretation to be right, events corresponding to the
 subsequent part of this verse, &c. are still, and perhaps at no long inter-
 val, to take place.

I am, Sir, your obliged and obedient servant,

P. R.

POETRY,

*Supposed to be written on the Water, on board the Barge that carried the Police
 Magistrates to Blackwall last year.*

THAMES! fire of Albion's streams! imperial tide,
 Of famed Augusta's wealth the source and pride;
 From Julius' tower the din of war no more
 Shakes with triumphant peal thy crowded shore,
 Hail this auspicious bark; for lo! on board
 Mild Themis' waves her olive-braided sword,
 By mercy sheath'd, or only drawn to awe
 The guilty victims of insulted law.

Around the scene her eyes the goddess threw,
 And, as the world of wonders struck her view,
 Long quays by swarming industry supplied,
 Forests of masts the seaboard wave that hide;
 Exulting while she gaz'd, she thus express'd
 The warm emotions of her glowing breast.

"These are my triumphs!—War in vain might sweep
 The hostile corsair from the enfranchis'd deep;
 In vain escap'd from Ocean's fatal rage,
 Where winds and waves eternal battle wage,
 The fleet with all creation's treasures fraught,
 Safe to these shores successful commerce brought,
 If midnight plunder with insidious wiles
 The merchant of his toil-earn'd wealth beguiles.
 But lo! my favourite son, with patriot mind,
 Preventive plans of general weal design'd;
 Scann'd with discerning eye corruption's source,
 And all the varied powers of fraud and force,
 Then form'd a code to check the bold career,
 And teach the river-pirate first to fear.
 This to three chiefs a power efficient gave,
 The gallant admirals of the peaceful wave.

And

And as when brave *St. Vincent's* sails appear'd,
 Where *Duncan, Nelson Howe*, their ensigns rear'd,
 France struck her haughty flag, and vanquish'd Spain
 And awed *Batavia* yielded up the main.
 So 't *Kinnaird's*, and *Bragg's*, and *Herriot's* names,
 Who grasp the potent trident of the *Thames*,
 Detected rapine hung the drooping head,
 And all the wretched race of ruffians fled:
Light horsemen throw their *blackstrap* bags away;
 No *Jemmys* skreen the plunderer of the day.
 About the bow no dirty *Mudlarks* stand
 To catch the pillage from the *Lumper's* hand;
 Their wily arts the *Ratcat-bers* give o'er,
 And the *Game Lightermen* are seen no more."

Nor were the plaudits of the goddess shewn
 To naval deeds and naval chiefs alone;
 The heroes of the land her plaudits share,
 From oozy *Shadwell* to remote *Queen-square*;
 But *Bow-street* most with knightly honours stor'd,
 From *Sir John Fielding* to *Sir Richard Ford*;
 Applauds the toil assiduous that relieves
Augusta's streets from prostitutes and thieves;
 The bold footpad checks in his midnight course,
 And drags the highway-robber from his horse.

But long the extended series to pursue,
 And see *Blackwall* just rises to the view;
 Some renovating aid the *Muse* requires,
 Water has damp'd, and wine must raise her fires.

TRUE BLUE NEVER STAINS.

A SONG.

Written during the late Nottingham Election, by a Friend of D. P. Coke, Esq.
 Tune,—Liberty Hall.

"TRUE Blue never stains," is an adage of old:
 It is lasting as life, and more sterling than gold.
 Warm flows in his veins soft humanity's tide,
 Whose heart by that heavenly azure is dyed.

The fabric his fore-fathers' efforts have rear'd,
 In his heart is admir'd,—in his soul is rever'd;
 And whate'er bastard Britons wish that to deface,
 He deems lost to honour, and England's disgrace.

While they bellow for freedom, they harbour no good;
 They have gall in their hearts, and not one drop of blood:
 This spread o'er their face, the rank rogues you may tell,
 They are scowling and dark, like the natives of hell.

Revolution's their aim, tho' they talk of reform,—
 Each hoping, when rages the horrible storm,

To plunder his neighbour that's richer than he,
While they howl their *French hymns*, and their "*Millions be free.*"*

But true Liberty's friend and Licentiousness' foe
Will ward from this land dire Democracy's blow;
From each jacobin snake will pluck out the fell sting,
Or die in defence of the laws and his King.

Such our patriot-worthy, whose cause with success,
My boys, is now crown'd; for cou'd honour do less
Than support a *True Blue*, who's a true *Heart of Oak*,—
Our rights' trusty guardian?—Behold him in *Coke*.

Erratum in our Review for May last.—In the note at the foot of page 89, ~~Philogetes~~ supposes the extract he is pleased "very greatly to approve, concerning a mode of punishment for adultery," to be taken from Sibbitt's *Dissertation on the Influence of Luxury*. This is not the case: the idea is Dr. Bookers'; and the note follows this apostrophe to our British senators:

"Ye who, the guardians of great Albion's laws,
Grace her imperial senate,—who, in streams
Of richest eloquence, assert her cause
When danger threatens—Oh it well befits
Your dignity, and the momentous themes
That meet your counsel, to compose a band
Potent as Heaven's elect, to purge the guilty land.

"Bright from the throne your sovereigns' virtues shine:
Teach, then, a people, generous and brave,
To emulate those virtues, and resign
To infidels the vices which enslave,
The immortal soul, and to a hopeless grave
Precipitate what's mortal—yet, again
To rise, when time shall cease, to never-ending pain.

"Teach by COERCION—if unheeded lie
The sacred code JEHOVAH deign'd to speak
In thunders from Judæan Sināi—
Priz'd by the sage, the virtuous, and the meek,
And scorn'd but by the impious and the weak:
Teach them to venerate connubial right,
Or let them learn remorse in solitude and night."—Booker's *Calista*, p. 27.

* No one will think these lines too severe who reads Mr. Bowles's publications on a former election at Nottingham. See p. 69, 70, 71, 72, 73, of the *Anti-Jacobin Review* for May last.

TO DOCTOR CHRIS. CAUSTIC, M.D.—THE ASS, &c.

HAIL! mighty bard, great Doctor Caustic!
 We're all convinced thou art a quackstick;
 A great adept, as all may see,
 For you have conn'd your A, B, C.
 Have search'd the depths of letter'd lore,
 Of fairy tales in days of yore;
 Of *Tommy Thumb*, and not a few
 Like *Jack the Giant-killer* too:
 You scann'd them all by candle-light,
 And thus became a doughty Knight.
 We greet you then as our adjutor,
 Because we greatly want a tutor:
 We're highly charm'd with all your rhyme,
 For you can make e'en discords chime: *
 And, when, you're mounted in your gatret,
 Can speak as plain as our old parrot.
 We think ere long you'll surely fly,
 And mount above yon azure sky:
 Where, if you're fix'd, you cannot fail
 To form a part in Juno's tail:
 Then we shall look to thee for aid,
 To hurl your bolts against this trade;
 These insolent pragmatic quacks,
 And shove them off the stage in packs:
 We'll kick them well, and trim their jerkins,
 And put to flight e'en mighty P—rk—ns.
 We therefore most profoundly greet
 Thee, mighty bard, and kiss thy feet:
 O! look on us in our low station,
 And save us from this dire starvation:
 So shall we ever bend the knee,
 And fly in danger still to thee:
 We'll praise thee in our loudest song,
 And shout thy name amidst the throng;
 Proclaiming, in the loftiest lay,
 The bard who vies with *Pope* and *Gray*.

Signed, in behalf of the whole College,

Doctor MANDANGO HHHGH—HGGHH.

From Starving Corner, in Craving-court.
May 16th, 1803.

* *Ecce Signum!*—where *mistaken* is made to chime with *acorn*; *moulded* with *foaled*; *a'ter* with *matter* and with *water*; *impostors* with *Doctor Faustus*; *pia mater* with *mask'd potatoe*.

Here is poetic licence, with a witness! Ha! ha! ha! ha! ha! ha! ha!
 —Hold, hold—how darest thou laugh at our great Dr. Caustic? who can
 join broken bones, and reconcile the greatest incongruities.

SUMMARY

SUMMARY OF POLITICS.

THE hopes of all the subjugated nations of Europe, the wishes of the people, and the eyes of their princes, are, at this moment, directed to the favoured spot of land, small in extent but great in influence, encircled by the British seas. The proud conqueror of the continent and the merciless tyrant of its inhabitants, has thrown down the gauntlet, which we have taken up, and, on the issue of the conflict, nothing less depends than the GREATNESS or the ANNIHILATION of the BRITISH EMPIRE. If there be a man in his Majesty's dominions, so infatuated, so callous to argument, so impervious to proof, and so blind to facts, as to entertain a doubt on this subject; so impenetrably stupid as to regard the present war as analogous in object, in principle, in danger, or in importance, to any of the common wars in which this country was engaged, previous to the explosion of the revolutionary volcano, in 1789, such a man not only ought not to be trusted, but should be regarded as an enemy to society. All his observations, his doubts, and his conduct, can only tend to damp the spirit, and to relax the efforts of his countrymen,—that spirit and those efforts, on which, and which alone, all our hopes of safety must ultimately depend. If the enemy should succeed in his designs on the united empire, he has not, fortunately for us, left the consequences of his success a matter of doubt. He has told us, in plain terms, what we have to expect: "In order to make the booty the richer," says this sanguinary leader of a desperate banditti—"NO QUARTER SHALL BE GIVEN TO THE BASE ENGLISH WHO FIGHT FOR THEIR PERFIDIOUS GOVERNMENT; they are to be put to the sword, and their property to be distributed among the soldiers of the victorious army." There is not, there cannot be, a shadow of doubt that this threat, if his ability be commensurate with his will, will be carried into full effect, and with circumstances of aggravation, too, unheard of, except in the revolutionary annals of republican France. Let us not now be told, on a principle applicable only to common men and to common times, that if he intended to invade and to destroy us, he would be rather anxious to conceal, than solicitous to explain, his designs; such a notion can only originate in the profoundest ignorance of the revolutionary character. In every stage of the revolution, from the assembly of the States General to the accession of the Corsican Usurper to the throne of the Bourbons, every governor of France has, successively, proclaimed to the world, his views and intentions. The doubts to which we have adverted, followed, and naturally enough, the first proclamation of this nature; but experience soon proved the folly of such doubts; and the French, hitherto, with the solitary exceptions of the subjugation of England, and the reduction of *Saint John of Acre*, have fulfilled every threat which they thus publicly and previously uttered. Melancholy proofs of this important fact are to be found in every village of Italy, Suabia, Switzerland, Piedmont, and Egypt. The mighty truth is written in characters of blood never to be effaced by the hand of time. As to Buonaparté himself, there is every feature in his character, every circumstance in his conduct, to render it certain that no species of fortune, mental and bodily, no sort of infamy, which a malignant spirit, a depraved imagination, and a heart black with crimes of the deepest dye, can possibly suggest, or a hand, still reeking with

with the blood of murdered innocence and stimulated by the most insatiable thirst of vengeance, can inflict, which will not be exhausted upon the conquered inhabitants of the British empire. Trace this man of blood from his first entrance on his revolutionary career, to the present moment! Behold him, after contributing to the murder of that sovereign to whose liberal charity he had been indebted for his education and support, acting a conspicuous part, with his friend and late minister of police, Fouché, as an agent of the National Convention at Toulon, where, after its evacuation by the English, he superintended the massacre of the royalists;—then follow him to Paris, see him placed by Barras at the head of the conventional army, and murdering seven thousand of the citizens of the metropolis for daring to exercise a constitutional right, by the election of their own representatives; next observe him, accepting, as a reward for this sanguinary act, from the contemplation of which every honest mind revolts with horror, the hand of the mistress of Barras, with the command of a banditti destined to overrun the fertile plains of Lombardy; view him in his destructive progress, dealing death and desolation around, and involving in one common mass of complicated ruin, the prince and the peasant, the young and the old, the woman and the child; mark his conduct, during this progress, at the village of Tenafo, where one of his ferocious soldiery, incited by brutal lust, (in the unrestrained gratification of which his troops were, and *still are*, SYSTEMATICALLY indulged,) entered the cottage of a peasant, and proceeded to take the most scandalous liberties with his daughter, scarcely arrived at years of maturity, the resentment of which by the father produced a scuffle that ended in the death of the military ruffian;—see Buonaparté, whose head-quarters were close by, revenge this deed of justice, by ordering the whole village of Tenafo to be reduced to ashes, and its innocent, unprotected, inhabitants to be put to the sword, without discrimination of age or sex, an order which was instantaneously, and most mercilessly obeyed;—pursue this monster in human shape to the shores of Egypt, there hear him publicly renounce his Redeemer, reject the proffered salvation of his God; order the wanton massacre of thousands of the helpless people of Alexandria, merely to *strike terror into their countrymen*; then trace him to Jaffa, to the cold-blooded murder of 3,800 of the captured Turks; follow him in his disgraceful retreat, when driven by British valour, from the walls of Acre, and observe him calmly directing the poisoned bowl to be administered to 580 of his sick soldiers;—in short, consider him in every period of his career, in every part of his character and conduct, and you will find in him nothing great, nothing noble, nothing generous, nothing just; but a combination of qualities utterly incompatible with the existence of any one religious, moral, social, honourable, or humane principle or feeling. When we have such a man as this to encounter, whose prejudices and whose passions are the sole rule of his conduct, with an immense population at his command, and having every motive which can operate on such a mind, to conquer and to destroy us, to doubt his determination to invade us would be folly, and to doubt the consequences of a *successful* invasion would be madness. We thank him for *speaking out* on this occasion, in plain intelligible language; for though, by so speaking, he has taught us nothing which we did not know before, he has at least opened the eyes of many of our countrymen, who were less acquainted with his character, and of some who were even disposed to think favourably of him! Yes, we thank him most cordially, for

for having *unmuzzled* the British press, and for having roused the British Lion from his slumbers. Not only the present times, but remote posterity, will profit, we trust, by the spirited productions of the one, and the courageous efforts of the other. Perish the miserable whine of those canting hypocrites, who, seeking to veil disaffection beneath a mask of candour, would fain drown the voice of truth, strip vice of its deformity, and rob crime and infamy of their distinctive characters and appropriate appellations.

“Candour, which spares its foes; nor e’er descends
With bigot zeal to combat for its friends.

—And finds, with keen discriminating sight,
Black’s not *so* black;—nor white *so* very white.”

Perish, too, all those low groveling wretches who would excite doubts for the purpose of checking a display of public spirit, and of damping the reviving embers of patriotism which, at length, seem likely soon to burst into a flame.

Let us be afraid, that if, once conquered, the ordinary effects of even French conquest will fall very far short of the horrors which are reserved for this devoted country. The object of the blood-thirsty Usurper who has decreed our subjugation, is not to impose contributions on us, and to render us one of the tributary states, with which his ambition and his vanity love to surround themselves;—his object is to annihilate our monarchy, our commerce, and our power; to deliver up our male population to the sword; our females, married and single, to violation, rendered more horrid by atrocities too disgusting to specify; to burn our towns; to destroy our manufactories; to fill up our harbours; to level our churches with the dust; to blot out every character of a *country*—every vestige of a *nation* from the island; to transport the few inhabitants, of both sexes, who may escape the general massacre, to France, and to substitute Frenchmen in their stead.—Such is the fate reserved for Britons, such the flattering distinction allotted to them, by the implacable hatred of a wretch, whose enmity confers honour, whose curses are blessings, and whose praises and whose friendship alone inflict indelible infamy on their objects.—Such, we say, will be our fate, if, faithless to our God, our country, and ourselves, we neglect to employ the means which Providence, in its bounty, has graciously been pleased to place in our hands, and to meet the dreadful exigency of the times by adequate exertions of zeal, activity, and courage; and, in that case, too, we shall have the degrading mortification to know, that while our fall will be a source of joy to our enemies, it will afford no cause for lamentation to our friends;—we shall die, unhonoured, unpitied, undeplorable. But, if we reverse the picture, our fate also will be reversed. If we possess one spark of that true British spirit which glowed so intensely in the bosoms of our ancestors, who vindicated British rights, and asserted British honour on the blood-stained plains of Crecy and of Azincour; and which marked with equal strength the noble achievements of contemporary heroes, who deeply tinged with Gallic blood the waves and the shores of Egypt;—if but one drop of British blood flow in our veins and animate our hearts;—if true to ourselves, and firmly resolved to act with unanimity and decorum, in defending our altars and our throne; our palaces and our cottages; our wives and our children, against the brutal violence and savage lust of the most ferocious and sanguinary banditti, which ever disgraced the human form,

and

and human nature;—the issue of the contest cannot be doubtful. We must succeed, and our enemies must be exterminated. Buonaparté, we know, has destined 400,000 men for the purpose of invading our territory; and one half of these he coolly and confessedly consigns to certain destruction. In every part of the Republic, even at Paris, boats are building for the conveyance of these troops; and Generals, most distinguished for their barbarity and their crimes, have been selected to command them. Such an enemy, then, demands the utmost possible exertions of vigilance and spirit. Without these qualities nothing can be achieved; and with them nothing can be feared. Were the Usurper's armies more numerous than they are, were his means of conveyance as certain as they are pernicious, Britons, united and resolved, may set his threats, and his efforts at defiance. It is in our power to make him rue the day when he compelled us to become a military people. Ere long, we may hurl back his vengeance on his own shores, make him tremble on his tottering throne, and set to subjugated nations an example of bold and successful resistance to the most extensive and vexatious tyranny that was ever imposed on the necks of a subjugated people.

With our own thoughts intent on this great subject, we shall not seek to divide the attention of our readers by reflections on the extraordinary state of the Continent, and the more extraordinary conduct of the continental powers, particularly of Russia; to the nature of whose views and intentions we pretty distinctly adverted in our last Summary of Politics. We shall merely add our tribute of thanks to his Majesty's ministers for the union of wisdom and firmness which marked their conduct in the blockade of the Elbe. It is only, as we have invariably contended, by such decisive measures, that such an enemy, as the Corsican Usurper, can be successfully opposed. Let them continue to act consistently with this wise plan of policy, let them uniformly and courageously reject all weak and pusillanimous counsils, and they cannot fail to recover our lost consequence in the eyes of Europe, to re-assume our ancient position among its first-rate powers, and, at the same time to secure, at home, the warmest support of every friend to his king and country.

P. S. It was not our intention to say a word, respecting the internal situation of Ireland, with which we were perfectly acquainted; but the melancholy news just received, from that insatuated, and devoted country, destined once more, through the prevalence of French principles, to become a scene of desolation and slaughter, induces us to refer our readers to our sentiments on this subject, contained in our Political Summary for April. We there observed—

“ARTHUR O'CONNOR, whose absence in *Italy*, and recent return to Paris, our readers may recollect to have seen announced in the Paris papers, *has actually been in Ireland*, with his fellow-traitor, *Emmett*, engaged in an occupation congenial to his soul, raking up the embers of rebellion, and labouring to blow them into a flame. 'Tis a melancholy fact, that he found that devoted country but too ripe for his purpose, and there cannot exist a doubt that it will be one of the first objects of attack, in the event of a war. We are sorry to say, that we know more of the state of Ireland, than our loyalty to our sovereign, and our attachment to our country, will allow us to proclaim to the world. The fact of O'Connor's visit, must, we should suppose, be known to Lord Hardwicke, and consequently to the minister, but his safe return to Paris sufficiently shews the disposition of the

the peasantry of Ireland, and the facility with which the vigilance of the government is eluded. Measures, prompt, vigorous, and decisive, can alone restore Ireland to a state of comparative safety."

Our readers will perceive that our information was accurate, and that, in our statements of political fact, we are not apt to speak on light or trivial grounds. We were not deceived, on this point, by the representations of the Irish members, who, we knew, formed their opinion of their countrymen, by their own honourable sentiments, and patriotic feelings; a criterion the fallacy of which has been so often and so fatally exposed during the last twelve years. The necessity of those measures which we so earnestly recommended, three months ago, will now be universally acknowledged; and most earnestly do we conjure his Majesty's ministers, not to war, by conciliatory and temporising measures which would be as ill-timed as they would be fruitless, the efforts of loyalty to crush a spirit which can only be extinguished by force. With equal ardour do we entreat them not to be led, by present appearances, hastily and rashly to conclude, that the spirit of jacobinism is extinct, even in Great Britain. Truly concerned we were to hear such a declaration, or one substantially the same, fall from the mouth of the Premier, on a recent occasion. The *people*, it is true, are loyal and unanimous, the latter possibly beyond example, owing, we are ready to admit, to the peace of Amiens, and to the utter falsification of all the minister's predictions, and the total disappointment of all his hopes and expectations, respecting the advantages to be derived from its *permanence*; but the *populace*, with grief we say it, are not loyal, especially in the metropolis. A lurking spirit of discontent and disaffection is very visible among them to the eye of a vigilant observer; a spirit which will not break forth, into overt acts, unless the enemy, after landing, shall obtain some advantage over our troops; but which ought closely to be watched and guarded against.

LITERARY INTELLIGENCE.

WE are happy to hear that Mr. GIFFORD is employed in writing a *Life of BUONAPARTE*.

CORRESPONDENCE.

ALL those favours of our Correspondents which are omitted in the present Number shall certainly appear, either in our next, or in the Appendix to the present Volume.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For AUGUST, 1803.

Nemo nisi Victor Pace Bellum mutavit.

SALLUST. 1

ORIGINAL CRITICISM.

Lectures on the Elements of Chemistry, delivered in the University of Edinburgh, by the late Joseph Black, M. D. Professor of Chemistry in that University; Physician to his Majesty for Scotland; Member of the Royal Society of Edinburgh, of the Royal Academy of Sciences at Paris, and the Imperial Academy of Sciences at St. Petersburg. Now published from his Manuscripts. By John Robison, LL. D. Professor of Natural Philosophy in the University of Edinburgh. 2 vol. 4to. 3l. 3s. Longman and Rees, London, and Creech, Edinburgh. 1803.

CHEMISTRY is a science so much in present repute, and the attainments of Dr. Black in that science are so generally acknowledged, that the attention of the public cannot fail to be drawn to this work with a force in some degree proportioned to the celebrity of its author. That Dr. Black's discoveries of *latent heat*, and the gas to which he gave the name of *fixed air*, laid the foundation of pneumatic chemistry, is a fact universally known; and every Briton, who is at once an admirer of that science, and a lover of his country, will feel some degree of pride upon perceiving how much the chemists of Paris were indebted to the Professor of Edinburgh. The work possesses other very powerful attractions. It is composed of the lectures delivered from his professional chair by a man, who is said to have been as remarkable for the elegant simplicity of his language, and the perspicuous arrangement of his matter, as for his steady adherence, in his own philosophical pursuits, to the principles laid down in the organum of Bacon. It will, therefore, be eagerly

sought after, as an elementary work, by all who prefer the solid knowledge attainable by patient investigation to the brilliancy of unsupported theories.

There is, however, a numerous class of readers, and perhaps of critics, who will be woefully disappointed by a perusal of these lectures. All those who have professed their unbounded admiration of the French chemists with their theories and nomenclatures, will be hurt when they find exposed to public view the numerous tricks of the gods of their idolatry. This will be attributed to the editor of the lectures, who therefore may lay his account with having brought upon himself, a second time, much of that rancour, which he formerly incurred by his *Proofs of a Conspiracy against all the Religions and Governments of Europe*. In vain have Dr. Robison and Dr. Black done ample justice to the unfortunate Lavoisier; in vain has the former admitted to their utmost extent La Place's attainments in *mathematics* and *astronomy*. They have united in treating with contempt all theories of life founded on the facts of chemistry; and, by thus depriving materialism of one of its principal supports, have given unpardonable offence to those sages, who have discovered the unlimited perfectibility of man, though he be nothing more than an organized system of matter!

On this account we will venture to predict, that the conductors and writers of all the jacobinical journals of the age will be up in arms against the author and the editor of these volumes. Their task, however, will not be easy, if they attempt to discredit the science of either. One indeed may say, that Dr. Black has been farther behind in chemistry than he had imagined, whilst another affirms that Dr. Robison is a valetudinary man, whose religious and a poetical prejudices make him view every innovation in science with gloomy suspicion. But such remarks will produce little effect; because one has only to read the volumes before us, to perceive that both their author and their editor, while they reject mere hypothetical theories as unworthy of regard, are disposed to proceed as far as accurate experiments and faithful induction will lead them; and surely he, who, after what we have witnessed, does not view innovations in science with some degree of suspicion, though he may be a *philosophist*, cannot be deemed a *lover of wisdom*.

The mode of attack, therefore, will be changed; and our *monthly* and *quarterly* directors of the public taste, finding Dr. Black and Dr. Robison invulnerable in science, will proceed with petulance to expose the defects of their style. The style of science is indeed susceptible of no other species of elegance than what is comprised in perspicuity and precision; but as our critics are not all aware of this circumstance, we shall not be surprised if some of them complain of a want of *pathos* and *energy*! At all events, they will dwell with pleasure on some awkward expressions, which certainly occur in these volumes, and, attributing them to the editor, hold them up to ridicule for the purpose of lessening the well earned fame of so steady and so able

able an opponent of French philosophy and German illuminism:—Men of candour, however, will view such trivial defects in a very different light. They will indeed hardly perceive them in a blaze of such varied excellences; and whilst they reverence the stupendous talents of him, who, though his life has been professionally devoted to *mathematics* and *mechanical philosophy*, has here proved himself to be one of the profoundest chemists of the age, they will be surprised at the small number of inelegant phrases which occur, when they have been made acquainted with the state in which the manuscript lectures were put into the hands of Dr. Robison.

"That I engaged," says he, "to revise and prepare for publication the prelections of this eminent professor, may appear presumptuous, and to require some apology. Chemistry is a science of such immense extent, so multifarious, so abstruse in its principles, and intricate in their combination and mutual dependence, that to pretend to appreciate, or, if necessary, to alter any thing written by Dr. Black, requires no common sagacity, and a degree of information not to be looked for in one who is not professedly a chemist. And it seems a task too great for any person sufficiently occupied in official duties of a very different nature. I acknowledge the justice of the charge.

"But I trust that when the reader, and particularly those who have had the happiness of listening to the prelections of this excellent teacher, is informed in what manner this task fell into my hands, the appearances of presumption will be considerably lessened, and that my endeavours to perform it in a suitable manner will be received with some indulgence."

For indulgence there is surely no room, where every thing has been done that an editor could do; and done in a manner entitled to the approbation, not of the friends of Dr. Black only, but, of every friend of real science. The executors of the celebrated chemist were induced to publish his lectures from his manuscript notes, in order to prevent a surreptitious edition, with which they were threatened from notes taken by some of his pupils, and gradually improved by the corrections and additions of successive years. His own notes were known to be far from perfect; and to work them up into a form fit for the public eye, was a task which could be expected only by a man who, besides being acquainted with the general principles of the science, was privy to the progress of Dr. Black's discoveries, and sufficiently attached to him, while alive, to undergo, for the sake of his fair fame, the irksome toil of an editor. Such a man was found in Dr. Robison, who had once been his pupil, was afterwards his successor in the university of Glasgow, and had, for many years before his death, been his colleague, and one of his most confidential friends in the university of Edinburgh.

"When the proposal was made to me," says the editor, "it startled me; but it pleased me. It was very gratifying thus to have the last and the best opportunity of paying my respects to the memory of my excellent friend. I was indeed attached to Dr. Black by every honourable tie;"—

and "had no reason for declining the talk, but the very powerful one of bad health, and the fear of its growing worse, and my being thereby rendered unable to fulfil my engagements. It was, however, strongly pressed upon me; so that, after some fear and hesitation, I agreed to the proposal." But I had not sufficiently weighed the burden which I had taken upon my shoulders. I had been informed that Dr. Black had, for two or three years before his death, occupied himself in the revival of the notes of his lectures, and had brought them into very good order. Two or three of them which I looked into, in order to form a judgment of my task, corresponded with this account, and the engagement was entered into. This was in January 1800, while I was occupied with my college duty, so that I could do nothing in the affair till the May following. When I then entered seriously on the task, I found that the notes were (with the exception of perhaps a score of lectures) in the same imperfect condition that they had been in from the beginning, consisting entirely of single leaves of paper in octavo, full of erasures, interlinings, and alterations of every kind; so that, in many places, it was not very certain which of several notes was to be chosen. They were often in such a state, that I could not give them to my amanuensis to be transcribed; and the only thing that could be done was for me to dictate from them. I took this method, as the only security for obtaining a fair transcript. This process necessarily consumed a great deal of time before I could get to the end. It was then only that I could form a judgment of the performance; for, as I was going on, almost decyphering, my attention was wholly engrossed by the lines before me, and I had scarcely any notion of a page of it taken together.

"I now found a difficulty of another kind. Throughout the whole series of lectures, wherever the subject was very plain and obvious, the manuscript contained merely a memorandum, from which Dr. Black had lectured extempore; in many places a reference was made to something standing on the table, or something going forward in the furnaces. All these blanks were to be filled up, before I could say that I had made out even a rough draught of the lectures. This was done, and then it only remained to make some alterations in the modes of expression, to cancel allusions to a former day's lecture, and other circumstances of this kind, which were not suitable to the appearance in the form of a book. In a few places, I found myself considerably at a loss to ascertain the author's meaning, when the reference was very slight, often in a note with the pencil. I mention all these circumstances, to account for the seeming delay in the publication."

We have mentioned them for a very different reason. They will probably be overlooked by those critics who are determined to detract from the reputation of the editor of these volumes; but as we have no such design, we have laid them before our readers as ground sufficient for demanding from them that tribute of respect which we cheerfully pay to the talents of him, who, "in sickness and in sorrow," could, while professionally occupied in a different department of science, accomplish what has here been accomplished, in the short space of two years! Some indeed may infer from this account of the state in which the lectures were put into the hands of Dr. Robinson,

bison, that he may share with Dr. Black the honour of being the author of these volumes; but to prevent all such mistakes at this, he proceeds to say,

"I had the assistance of a very fair copy of notes taken by a student, or rather manufactured by the comparison of many such notes. This copy belonged to Dr. Black, and he had made many alterations and insertions of whole pages with his own hand. It was of considerable service to me for filling up the blanks above mentioned. Besides the notes which Dr. Black had before him while he lectured, and which were all put into separate parcels, each of which contained a lecture, there are other small parcels, titled with the different articles of the course, and containing notes and memorandums of experiments, quotations from authors, speculations and conjectures on interesting facts or opinions. From these also I was frequently enabled to supply what Dr. Black had said in the lecture.

"With such helps, I trust that I have omitted nothing of any importance, and have every where expressed Dr. Black's sentiments with accuracy. This is always done in his own words, except in the cases already mentioned, where I filled up a blank in the manuscript. Even in these cases, if the words of the above mentioned notes taken in the class expressed the subject with distinctness, I took them, in preference to any insertion of my own, as probably not differing greatly from Dr. Black's discourse. Where I had no such help, I question not but that the difference between Dr. Black's manner of expressing himself and mine, will be perceived by the gentlemen who had the pleasure of hearing him. I am sensible that his language had a perspicuous simplicity which I cannot attain."

With all the helps, however, which Dr. Robison was able to procure, he could not publish the whole course of Chemistry which his friend was accustomed to read in the schools of the university of Edinburgh. "The memorandums on the medical preparations of mercury are so extremely slight and imperfect, that, ignorant (says he) as I am of medicine and pharmacy, I could not venture to make any use of them. The memorandums on the chemical analysis of animal and vegetable substances are not in condition fit for publication, not being at all accommodated to the present state of chemical science." Yet he seems to hope that a more complete view of this very important part of the course may be recovered; and talks, with hesitation indeed, of publishing it in a supplementary volume.

To what he has published he has added notes, which the reader will find highly valuable, both as they illustrate the text, and ascertain Dr. Black's claims to some important discoveries; and likewise as they exhibit notions truly philosophical on the subject of chemistry. In this respect they are perhaps superior to any thing in the text, or indeed that is to be met with any where else. The preface is concluded with an extremely interesting account of the life of the author, which we are sorry that our limits will not admit of our inserting entire. In respect of style it may easily be equalled, and has often been surpassed; but there are not in the English language many sketches of literary characters, which exhibit so perfect a picture of

the man as well in his domestic habits, as in his efforts to improve his favourite science. Of this memoir we subjoin a pretty copious abstract.

Dr. Black was born in France, on the banks of the Garonne, in the year 1728. His father, Mr. John Black, though of Scottish descent, was a native of Ireland, but had resided for some time at Bordeaux as a wine-merchant, when he married the daughter of Mr. Robert Gordon of an ancient family in Aberdeenshire, who was engaged in the same trade with himself.

The enlightened mind, liberal sentiments, and amiable manners of Mr. Black attracted the attention of the illustrious Montesquieu, who honoured the man possessed of them with no common share of his friendship, and who, when he heard of Mr. Black's intention to leave Bordeaux, wrote to him a letter, in which he said, "I cannot reconcile myself to the thoughts of your leaving Bordeaux. I lose the most agreeable pleasure that I had, that of seeing you often, and forgetting myself with you." This overflow of kindness may be attributed in part perhaps to French manners; but the president could not fail to enjoy much pleasure in the society of the intelligent Englishmen with whom he conversed at Bordeaux, as from them he might derive much information respecting the British constitution; to which his partiality is so well known.

Mr. and Mrs. Black had thirteen children, who were all taught to read English by their mother; and the subject of this memoir was, in 1740, sent over to Belfast, that he might receive the education of a British subject. After residing six years at Belfast, he went, very well instructed in the learning of grammar schools, to the university of Glasgow, where his attention was chiefly attracted to physical science.

"Being required by his father to make choice of a profession, he preferred that of medicine, as the most suited to the general habits of his studies, not foreseeing, during the happy gaiety of youth, how much he would suffer by anxious solicitude and fears in the practice of this noble art.

"It was fortunate for Dr. Black that, when he began his medical studies at Glasgow, the celebrated Dr. William Cullen had just entered on his great career, was become conscious of his own strength, and saw the great unoccupied field of philosophical chemistry open before him. It had been treated hitherto only as a very curious and useful art, which was indeed susceptible of much improvement by means of rational inquiry and discussion. But Cullen saw in it a vast department of the science of nature, which must be founded on principles as immutable as the laws of mechanism, and which may be one day formed into a great system of doctrines, of various degrees of subordination and dependence. He was determined to attempt this mighty task, and promised himself great reputation by its accomplishment. Nor was he altogether disappointed. He quickly succeeded in taking chemistry out of the hands of the metallurgists and pharmacists, and exhibited it as a liberal science, the study of a gentleman. His pupils became zealous chemists as well as refined physiologists. Young Black was particularly delighted with a view which accorded

corred so happily with those enlarged habits of thought which he had acquired, and his great bias to this study was soon perceived by Dr. Cullen. No professor took a more lively interest in the progress of an emulous student than Cullen. It was his delight to encourage and assist their efforts, and he soon attached Mr. Black so closely to himself, that the pupil was considered as the professor's assistant in all his operations; and his experiments were adduced in the lecture, as good authority.

"Our young philosopher had laid down a very comprehensive and serious plan for the conduct of his studies. This appears by a number of note-books found among his papers. There are some in which he seems to have inserted every thing as it took his fancy, in medicine, chemistry, jurisprudence, or matters of taste; and I find others into which he has transferred the same things distributed according to their scientific connections. In short, he has kept a journal and ledger of his studies, and has posted his books like a merchant. I have looked over these memorandums with some care, and have there seen the first germs of those discoveries which have at last produced such a complete revolution in chemical science. What particularly struck me, was the steadiness with which he advanced in any path of knowledge,—*nulla retrosum*. Things are inserted for the first time, from some present impression of their singularity or importance, but without any allusion to their connections. When a thing of the same kind is mentioned again, there is generally a reference back to its source; and thus the most insulated facts often acquired a connection which gave them a scientific importance."

It is by the aid of such contrivances as these that even genius itself attains to eminence in science; and from the youth, who had adopted them at the age of twenty, important discoveries might reasonably have been expected. Accordingly, in the oldest of these notes Dr. Robison found interesting queries respecting the nature of cooling mixtures, and the cold produced by liquefaction; but he discovered no observations on fixed air of a date prior to the year 1752.

In 1750 Mr. Black removed from Glasgow to Edinburgh to finish his studies in the most celebrated medical school then in Europe.—It was the good fortune of chemical science that the opinions of professors were at that period divided "concerning the manner in which certain lithontriptic medicines, and particularly lime-water, act in alleviating the excruciating pains of the stone and gravel." This was a subject quite suited to the taste of our young philosopher; and was indeed highly interesting both to the chemist and the physician.

"It is somewhat extraordinary, and, we think, not much to the credit of the *literati* of Edinburgh, that there has not yet appeared a tolerable biographical sketch of this unquestionably eminent man. Is there not among Dr. Cullen's numerous pupils one man who was attached to him as Dr. Robison was to Dr. Black? In the *transactions of the Royal Society of Edinburgh* are many beautiful specimens of biography, the subjects of some of which seem hardly to have been entitled to such distinction; but in those volumes the reader may look in vain for a life of Dr. Cullen! *Rev.*

All the medicines, which were then in vogue as solvents, seem to derive their efficacy from quick lime, which derives its power from the fire. Its wonderful property of becoming intensely hot, and even ignited, when moderately wetted with water, had long engaged the attention of the chemists: It was therefore very natural for them to ascribe its power to igneous matter imbibed from the fire, retained in the lime, and communicated by it to alkalis, and other substances, which it renders so powerfully acrid. Mr. Black at first entertained this opinion; for in one memorandum, he hints at some way of catching this matter as it escapes from the lime, while it becomes mild by exposure to the air;—but on the opposite blank page is written, *Nothing escapes,—the cup rises considerably by absorbing air.* A few pages after this, he compares the loss of weight sustained by an ounce of chalk, when calcined, with its loss when dissolved in spirit of salt (muriatic acid). This was before the end of the year 1752; so that he must have then more than suspected the real nature of these substances. Soon afterwards the experiments with magnesia, which laid open the whole mystery, are mentioned in the following memorandum:

“When I precipitate lime by common alkali, there is no effervescence: The air quits the alkali for the lime, but it is not lime any longer, but c: c: c: . It now effervesces, which good lime will not.”

“He had now discovered that the terrible acrimony of those powerful substances is their native property, and not any igneous matter derived from the lime, and by the lime from the fire. He had discovered that a cubic inch of marble consists of about half its weight of pure lime, and as much air as would fill a vessel holding six wine-gallons, and that it is rendered tasteless and mild by this addition, in the same manner that the oil of vitriol (sulphuric acid) is rendered tasteless and mild, in the form of alabaster, by its combination with calcareous earth.

“His experiments on the lithontriptic medicines, by ascertaining the true nature of quick lime, had in one glance showed him, what causticity is, to what substances it belongs, and how to induce it, or remove it, or direct its activity at pleasure. This was a subject more interesting even to the physician than to the chemist. It had divided the opinions in both departments, and given rise to many mysterious notions concerning the nature of fire (and favourites, because mysterious) derived from the very remarkable properties of quicklime. Our notions are now altogether reversed. Lime imparts nothing; it only removes from substances, naturally caustic, that air which renders them mild; and by this addition it becomes mild or inactive. These mysterious notions are now exploded as mere fancies; and great simplicity is now perceived in these operations of nature, which formerly appeared very intricate or abstruse.

“It is surely a dull mind that would not be animated by such a prospect as was now opened to the young philosopher. I presume that Mr. Black felt its genial influence; and I suppose that having fixed on this for the subject of his inaugural essay, he deferred application for a degree, till his doctrine should be established beyond the possibility of contradiction, by a train of decisive experiments.

“The inaugural essay, and the precise time of its appearance in public, were fortunate circumstances for science. At this very time Dr. Cullen was removed to Edinburgh, and the chemical chair at Glasgow was vacant, On whom could it be bestowed with so much propriety, as on an alumnus of the university, who had so eminently distinguished himself, both as a che-

a chemist, and is a reasoner? For I hesitate not to say, that excepting the optics of Newton, there is not a finer model of philosophical investigation, than the essay on magnesia and quicklime."

As such that essay appeared to Montesquieu, who, as soon as he had read it, called on his friend at Bordeaux, and said—"Mr. Black, my very good friend, I rejoice with you; your son will be the honour of your name and of your family."

"That sagacious philosopher," says Dr. Robison, "saw, with the first glance, the door opened to a field of research, altogether novel, and of unknown extent. What could be more singular than to find so subtle a substance as air existing in the form of a hard stone, and its presence accompanied by such a change in the properties of that stone? What bounds could reasonably be set to the imagination, in supposing that other aerial fluids, as remarkable in their properties, might exist in a solid form in many other bodies, which attracted no notice, because their nature and composition were unknown?"

At Glasgow Dr. Black gave lectures as well on the institutes of medicine as on chemistry, so that his attention was necessarily divided between two very different sciences. He was likewise extremely anxious about his patients, of whom his reputation and elegant manners had procured to him a great number.

"It is in this way," says Dr. Robison, who then knew him well, "that I account to myself for the remarkable fact, that, although Dr. Black had opened such a new and boundless field of chemical research, which promised so much, both of knowledge and of fame, and in which we see, by the progress of some very slovenly adventurers, that it was extremely easy to discover objects, both new and wonderful, and important; that notwithstanding all this, he did not immediately engage with ardour and perseverance in this race of discovery and of honour. But this was, in my opinion, very unfortunate for the world. What a difference there would have been between the patient, judicious, and progressive investigation of Dr. Black, and the hasty, wavering, and often slovenly experimenting of some manufacturers in science, whose wish to get first to market with every thing was represented by them as proceeding from public spirit, while the endeavours of others to correct their own errors, to arrange and methodize their materials, and thus to advance securely, though slowly, in the great path of philosophical discovery, was attributed to a narrow-minded pride, or the selfish vanity of being accounted the author of a system. But, *est modus in rebus*. It must be owned that Dr. Black was too little animated by his own success,—too insensible to the real value of literary fame, and to the notice taken by the public of his discoveries, and not sufficiently excited to a vigorous prosecution of them."

In Glasgow he possessed the esteem and regard of all whose regard was worth the possessing; and it was there, between the years 1759 and 1763, that "he brought to maturity those speculations concerning the combination of heat or fire with the substance of tangible matter, which had long occupied his thoughts occasionally."—Dr. Robison gives a perspicuous view of the methods by which he

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ascertained the fixation of heat, or what is now called caloric, in bodies, when it melts or evaporates them; and completely proves the important discovery to be the undivided property of his ingenious friend; but his detail of this subject is hardly susceptible of abridgement, and our limits admit not of the whole. During the course of this narrative, he pays some handsome and well-merited compliments to the ingenuity of Mr. Watt, the celebrated engineer, and of Dr. Irvine, late lecturer on chemistry in the university of Glasgow, who were then the pupils of Dr. Black, and who assisted him in making the experiments which demonstrated the truth of his theory. It was with the assistance of these friends that he found the latent heat of steam to be 850 of Fahrenheit's scale, and sometimes greatly to exceed this.

"Thus," says the editor, in a strain of philosophical piety to which the chemical sciolists of the French school are strangers, "was established another law of nature, of most extensive and important influence in the train of changes that are going on around us. Here we observe matter of combination* of heat or fire, the mighty agent by whose operation all these changes are effected. Heat, or the cause of heat, seems now to put on a real form, and is no longer liable to be considered as a mere condition or state, into which other matter may be brought; as noise or sound is known to indicate merely a certain undulating or tremulous motion of air, or other elastic matter. But we now see heat susceptible of fixation, of being accumulated in bodies, and, as it were, laid by, till we have occasion for it; and we are as certain of getting the stored up heat out of the steam or the water, by changing them into water or ice, as we are certain of getting out of our drawers the things we laid up in them.

"The influence of this last combination of heat is much more extensive than appears in the experiments by which its reality was established. Dr. Black discovered that this absorption and accumulation takes place, not only in the boiling of all fluids, and all conversions of matter into strongly elastic steams, but also in every case of evaporation, even the most gentle and unperceived. When the hand is dipped into warm water, and then held up in the air till the film of water adhering to it is dried off, we feel it remarkably colder than the other hand exposed to the same air. If we dip one finger into a glass of water, and another of the same hand into a

* Dr. Black having ascertained the quantity of heat latent, or fixed in water, and given out when the water freezes, "took a pleasure in laying before his students a view of the extensive and beneficial effects of this habitude of heat in the economy of nature. He made them remark how by this means there is accumulated, during the summer months, a vast magazine of heat, which, by gradually emerging, during congelation, from the water which covers the face of the earth, serves to temper the deadly cold of winter. Were it not for this quantity of heat, amounting to 143 degrees, which emerges from every particle of water as it freezes, and which diffuses itself through the atmosphere, the sun would no sooner go a few degrees to the south of the equator, than we should feel all the horrors of winter."

glass of strong spirit of wine, and hold up the hand in the air, the finger dip into the spirit is first dry, and till it be dry it feels remarkably colder than the other; but now, the other continues the colder of the two, till it also be perfectly dry.

"Here we can also trace another magnificent train of changes, which are nicely accommodated to the wants of the inhabitants of this globe. In the equatorial regions, the oppressive heat of the sun is prevented from a destructive accumulation by a copious evaporation. The waters stored with their vaporific heat, are thus carried aloft into the atmosphere, till the rarest of the vapour reaches the very cold regions of the air, which immediately form a very small portion of it into a fleecy cloud. This also further tempers the scorching heat by its opacity, performing the acceptable office of a screen. From thence the clouds are carried to the inland countries, to form the sources in the mountains, which are to supply the numberless streams that water the fields. And by the steady operation of causes, which are tolerably uniform, the greater part of the vapours pass on to the circumpolar regions, there to descend in rains and dews; and in this beneficent conversion into rain by the cold of these regions, each particle of steam gives out the 700 or 800 degrees of heat which were latent in it. These are immediately diffused, and soften the rigour of those less comfortable climates."

"Surely these two chemical laws of nature are curious, of extensive influence, and of mighty importance. The discovery, and the satisfactory establishment of them, were titles to fame and honour, and the name of Dr. Black should have now been familiar among the philosophers of Europe. About this he gave himself little concern, and was perfectly satisfied when he saw that his pupils understood the doctrine delivered in his lectures."

The success of Mr. Watt's steam engine, which was the result of his studies under Dr. Black, afforded much satisfaction to that amiable philosopher, who could scarcely have been more gratified, had the advantages of the patent accrued to himself.

In 1766 Dr. Black was called from Glasgow to fill the chemical chair in the university of Edinburgh; and, as Dr. Robison observes, the acquisition of such a man must have been of the highest value to that celebrated seminary of learning and science.

"Ingenious men, of a fertile and lively imagination, are but too apt to give a loose to their fancy, in forming wide-grasping theories, and dressing them out in specious attire. The young student, ardent and credulous, is dazzled by what appears a strong and wide-spreading light, not remarking that perhaps it is not the natural emanation from a luminary, but is artificially collected by mirrors and glasses; or that what he takes for real objects are only the shadowy representations by a magic lanthorn. To this, in a great measure, may we ascribe the continual flux of theory which may be observed in all universities. Yet the consequences to science are most unfortunate. Not only do the precious years of youth and of mental energy pass on without solid instruction, but also the most unfortunate of all habits is acquired, that of considering the extensive and plausible application of a theory to the explanation of phenomena as a valid proof of its truth. But, on the other hand, the lectures of such a teacher as Dr. Black, never

never permitting this play of fancy, and even rarely introducing conjecture, would be safe lessons for ingenious youth. The affirmations of the professors may be trusted as matters of experience, and the students will acquire betimes the habit of never proceeding, in research of any kind, without founding the channel as he advances."

Whilst Dr. Black was thus cautiously guiding his pupils in the road of chemical science, and neglecting his own fame for their benefit, the discoveries which he had already made gave rise to a new species of chemistry, which, as it is chiefly conversant about ærial fluids, has got the name of PNEUMATIC CHEMISTRY. This branch of science was successfully cultivated by PRIESTLEY, SCHEEL, and the Honourable MR. CAVENDISH, whose discoveries Dr. Robison details, and accurately discriminates.

"In the midst of this order of research, and this rich harvest of discovery, MR. LAVOISIER appeared, and took an active share;—not hunting after new substances, he considered those already known, with more sagacity than the multitude busy in the chace. He thought that the chemical relations of various substances had been mistaken by all; that we held many bodies as simple, of which the composition may be shewn, and those to be compounded which are really simple. Thus, sulphur, which the chemist, ever since the days of STÅHL, had supposed to consist of vitriolic acid and that matter which imparts inflammability to bodies, was proved by Lavoisier to be more simple than the acid, and that this acid was in fact composed of sulphur and vital air. He proved that in the phenomenon which we call combustion or inflammation, the only thing of which we are absolutely certain is the combination of the inflammable body with vital air; and that, by separating this air from it again, the body regains its primitive form, and is again inflammable, that is, again capable of uniting, in a particular way, with vital air. Reflecting now on the two cases, in which Dr. Black had ascertained a combination of tangible matter with fire, in such a way as not to be discovered by the temperature, but only by the liquid or the vaporous form which it causes the substance to assume, he asserted the reality of a third combination of tangible matter with heat, to be added to those discovered by Dr. Black: a combination, which was not to be changed by the mere contact of a sufficient quantity of any cold matter, but required the contact of another substance, properly related to vital air in the way of chemical affinity. Heat combined in this manner renders a fluid ærial, or permanently elastic, and no longer condensable like watery vapours. These compounds he denominated *gases*. Of this kind are all the airs lately discovered. Lastly, as the chief point of this doctrine, he affirms that the light and heat which appear in the combustion, are ingredients of the vital air, detached from it, and from it alone, when its ponderable part combines with the body which we call inflammable.*

* "This doctrine is not entirely new. Dr. Hooke, one of the first members and brightest ornaments of the Royal Society of London, published the same doctrine in his *Micography*, 1665. Afterwards Dr. Mayhew of Oxford, and Rey, a French chemist, entertained opinions extremely similar."

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"This doctrine concerning combustion, the great, the characteristic phenomenon of chemical nature, has at last received almost universal adoption, though not till after considerable hesitation and opposition; and it has made a complete revolution in chemical science."

Dr. Robison, very justly, thinks himself entitled to say, that on Dr. Black's two discoveries of *fixed air* and *combined heat* rests the very basis of this improved science; and that his experiments pointed out the plan and furnished the chief helps for raising the superstructure.

"It is very natural to suppose that he took an active part in these keen researches, to which he opened the way; but alas! *his lot forbade*. His constitution had always been feeble. The slightest cold, the most trifling approach to repletion, immediately affected his breast, occasioned severities, and, if continued for two or three days, brought on a spitting of blood. In this situation, nothing restored him to ease but relaxation of thought and gentle exercise. The sedentary life to which study confined him was manifestly hurtful; and he never allowed himself to indulge in any intense thinking, or puzzling research, without finding these complaints sensibly increased.

"Thus situated, Dr. Black was obliged to be contented as the spectator of the successful labours of others. So completely trammelled was he in this respect, that although his friends saw others disingenuous enough to avail themselves of the novelties announced in his lectures, without acknowledging the obligation, and were thence afraid that their friend's claim of originality and priority might become doubtful; and although they repeatedly urged him to publish an account of what he had done, this remained unaccomplished to the last. Dr. Black often began the task; but was so nice in his notions of the manner in which it should be executed, that the pains which he took in forming a plan of the work never failed to affect his health, and oblige him to desist. Of this I saw a most distinct instance, when his dissatisfaction with the artful conduct of Lavoisier provoked him to make an unusual exertion.

"Dr. Black, therefore, devoted his whole time and attention to the communications which his pupils had a right to expect from him. Moderate in all his wishes, he was never anxious to bring himself into view, unless the occasion required his appearance. His reputation naturally engaged him in an extensive correspondence, he being often appealed to as a judge, and often consulted as a philosopher. On such occasions, when he could give his opinion without being obtrusive, (a thing which he detested) he was ever ready to communicate it, and to give every useful information,—which he did with frankness and sincerity, and with the most unaffected modesty.

"Averse from ostentation, he peculiarly disliked appearing as an author. His dissertation, *De acido a cibus orto, et de Magnesia*, was a work of duty, being his inaugural Thesis. His *Experiments on Magnesia, Quicklime, and other alkaline substances*, printed soon after, was almost indispensably necessary for putting on a proper foundation what was only indicated in his inaugural dissertation. His *Observations on the more ready freezing of water that has been boiled*, published in the Philosophical Transactions of London in 1774, was also called for; and his *Analysis of the waters of some boiling springs*

in Iceland, made at the request of his friend T. J. Stanley, Esq. was read to the Royal Society of Edinburgh, and published by the Council. He corresponded occasionally with Seguin, and with Crell who had been his pupil; but did not encourage much intercourse of this kind, having found that his informations sometimes appeared in print as the investigations of the publishers. He could not be persuaded to transmit any essay to the Royal Academy of Sciences at Paris, or to the Imperial Academy of Sciences at St. Petersburg, of both of which he had been elected a foreign associate.

"Such was Dr. Black, considered as a public man. I wish that I could as easily describe him in his private capacity,—at home; or in society,—as an acquaintance, or a friend: but this requires a talent to which I have no pretensions."

Such is the modest language of his biographer; but the truth is, that a private character has been seldom more accurately or more discriminately drawn than the character of Dr. Black is drawn in the preface to his lectures. For that character, however, we have not room, and we will not destroy its effect by giving a meagre abridgment. Suffice it to say, that he appears to have been as amiable in private life as he was unquestionably great in the republic of letters; and that when the university of Edinburgh was deprived of one of its brightest ornaments, that city lost one of the most accomplished gentlemen whom it could boast among its inhabitants.

"On the 26th of November, 1799, this eminent philosopher expired, without any convulsion, shock, or stupor, to announce or retard the approach of death. Being at table, with his usual fare, some bread, a few prunes, and a measured quantity of milk diluted with water, and having the cup in his hand when the last stroke of his pulse was to be given, he had set it down on his knees, which were joined together, and kept it steady with his hand, in the manner of a person perfectly at ease; and in this attitude expired, without spilling a drop, and without a writhing in his countenance; as if an experiment had been wanted to show to his friends the facility with which he departed."

"So ended a life, which had passed in the most correct application of reason and good sense to all the objects of pursuit which providence had prescribed to his lot; with many topics of agreeable recollection, and few things to ruffle his thoughts."

He was a stranger to the feeling of a husband and a father, but "he had long enjoyed the tender and affectionate regard of parents whom he loved, honoured, and revered; with the delightful consciousness of being a dutiful son, and being cherished as such; one of a family remarkable for sweetness of disposition and manners, he had lived with his brothers and sisters in terms of mutual love and attachment. He had never lost a friend, but by the stroke of mortality, and he felt himself worthy of that constancy of regard."

(To be continued.)

*Baker's History of the Reign of George III.**(Continued from p. 307.)*

OUR author commences his account of the origin of the war in 1756, with the following reflection, which we think just, both as to its reference to the time in question and every subsequent period of French history.

"A liberal and expanded policy would have suggested to France, which experienced so little advantage from her wars and ambition, the wisdom of permanent peace. She might thus have cultivated the arts of which her country was so susceptible, and by an intercourse with England, might have improved her commerce and her naval skill. She might have raised herself by industry and beneficial enterprize, instead of seeking to humble her neighbours by efforts at once ineffectual against their object, and ruinous to herself."

But France did not embrace this policy; she saw that colonial establishments very extensively promoted British commercial and naval pre-eminence. Her statesmen, confounding effect with cause, supposed our prosperity to have arisen from our plantations: whereas those flourishing settlements, with many other constituents of opulence and power, were really results from skilful industry, acquiring capital under fostering freedom, and thus rapidly increasing and extending its power of operation. They concluded that the effectual means of out-rivalling Britain was to reduce her colonial possessions, and for this purpose formed a plan, which they carried into execution first in North America. Our author gives a concise sketch of the encroachments of the French in North America, which proceeded in two distant quarters from the western frontiers of Virginia, Pennsylvania, and New York, and the northern frontiers of Nova Scotia; but advanced "with a consistency of design, and perseverance in execution, which evinced that both emanated from one uniform and vigorous plan."

"It was obviously (he says) the intention of the French to command the whole interior country, from the river St. Lawrence to the Mississippi, and thereby to prevent intercourse between the Indians and the English colonies: in peace to command all the Indian trade, and in war to enable themselves to make continual inroads upon the English. Thus they proposed to surround our settlements by a strong and comprehensive line; so as not only to contract our bounds, and reduce their productiveness, but to have the means of progressively advancing to the coast, and depriving us of our most valuable possessions." In this scheme they made very considerable progress, the leading steps of which to 1755 our author accurately traces. "Britain repeatedly demanded satisfaction of France, received evasive answers, and finding the encroachments still carried on, resolved to repel force by force. On the 23th of March his Majesty sent a message to parliament, stating the hostile conduct of France; and, as satisfaction could not otherwise be obtained, hostilities were commenced."

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Here Dr. B. sums up the proofs that France was the aggressor. The French "had inflicted injury, and were continuing in the same course: satisfaction having been demanded, they gave no redress; therefore force on our part was not only justifiable, but necessary." Having demonstrated France to have been the aggressor, he justifies the seizure of the French ships, so much the subject of groundless complaint and expostulation: this, he says, was really no more than making reprisals at sea for French aggression on land. He now proceeds to the campaign in America; and here he affords a specimen of the mode in which he treats military history. He begins with stating the objects of the campaign connected with the circumstances in which they originated, proceeds to the forces that were employed for their attainment, and thence to operations; and closes the campaign with a summary of success and disappointment, and thus renders his narrative remarkably clear. He incidentally introduces military characters, when such affected military operations, of which we have a short instance in his account of Braddock.

"Of narrow understanding (he says) though sufficiently expert in customary details, he had never ascended to the principles of military science. Rigid in matters of discipline, but fully as often for the display of command as the performance of duty, he was very unpopular among the soldiers. Positive and self-conceited in opinion, haughty and repulsive in manners, he closed the avenues to information. Brave and intrepid, he, with his confined abilities, might have been fit for a subordinate station, but evidently had not the powers, essential to a general, of commanding an ascendancy over the minds of men. The creature of custom and authority, he despised all kinds of tactics and warfare which he had not seen practised. He did not consider, that the same species, of contest may not suit the plains of Flanders, and the fastnesses of America. The Duke of Cumberland had written his instructions with his own hand, and had bost in word and writing cautioned him strongly against ambuscade. The self-conceit of his contracted mind suffered him neither to regard these counsels, nor to consult any person under his command respecting American warfare."

From this self-conceit and obstinacy of Braddock, our author justly deduces his defeat.

Returning to Europe the history presents a view of Britain respecting foreign powers, and parliamentary discussions of subsidiary treaties; with a bird's eye prospect of Mr. Pitt and other political leaders. The narrative of the campaign of 1756, commences with the expedition of France against Minorca, and the conduct of Admiral Byng with the loss of Minorca. This subject is pursued to its effects on the public mind and the fate of Byng. Resuming the narrative of British warfare, our author conducts us to America, where in the campaign of 1756 was totally inefficient. Having closed the British operations of the year, he proceeds to other countries which now began to be involved in the hostilities between Britain and France, and calls before us Prussia, Austria, and Russia, with the collision

collision of passion and of interest that embroiled the sovereigns of Eastern Europe, he mentions the grand alliance between France and Austria, which he evidently deems much more advantageous to the latter than to the former, and bestows high praise on the political abilities of Kaunitz, the author of that confederacy. The hostile discussion between Frederick and the Imperial courts he follows to the rupture and to the first warlike operations by Frederick in autumn 1756, in the invasion of Saxony. Leaving their respective armies in winter quarters, our author comes to Britain, and exhibits the internal policy, the state and dissensions of parties, and the public discontented with the bad success of the war, until the final nomination of Mr. Pitt to be chief manager of British affairs:

"His appointment (says our author) is an epoch in the history of the Brunswick administration of Britain. From the accession of the House of Hanover, the highest offices of state had been uniformly held by members of the whig party. Mr. Pitt, a friend to the constitution of his country, and favourable to the genuine principles of original whigs, was not a member of any confederacy, and owed his promotion to himself only. He commanded party. It is also an epoch in the history of the war; as from the time that he was firmly established in office, and his plans were put into execution, instead of disaster and disgrace, success and glory followed the British arms. In the campaign in 1757, however, the wisdom and energy of Mr. Pitt were employed too late to operate effectually, and the interests of Great Britain continued to decline in America."

In Germany an army of Germans was formed under the Duke of Cumberland, for checking the progress of the French, but was unfortunate and obliged to capitulate at Coester Seven. The ally of Britain, Frederick, obtained important and splendid victories, and displayed very extraordinary abilities. In 1758 commenced the career of British victory in America: the capture of important forts on the continent, with the reduction of the island of Cape Breton, enabled Amherst, the commander in chief, to form a grand scheme of operations, the execution of which was reserved for the glorious year 1759. The expedition to Canada conducts the reader to the walls of Quebec. The celebrated siege of that city, with the victory and death of the immortal Wolfe, afford the author an opportunity for historical painting, and the picture, we must allow, is striking and impressive. Having described the difficulties of the undertaking, the anxiety of the general, and his plan of attack; conveyed the British heroes to the precipices of Abraham, gained those arduous heights, and commenced the battle, he proceeds:

"The British forces reserved their shot until the enemy were very near, and then discharged with the most terrible effect. The whole army, and each individual corps, exerted themselves with the greatest intrepidity, activity and skill. They had just succeeded in making an impression on the centre of the enemy, when their heroic general received a wound in the wrist. Pretending not to notice this, he wrapped his handkerchief round it, and proceeded with his orders, without the slightest emotion.

Advancing at the head of his grenadiers, where the charge was thickest, a ball pierced his breast. Being obliged to retire to a little distance, when his surrounding friends were in the utmost anxiety about his wound, his sole concern was about the fate of the battle. A messenger arriving, he asked 'How are the troops?' 'The enemy are visibly broken,' almost faint, he reclined his head on the arm of an officer, when his faculties were roused by the distant sound of 'They fly!' Starting up, he called, 'What say?' 'The French.' 'What (said he, with exultation) do they fly at ready? then I die happy.' So saying, he expired in the arms of victory."

His account of the capture our author closes with reflections of which we admit the justness in that case, and their applicability to the system of national warfare.

"The success of this design was owing to its probable impracticability. The enemy were not alarmed for the safety of a post which they deemed impregnable. The sagacity of our general penetrated into their sentiments, and he formed his project on the moral certainty of their secure inattention to that quarter. His reasoning was fair and just, in the circumstances of the case: the design originated in military genius; it was a very bold; and even a hazardous undertaking; but such attempts, the general history of wars, and of British wars in particular, would teach us to encourage; because, on the whole, they have been oftener successful than otherwise."

Our historian pursues the series of conquest in America to October, 1760, when, in three years that Mr. Pitt had presided at the helm of affairs, from defeat and disaster Britain was completely victorious, and had driven her enemy from Canada and all her other territories in North America. Our author now carries the reader back to Europe, whence he traces the naval transactions of Britain through the same period which he had been handling in America; and among various signal though less important exploits, describes the maritime achievements of the glorious 1759; the victories of Botswen and Hawke, and the destruction of the French navy. He proceeds to the British operations in other quarters, and gives an account of the successes in the West Indies; thence conveys us to the east, presents a short account of the state and relations of the British in India before the capture of Calcutta, and traces the efforts of Clive to restore the fallen interests of the Company until the battle of Plassey, and the revolution in Bengal. Next he gives a view of the operations against the French on the coast of Coromandel until Colonel Coote's victory at Wandswath decided the fate of the Carnatic. Having carried the series of affairs where Britain fought alone to October, 1760, he proceeds to bring the transactions of Britain and her allies to the same epoch. He marks the energetic policy of Mr. Pitt and its invigorating efforts against France in every quarter. He represents in a striking light British heroism triumphant in Germany. He regards with great admiration the political and military talents of the King of Prussia, and gives a sketch of his situation in October, 1760. He next considers Britain in her relation to the neutral powers, presents a general state of affairs, and the condition of this country, which

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from July, 1757, to October, 1760, had been raised from depression and disgrace to exaltation and glory.

"This change (he says) under divine providence, had been principally effected by the force of genius, which overbore all private jantos and party distinctions, formed the wisest and most vigorous plans; selected the fittest instruments of execution, and by the combination of wisdom, firmness, and judicious choice, produced the most signal and important success. On two individuals, though of different ranks, yet who had each risen to a much higher elevation than that in which he was born, depended the fortune of Europe and other quarters of the world. In their different situations, William Pitt and Frederick of Prussia overbore confederacy by intellectual pre-eminence and moral energy."

Such was the state of Britain when an event took place, in itself of great importance, and that led to the commencement of a reign which in all its history, connections and relations; in the events, changes, and vicissitudes, that it has witnessed; in the difficulties which it has had to encounter, and the displays of HUMAN NATURE which it has exhibited, the author justly reckons the most momentous. The death and character of George II. is followed by a view of national resources and prosperity, literature, the fine arts, and the manners of the times. The astonishing rise of manufactures and commerce, under the late king, our author imputes in a certain degree to the policy of Walpole and Pelham; but chiefly to the progressive spirit of industry and enterprize which freedom fosters. The following passage may afford a specimen of our historian's view of the literature of that period.

"In the various departments of learning, Britain was eminently distinguished. Swift, Pope, and Bolingbroke, began the literary glory of George's reign; Thomson graced its middle stage; Johnson and Hume adorned its later periods. Having before rivalled, and at this time rivaling the ancients, in the various species and degrees of poetry and philosophy, Britain now for the first time contested the palm of history, and brought her Robertson and her Hume, to match the Livy and Herodotus, the Tacitus and Thucydides, of the Romans and Greeks. Theology, investigated by the inquiring and philosophical spirit of free and enlightened Englishmen, produced valuable accessions to theoretical and practical knowledge, in the works of Warburton, Hurd, Sherlock, Hoadley, and Secker. The dissenters also contributed a considerable share to the learning and piety of the times. While Foster, Watts, and Doddridge, inculcated religious conduct, by expounding and impressing in detail the doctrines of Christianity; the learned and logical Leland defended with force and success the whole Christian religion against the attacks of the deists."

In the same passage Dr. Bisset presents an account of methodism, which we believe all that are not the votaries of that or a similar system, will deem a candid and impartial view of its origin, nature, and character in the late and present reign.

"Not rational piety only, however, mark the theological efforts of this period; ingenious adventurers in fanaticism framed a new species of

superstition, which both at that time and since has produced very important effects on the sentiments, character, and manners of numbers of people of all ranks. Whitfield and Westley, having perceived that a few of the established clergy had relaxed in the performance of their official duties, formed a project of supplying in their own persons this deficiency of spiritual instruction; and, in order to establish sufficient influence, professed superior sanctity, and pretended divine illumination. Being both men of dexterity and address, they played successfully on the fancy and passions, and made a multitude of converts to their respective kinds of enthusiasm. They certainly were the means of rousing the clergy to a more vigorous discharge of their professional occupation; and it is probable that they may have also made some of their votaries, by working on their fears and fancies, pious and charitable, whom reason and conscience might not have influenced. So far their efforts may have been salutary; but the first principle of their theory, divine illumination, superseding the necessity of human discipline and learning, has opened the way to many illiterate and ignorant undertakers, who, either circulating or stationary, have inculcated and impressed their absurd and often pernicious doctrines on the weak and the credulous; so that frequently profligacy, and not rarely infamy and suicide, have flowed from such spiritual instructions."

The reader will here perceive that our author in disapproving of methodism is candid and discriminating. This chapter closes with an account of the education and character of the heir apparent during the life of his grandfather. The next chapter exhibits the situation of the country at the accession of his Majesty, the objects which our king pursued, the principles by which he was directed, and the first acts of his government. Our historian sets his Majesty's proposition for the independence of judges in the true light, and vindicates the sovereign from false and injurious charges brought against him by Belsham. The reader is now conducted to the campaign of 1761, commencing as before the operations of Britain alone, and closing with the allies, and in complexity of subject preserves distinctness and clearness of narrative. The negotiations for peace which ensued in this year are clearly and accurately presented. Our author here and in every part of the history shews himself a great admirer of **BRITISH ENERGY**, and approves of the high tone which Mr. Pitt proposed to employ on the officious interference of Spain.

"Considering (he says) war with that kingdom to be on these grounds inevitable, Mr. Pitt proposed in council, that we should strike the first blow, attack Spain before she was fully prepared, and thereby give her a lesson how she should presume, unaided, to interfere in our affairs, with a mediation at once dictatorial, insolent, and menacing. He proposed that we should consider the answer of Spain, as a refusal of satisfaction; and that refusal, as a declaration of war. Conceiving that hostilities were unavoidable, he proposed that we should carry them on with the utmost speed and vigour. We were paramount at sea; let us send a fleet immediately to intercept their galleons, and thus at once strike a blow that should weaken them for the remainder of the contest."

Finding himself outvoted Mr. Pitt resigned. Highly as he prizes
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the character and conduct of Mr. Pitt, Dr. Bisset disapproves of his resignation at a conjuncture when his talents were so much required by his country. He vindicates the reception of a pension.

"Mr. Pitt's original fortune was small; the situation into which he had been advanced by his abilities, required great expenditure; his powerful mind engaging him in momentous politics, and grasping the interests of his country and other nations, he had bestowed too little attention on his own pecuniary affairs, so that he was very far from being in affluent circumstances; he had, during a most arduous conjuncture, served his country in the highest station that he could occupy; and having found her in a state of unexampled humiliation, he left her in a state of unexampled exaltation. Such a man deserved reward. All the ribaldrous invective poured out against his acceptance of this annuity, may be answered in a few words; AS A SUPPLY, IT WAS WANTED; AS A RECOMPENCE, IT WAS FAIRLY EARNED."

Our author in a few words exhibits the character of Mr. Pitt in its operation and result.

"Lofty in genius, powerful in wisdom, and expansive in views; inventive in council, bold in resolution, and decisive in conduct, he long overbore party by unequalled ability. Sagacious in the discovery of general and official character, he discerned the fittest instruments for the execution of his plans; and employing none in offices of high political, naval, or military trust, but those whom he knew to be thoroughly qualified for effecting the purpose, he laid a sure foundation for success."

These certainly were the qualities and efforts which rendered Mr. Pitt successful, and will render any minister successful by whom they shall be employed: Our author now comes to a portion of his history which is a severe trial to candour and impartiality, the Earl of Bute's administration. Here it is extremely difficult to steer the just course; especially to Dr. Bisset who, as a Scotchman, might be supposed tinctured with national partiality for the Earl of Bute, and as a whig to be pulled to the opposite extreme against him. Our historian, however, has pursued this part of his narrative with dignified impartiality. Though a whig he is inimical to the government of a party junto, and bestows high praise on that part of his Majesty's policy which from the commencement of his reign manifested a determination TO CHOOSE HIS SERVANTS, WITHOUT RESPECT TO THEIR PARTY CONNECTIONS, ACCORDING TO HIS ESTIMATION OF THEIR FITNESS FOR THE OFFICES OF STATE. The Earl of Bute was a man of a respectable private character, had been entrusted with the tuition of the royal youth who was always remarkable for the strength of his kind affections, filial, fraternal, and friendly, and warmly loved his tutor. Lord Bute was a man of good talents, though not like Mr. Pitt extraordinary; the king possessing a sound and an acute understanding was not yet furnished with the actual experience and discernment into characters which in such a mind a more enlarged intercourse with mankind was destined to produce.—

"It must be (says our author) the coldness of experienced age, after frequent deceptions correcting its errors, not the generous credulity of unsuspecting youth, that will accurately scan the talents of those whom it loves. Even in age itself, wisdom is often lost in affection. It cannot therefore be surprizing, that the attachment of a youth of twenty years of age should exaggerate the merits of its object." And hence our author deduces the exaltation of Lord Bute to be prime-minister. Various circumstances combined to render him unpopular. Comparison with Mr. Pitt placed him in a very disadvantageous light; as it must have placed any minister not endowed with transcendent abilities. He was hateful to the whig combination, because he interfered with the monopoly which they had so long held, and also because he displaced many of their friends and supporters to make room for his own. He was a native of Scotland, in which there had been many Jacobites, whence he was supposed to be a Jacobite himself, and, as a Stuart, attached to the exiled family, at least to their political doctrines. Though respectable in his private conduct, he was haughty in his public deportment, and repulsive in his manners. All these causes and prejudices exaggerated by literary ingenuity and political artifice account for his unpopularity; but while our historian allows the full weight to the facts, and admits the natural effect of the prejudices, he denies the allegation of either Jacobitism or arbitrary principles against the Earl of Bute; proves that his family and their connections had uniformly supported the house of Hanover; and affirms that no historian can bring from the counsels and acts of Lord Bute documents or evidence to support the accusation of arbitrary principles: but while Dr. Bisset demonstrates that there was no real ground for the scurrilous obloquy which the Earl of Bute underwent, he allows that there was as little foundation for the sullen panegyrics that were bestowed on him by his literary and political dependants: that his policy was not able, and that his deportment was extremely censurable. As a war minister our author follows Lord Bute with the same impartiality: his principal measures were proper and successful, but they were either designs of Mr. Pitt, or obviously resulted from the situation in which he had left affairs, and the means of execution was the force which had been prepared by that consummate statesman, operating against enemies that had been reduced by his efforts. Proceeding to the campaign of 1762, our author highly approves of the military policy that directed an expedition to the Havannah, the centre of the Spanish dominions in America, and the strong hold of their resources; which he observes was wiser than the plan of 1739, which began with Porto Bello: the importance and strength of the Havannah, the difficulties of the enterprize, the progress and obstructions of the siege, the capture and the value of the conquest are presented to the reader in a very clear and well compacted series. In narrating the belligerent operations on the continent of Europe, our author necessarily mentions the revolution in Russia, by which these were affected,

ed, and shortly sketches the character and conduct of Peter, as productive of his fate. In mentioning his death, our author says, "he died of what was called an hæmorrhoidal, the causes and symptoms of which it belongs not to this history to investigate." We are now conducted to the negotiations for peace. On this subject our author, without agreeing with the adversaries of Lord Bute in all their positions, thinks that the terms were much less advantageous to Britain than in the relative situation of the parties they ought to have been; he particularly blames the cessions in the West Indies, and the arguments of ministers on that subject.

"The reasons (he says) alleged by ministers for the dereliction of such valuable possessions, were futile in the present situation and relative force of the parties. According to their allegations, France would not give up what she had actually lost; but if Britain insisted on the reservation, where were the means of recovery? The principle on which the cession was justified, was contrary to magnanimous and wise policy. A declared willingness to abandon momentous advantages, rather than continue a contest to secure them when already possessed, directly tended to make the adversary more stubborn, and afforded an injurious example in future contests. To a power transcendent in resources, it can never be a prudent reason for relinquishing valuable interests, that they are not to be maintained without a struggle. Such conduct is really as contrary to pecuniary economy on balancing accounts upon a large scale, as to national dignity and honour. The abandonment of acquisitions affording to the possessor riches and naval strength, tended, as was foreseen, to furnish France with the means of maintaining another war whenever a favourable opportunity offered. Peace was desirable; but the peace concluded was not so honourable or advantageous as Britain could have dictated, and contained in itself the seeds of dissolution."

This is a passage of considerable importance, and its principle and reasoning may be applied to other treaties of peace. The general tests of a good peace here stated, we think are unquestionable, and we shall recur to them in considering a much more advanced portion of the work. We now come to Bute's measures of finance, and especially the cider tax, which in itself our historian regards as fair and equitable, and, with a happy simplification, in a few words presents its financial character and extent. "It merely made those who chose to regale themselves with a distillation from apples, contribute to the revenue, as well as those who regale themselves with a distillation from barley." But from Lord Bute he considers it as extremely imprudent, because an excise was unpopular, and its extension greatly increased the unpopularity of the minister. Then follows the resignation of Lord Bute, and the character of his ministry. "Candour (says our author) must allow, that the comprehensive principle on which his Majesty resolved to govern, was liberal and meritorious, though patriotism may regret that he was not more fortunate in his first choice."

(To be continued in our next.)

Diatesseron, seu Integra Historia Domini Nostri Jesu Christi Latine, ex quatuor Evangelistis inter se Collatis ipsisque Evangelistarum verbis apte et Ordinate dispositis Confecta. E Versione præcipue Castellionis Castigata et Emendata. Cui præfiguntur Tabulae Palæstinæ Geographica, necnon ordo rerum. In usum Scholarum. Opera et Studio T. Thirlwall, A. M. 12mo. Pr. 187. F. and C. Rivington, Longman and Rees, and C. Law. 1802.

WE ever feel peculiar satisfaction, not unmixed with grateful acknowledgment, when we witness the pens of our literati employed in forming the heart and improving the understanding of the rising generation, by making religious instruction the corner stone of elementary tuition. It has always appeared to us as constituting one of the great principia of science; but, in the education of these young persons who are designed for the ministry of the Church of Christ, and whose especial duty it becomes, in the labours of their future life, to teach and enforce the fundamental principles of his doctrine, such religious instruction forms an indispensable portion of scholastic attention; for we are well convinced, that unless the mind be in its early habits impressed with the importance of religious consideration, unless it be taught to regard pious acquirement as the greatest wisdom, the culture of the human understanding but prepares it for the readier reception of the seeds of doubt, of which deep-rooted infidelity is the usual fruit. Knowledge affords the means of inquiry, but in the scale of a Christian's learning the Apostle has not made it the first step of his series. "*Add to your faith virtue, and to virtue knowledge;*" which gradation, if we may be allowed to fit it to the subject of education, may be thus applied—let religious instruction be the point from which you set out, thence let the heart be prepared for the adoption of such preceptive principles as may best conform it to the practice of the moral duties, and on this foundation let the understanding be built up unto the acquisition of human science.

The knowledge thus obtained we conceive is not likely to be of that kind which "*puffeth up.*" It will be learning, but not the pride of learning, by which the hearts of so many among mankind, from our first parent to the present generation, have been "*beguiled,*" or "*puffed up*" into free inquiry, and philosophical schism. Whatever, therefore, tends to promote and secure such knowledge, must be regarded as highly beneficial to the best interests of man. It is this tendency which gives so great a value to Professor White's *Diatessaron*, of which the work before us is a translation. Such compilations cannot but be highly useful in all those seminaries in which the attention of youth is turned to sacred as well as profane litera-

ture. A regular arrangement of the events of our blessed Lord's life, compiled from the four gospels, is, we think, more likely to interest the juvenile mind than going through a course of scholastic exercises upon repeated facts and reiterated circumstances as they occur in the Evangelical detail. A boy when he construes or translates his Greek or Latin Testament at school passes over that harmony of the Gospels which constitutes one of the chief testimonies of the divine inspiration under which they were composed; his observation is commonly confined to the facts related, and the preceptive sayings connected with them. And even this observation, as the result of constraint, is scarcely ever retained longer than while the performance of his task requires it; the task fulfilled, he is not likely to take any extraordinary pains to compare the parallel passages, to connect the dates of events, and to reconcile the varied relations of those events with the leading fact.—The repetition is all that he notices, and this, although it lessens the difficulty of his exercise, increases the tedium of it: whence that impression of the sacred import of the subject which is not the least desirable acquirement that can be made by the pupil is lost sight of, and his testament is ranked by him among the least interesting of his school histories, in most of which he perceives a regular succession of incident, disposed in chronological order, that leads on his curiosity, and by assisting, secures his recollection. In grammar schools this becomes a matter of much serious concern, as indeed it does in all schools, but more especially in the former, as at these boys are scarcely ever made acquainted with the particulars of their Redeemer's life, otherwise than through the medium of a Latin or a Greek Testament, and this more for the purpose of habituating them to the language than of impressing their young minds with a sense of the divine origin, and high import of the subject.—We do not mean to say that the teacher willfully neglects his duty in this respect, but we conceive that it can hardly be comprehended in the course of his instructions, to point out every instance of harmony of event, every reason for varied expression and relation in the narrative, and every connection of time and place; and after all a school-boy cannot be made to read with the enquiring spirit and accurate examination of a commentator; but in reading the life of HIM who he learns from his Catechism is the Son of GOD, and the Saviour of the world, his attention must be fixed, and his recollection strengthened, or his heart cannot be interested; both his judgment and his feelings must be impelled to prevent him as a school-boy from rejecting as a task what as a Christian he is bound to regard as the rule of his religious faith and moral practice throughout life. This consequence so devoutly to be wished we think the *Diateffaron* of Professor White, and this Latin translation by Mr. Thirlwall, both admirably calculated to produce. Before we proceed, however, to remark upon the execution of the present work, we must premise what we are of opinion ought to be considered as a matter of some moment by all who may be disposed

to substitute this form of the Gospel History in the course of scholastic instruction for the detached form in which the gospels were originally written, and are inserted in the Testament. The evil consequences would be incalculable were the minds of youth to be suffered to infer from such a substitution that it was necessary for the purpose of supplying some deficiency or inaccuracy in the Evangelical writings. To prevent a conclusion so false and so inimical to their original purity and authenticity from being drawn, we are inclined to recommend that the Diatessaron should never be construed by the pupil without the preceptor pointing out to him from the Testament the correspondent passages. This mode would by degrees demonstrate to the boy the congruity and equal importance of the separate histories of the Life of Christ; as given by their respective authors; neither would the labours of the teacher be increased, nor the mind of the pupil perplexed by this process, as the marginaly references to the Scriptural texts would expedite the one, and the search after proofs amuse and satisfy the other.

Another observation also we wish to make upon the probable consequence of such an exclusive substitution: the Epistles would not be read, in which all the fundamental principles of the Gospel are argued and confirmed. This we think would be an irremediable omission. An expedient strikes us as likely to obviate such a consequence. The epistles might be made the subject of lectures on Sunday evenings, when the scholar might construe and the master explain them; in some public seminaries this plan of a Sunday evening's lecture has been long established. We submit it to the consideration of the conductors of those, and to other schools, public or private, where no such plan is yet adopted, whether the Diatessaron might not be substituted in the manner we have taken upon us to point out for the instruction of the lower forms, and the epistles for that of the higher.

We have thus far ventured our suggestions respecting the utility of the Diatessaron, and we feel ourselves the more disposed to recommend its being adopted in all schools of classical institution, because we look upon it, for the reasons which we have adduced, as calculated to interest the attention of boys in general, and to make sacred history, as well as profane, their study; so that by degrees a relish for Scriptural reading may be acquired, and a devout distinction preserved by the mind of the young classic, between the truths of Christianity and the fables of heathenism; his heart will thus be fortified in early life against the insidious doctrines of the philosophers of the day, who have already been too successful in their attacks upon the unguarded Christian, robbing him at once of his principles and peace. This important reason for our recommendation is substantiated when we call to mind the confession of a very great classical scholar: * that being continually engaged in the study of pro-

* Dr. Middleton, vide his Letters.

sane literature, and having been long used to the bold imagery, graceful diction, and harmonious poetry of the Pagan writers, he found his mind retained but little relish for the study of his Bible. Such a consequence having been experienced by so eminent a classic, we ought to take care to shield the minds of our youth from a similarly vitiated taste, and that the more because we have too much reason to conclude, from the example of many very erudite and elegant scholars, that this is not the only instance of this vain self-sufficiency of classical knowledge. How frequently are the ears of the pious Christian shocked by those petulant objections and libertine profanations in which the accomplished scholar, as he thinks himself and wishes others to suppose him to be, indulges against religion and its dependencies.

If we be justified in concluding from such examples, that such libertine discussion and free thoughts are not unfrequently found to be the concomitants of all that useful learning which is gained from the study of the Greek and Roman authors, we would hope that we are also justified in giving it as our opinion, that the youthful mind cannot be too soon grounded in the principles of Christianity, and imbued with the preceptive doctrines of the Gospel, as the only means of counteracting so evil an influence, and which so imperceptibly gains the ascendant; but more particularly requisite is such procedure at this time, when the sceptic and the infidel are ever in the way to avail themselves of such an effect, for the causes to them are of no moment provided the same effect be produced.

Hence we fully agree with Mr. Thirlwall in the following just observations in his preface.

"If it be a primary duty we owe to the rising generation, to sow the seeds of piety and virtue in their infancy, to imbue their tender minds with sacred knowledge, and initiate them in 'the things concerning the kingdom of God;' the High Priest of our Salvation, and Exemplar of perfect righteousness, cannot be held up to their view at too early a period for the object of their faith and imitation.

"He surely renders an important service to the cause of religion, who exhibits the portrait of the Divine Original in the most agreeable light, and by a just and pleasing representation, adds to it new charms, and captivates the young reader with the 'beauty of holiness.' I would indulge a hope that the present performance will be found peculiarly calculated in this view to yield pleasure and instruction."

But a few remarks upon the execution of this work are necessary. The harmony, the version, and the punctuation are the chief points to which our examination can be directed. The author, in his preface, informs us, that the first is framed according to the Harmonies of NEWCOME AND TOWNSON. He could not have had better patterns. The version, he tells us, is that of Castellio or Castalio. We think him perfectly justified in his choice, as this author's version is most generally used. The judgment with which Mr. T. has rejected his defects, and applied his beauties, is sufficiently conspicuous

cuous to demonstrate the ability with which the work before us is executed. The punctuation, on which much depends in a work of this nature, is very correct. We are also very glad to perceive that the translator has retained the colloquial form of the original Greek. It gives an animation to the subject which is more likely to keep the young reader's attention alive than the uniform style of narrative. As to the typographical errors, we can, we think with authority, pronounce them, as Mr. T. hopes they will be found, "few and unimportant." In the parable of the prodigal son we find "*bonorum*" for *honorum*," in one or two instances we meet with a *b* for a *d*, and an *n* for an *m*, but in no other instance than the above have we found that the error of the press has made a difference in the sense. We shall select two passages from Mr. T.'s work, by which the reader may judge of the nature of it.

"* Cum autem seorsum esset, interrogarunt eum sui cum duodecim,† dicentes, quænam ea esset similitudo? † Et cur eos per similitudines alloqueris? § Quibus ille: 'Vobis datum est,' inquit 'regni Dei arcanum nosse; at cum illis exteris omnia per similitudines aguntur. ¶ Qui enim habet, huic dabitur, isque abundabit: qui vero non habet, huic etiam, quod habet, auferetur. Propterea per similitudines eos alloquor, ¶ ut aspiciant, neque videant; et audiant, nec intelligant; ne ad frugem redeant, atque ita eis ignoscantur peccata. ** (In eisque comprobatur illud Esaiæ oraculum, quod sic habet: Audietis quidem, sed non intelligetis: et ita videbitis; et non perspiciatis. Obterpuit enim cor hujus populi, et auribus obtuse audiunt, et claudunt oculos, ne et oculis videant, et auribus audiant, redeantque ad frugem, atque ita ego eis medear.) Vestri vero beati sunt oculi, qui videant; et aures, quæ audiant. Scitote enim, multos vates et justos cupisse videre, quæ cernitis vos, neque tamen vidisse: et audire, quæ auditis vos, nec tamen audivisse." [Pp. 59.]

" 67. *Christus sanat filiam Syrophenissæ mulieris.*

"†† Illinc profectus, discessit in Tyri Sidonisque confinia; ingressusque domum, nolebat id scire quemquam; sed non potuit latere. Nam cum de eo audivisset quædam mulier, cujus filia spiritum habebat impurum, venit, et ei ad pedes accidit, (erat autem mulier Græca, genere Syrophenissa,) ea rogabat eum, ut dæmonium expelleret ex sua filia. †† Sed cum ille nihil ei respondisset, aggressi eum ejus discipuli, sic rogare: Absolve eam, clamat enim pone nos. At ille respondens: 'Non sum missus,' inquit, 'nisi ad oves perditas Israeliticæ domus.' Cumque illa venisset, et ei præbens honorem, diceret: Domine, succurre mihi. Ille sic respondit: §§ 'Sine prius satiari natos: non enim convenit sumere natorum panem, et catellis objicere.' ¶ Et illa: Ita est, Domine: et tamen catelli quoque comedunt de micis, quæ decidunt de mensa domini-

Locus.
Tyri et Sidonis confinia.

* " Marc. iv. 10." † " Luc. viii. 9." † Matth. xiii. 70."
§ " Marc. iv. 11." ¶ " Matth. xiii. 12—13." ¶ " Marc. iv. 12."
** " Matth. xiii. 14—17." †† " Marc. vii. 24—26." †† " Matth. xv. 23—26." §§ " Marc. vii. 27." ¶ " Matth. xv. 27, 28."

eorum suorum. Tum Jesus respondens: 'O mulier,' inquit ei, 'magna est tua fiducia: obtineto quod vis.' Ita sanata est ejus filia eadem illa hora.

" 68. *Christus hominem surdum et mutum sanat.*

" * Rursum profectus ex Tyrii Sidoniisque finibus, venit ad Galilææ lacum, per medios fines Decapolis. Eique adductus est surdus tardiloquus, cui ut manum imponeret, rogatus est. Atque ille, eo seorsum extra turbam seducto, immisit suos digitos, in ejus aures: spemque, et ejus linguam tetigit. Et in cælum intuens, ingemuit, eique dixit: 'Ephphatha:' hoc est, aperitor. Ac protinus illius, et aures apertæ, et solutum est lingue vinculum, ita ut recte loqueretur. Præcepit autem eis, ut id nemini dicerent: sed quo magis eis præcipiebat, eo magis prædicabant. Et majorem in modum obstupescabant, dicentes: Eum omnia recte fecisse: et, ut surdi audirent, et ut muti loquerentur, efficere.

" 69. *Christus plus quatuor hominum millia cum septem panibus et paucis pisciculis saturat.*

" † Per eos dies, erat permagna hominum multitudo, nec habebant quod comessent, et Jesus, advocatis suis discipulis, inquit: '† Miseret me hujus hominum multitudinis, qui jam friduum apud me hærentes, non habent, quod comedant: et eos dimittere jejunos nolo, ne defetiscantur in via: § Nam eorum nonnulli procul venerunt.' || Cui discipuli: 'Unde nobis in solitudine tot panes, inquirunt, ut satiatur tanta multitudo? Et Je us: 'Quot panes habetis?' inquit eis. Septem, inquirunt, et paucos pisceculos. Tum ille jussit multitudinem humi discumbere. Sumptisque septem panes et pisces, actis laudibus, fregit, suisque discipulis tradidit: et discipuli multitudini. Omnesque comederunt ad satietatem; suntque sublatæ frustorum reliquæ, plenis septem sportis. Qui comederunt autem, erant virorum quatuor millia, præter fœminas et pueros. Deinde dimissa hominum multitudo, conscensa navi, venit in fines Magdalanos, [¶ et Dalmanuthanos.]

" 70. *Pharisæi et Sadducæi rursus signum a cælo petunt.*

" ** Tum eum aggressi Pharisæi et Sadducæi, tentandi gratia, rogant, ut sibi signum de cælo ostendat. Quibus ille respondens: 'Sub vespérâ,' inquit, 'dicitis, Serenum erit: rubet enim cælum. Et mane, Hodie tempestas erit; nam triste rubet cælum. Simulatores, cœli faciem scitis dignoscere, temporum signa non potestis? Prava, et adulterina natio signum quærit: nec ullum ei signum dabitur, nisi signum Jonæ vatis.'

The authorities according to which Mr. Thirlwall has drawn up this compilation having already received the unanimous sanction of the learned, there remains little more to be added to our present review than our entire approbation of his work, and express testimony to the faithful precision and accuracy with which he has perfected it.

* Marc. vii. 31, ad fin."

† Marc. viii. 8."

¶ Marc. viii. 10."

† " Marc. viii. 1."

|| " Matth. xv. 33, ad fin."

** " Matth. xvi. 1—4."

Its intrinsic merit renders encomium on our part unnecessary to further its adoption in schools as a very useful addition to the books of the lower forms. As such, however, we most strenuously recommend it, that we may acquit ourselves of the duty, as reviewers, which we owe to the author and the public. The English translation we shall notice in our next.

A New Anatomical Nomenclature, relating to the Terms which are expressive of Position and Aspect in the Animal System. By John Barclay, M. D. Lecturer on Anatomy, and Honorary Member of the Royal Physical Society, Edinburgh. 8vo. Pp. 182. Rofs and Blackwood, Edinburgh; Longman and Rees, London. 1803.

THE excellence of every instrument consists in the exactness with which it is fitted to produce the effect intended by the artist who employs it. The most dextrous and skilful workman, if his tools be bad, will perform his work in a clumsy manner; and hence it is, sometimes, difficult to determine whether the progress of art has been more indebted to the genius of the artists themselves, or to those who, by happy and useful improvement, have facilitated the means of enabling that genius to exert its powers.

Language is the instrument of communicating knowledge; and every man is, in some degree, sensible how much depends on its being well or ill adapted to this purpose. Every man feels, in fact, the great difference between a language which is accurate, perspicuous, and precise, and one which is vague, ambiguous, and obscure. By the former, information is readily conveyed, not only in the most instructive, but also in the most agreeable manner; while, through the muddy and turbid medium of the latter, the conceptions of the teacher are exhibited to the learner only as an indistinct, confused, and distorted mass.

Whatever, indeed, be the subject of discourse, accuracy and precision of language are evidently productive of great advantage; but they are not, in all cases, of equal importance. On many occasions in common life, our terms and expressions may admit of a certain laxity of meaning, without being attended with any very detrimental consequences. But in imparting the principles of science and of art, the utmost attention to precision is necessary; for here a loose application of terms and of phrases, or the use of such as do not strictly signify the exact ideas which we wish to convey, are subversive of the very end which we have in view. Nothing, it is universally agreed, has proved a greater hindrance to the progress of knowledge than the slovenliness of the language in which science has been taught. Men have often supposed that they were communicating or acquiring instruction of the most important kind, while, in fact, they were only amusing themselves with sounds; and have sometimes discovered that

that what they fondly mistook for a splendid structure of solid wisdom, the erection of which redounded greatly to their honour, was only the resemblance of a castle in the clouds, which, on a nearer approach and closer inspection, vanished into air.

Much, no doubt, of this solemn trifling has been owing to the carelessness and inattention of philosophers themselves; to an unfixed application, and consequent abuse, of terms, in their own nature sufficiently exact. When, in the course, of a scientific discussion, different terms are used in the same sense, and the same term in different senses; or when a writer expresses himself ambiguously and loosely, sacrificing accuracy to a false idea of variety and elegance; supposing his conceptions to be ever so clear, and the words which he employs to be ever so well understood, it is impossible that his reader should comprehend him. His thoughts are perpetually changing their dress, and will therefore, of course, be frequently mistaken.

But it often happens that the man of science labours under difficulties almost insuperable in communicating his knowledge. If he be under the necessity of expressing himself in a language which either has no terms to denote his conceptions, or none that are precise and well defined, his justness of thinking and closeness of reasoning will be of small avail. Such a builder is in want of tools, or, at least, of those which are proper for his purpose. To provide himself with these must be his first concern; and it is only in consequence of this previous labour that he can hope to produce a neat and well constructed edifice. We know how feelingly Lucretius, and even Cicero, when they attempted to make their countrymen acquainted with the nice disquisitions of the Greek philosophy, lamented the barren rudeness and poverty of their native tongue. Every man must, in a greater or less degree, encounter a similar inconvenience, who treats a scientific subject in a language to which science is unknown, or in which the cultivation of the terms of that particular science which he undertakes to illustrate has been neglected.

In this last predicament, however strange it may appear, stands, even now, the language of anatomy, which is one of the most useful sciences undoubtedly, and to the improvement of which mankind are urged by the most cogent motives. Yet in none are the terms employed more vague, more indeterminate, or less calculated to furnish clear and adequate notions. Nor is this the case in English only, but, we believe, in all the languages of Europe. The defect is, certainly, much to be regretted.

"With a knowledge," says this ingenious author, "of such different causes operating within us, we, in all phynological investigations, should carefully distinguish between what is chemical, mechanical and vital; and endeavour to ascertain, by due experiment and observation, the part which each acts in the system, and how they usually oppose, assist, and regulate one another for the general good. But to make these experiments and observations, we should likewise know how to examine and accurately describe

scribe organized structures. This information we are naturally led to expect from anatomy; while, unfortunately, anatomy has not always in its power to give what we look for. A cursory glance must demonstrate to any one that these structures are complex and varied; that much depends on position and direction, on relative situation, connection, and aspect; and that no clear or accurate description can possibly be given, where a language is wanting to express these circumstances. Such a language is not, at present, known in anatomy; although the want of it has often been felt, often complained of, and partial attempts frequently made to remedy the evil." (Introd. pp. 4, 5.)

Some of these attempts, particularly those of Chauffier and of Vicq D'Azyr, our author has described, and fully demonstrated their inadequacy to the end proposed. He has very satisfactorily shewn that their failure proceeded not from an incorrect view of the subject, but from their adoption of improper terms. "It was not the division that was faulty, but the expression." It is, therefore, to the reformation of the latter that Dr. Barclay's attention is chiefly directed.

"In the following Essay," he says, "I have retained the usual divisions, and ventured only to change their nomenclature: the intelligent reader must decide on the merits of the change proposed. The general views by which I was guided are explained in some preliminary discussions on the nature of language and of nomenclatures, particularly the nomenclature of anatomy. The terms indeed which are here suggested are chiefly confined to the expression of position and aspect; but are so contrived as to form an independently distinct nomenclature for general description in all the different branches of anatomy, and may be used while the other names continue as they are. Should they fortunately meet with the approbation of the public, I shall afterwards shew their application in detail; and add, on a general and connected plan, the nomenclatures of the BONES, MUSCLES, BLOOD-VESSELS, NERVES, LIGAMENTS, &c." (Introd. pp. 8, 9.)

The first chapter of this Essay contains many curious observations on language in general, and its different kinds. Here the author appears in the character rather of a philosophical grammarian, than of a physician and anatomist. "In its primary sense, *language*," he says, "is a word synonymous with *speech*; in a general sense, any species of signs employed as expressions of our thoughts or sensations; in the glowing image of poetic figure, it is any phenomena presented by nature, speaking, as it were to intelligent minds, and suggesting ideas which they had not before." (P. 48.)

He observes that man, if he chose, might have five languages, corresponding in number to the five senses; that smells and tastes indicate several important properties in animal, mineral, and vegetable substances; but that, on account of the signs addressed to these senses being very little under our management, and on different other accounts which he mentions, odours and tastes have seldom been employed as the vehicles of thought. The signs of touch have attracted more general attention. In some parts of the east, particularly at Mecca, merchants employ them as a medium of intercourse; thrusting

ing their hands into one another's sleeves, and converſing together without the poſſibility of being ſeen or heard. Deaf people lay their hands on the lips of their friends, whoſe meaning they comprehend by feeling: but not to mention other diſadvantages, when thoſe who would converſe are removed to the diſtance of a few feet from each other, theſe ſigns become uſeleſs. Though viſible ſigns have a much ſtronger claim to our notice, being, independent of their elegance and beauty, numerous, varied, diſtinct, and fitted to convey intelligence to a diſtance; yet, like thoſe of ſmell, of taſte, and of touch, they are not ſufficiently ſubjected to our power. Geſtures, indeed, are natural expreſſions, but fatiguing and tireſome; nor would they, even in a Roſcius or a Garrick, be numerous enough to ſerve the purpoſes of ſpeech. Another obvious objection to viſible ſigns is, that they are almoſt all imperceptible in the dark. Of the five different ſpecies of ſigns, therefore, addreſſed to the five ſenſes, the audible alone have been received into general uſe, as a medium of intercourſe in the ordinary occurrences of life. (Pp. 48—53.)

The audible ſigns are admirably calculated for the purpoſes of language.

“ They never produce, like odours and taſtes, pain, nauſea, or vomiting; and ſeldom are ſo loud as to injure the organs to which they are addreſſed. They are not confined, like the tangible ſigns, to immediate conduct; and are not, like the viſible, dependent on light; at the ſame time no ſigns are more numerous, diſtinct and varied, or ſo much under management. We poſſeſs even a ſyſtem of organs,” the vocal, “ conſtructed intentionally upon their account; a ſyſtem which imitates, creates, combines, ſeparates, lengthens, ſhortens, raiſes, lowers, and varies them at pleaſure; a ſyſtem which, through nervous communications, is made ſubſervient, and, in ſome meaſure, obedient, to the ear; and a ſyſtem, therefore, which is prompt to furniſh it not only with the objects of its perception, but to furniſh them likewiſe of any kind, and in any order, arrangement, or variety that ſuits its taſte. We need not wonder then, that the ear, poſſeſſing ſuch ſuperior advantages, ſhould form a language more copious, varied, and extenſive, than any addreſſed to the other ſenſes.”—(Pp. 53—55.)

Theſe are elegant and refined ſpeculations, which will, unqueſtionably, recommend themſelves to every inquiſitive and cultivated mind. They are followed by ſome ſtrictures on *written* language, which diſplay, we think, both ingenuity and novelty; but we are, by no means, equally ſure that they are founded in truth. “ Even written language,” Dr. Barclay obſerves, “ is the language of the ear. None of its ſigns are directly and immediately the ſigns of our ideas, but the ſigns of ſounds, to which our ideas are linked and aſſociated.” (P. 55.) This, however, appears to be true only of alphabetical writing, or, at moſt, of arbitrary artificial characters. It, ſurely, is not true of natural imitations or pictures of objects; for if I have ſeen, and been ſtruck with, an object, its picture will inſtantly recal it to my mind, though I never heard its name: nay, its

picture will give me some indistinct notion of it, though both itself and its name should be equally unknown to me. When the Mexicans dispatched rude draughts to court of the Spanish ships, these draughts represented the ships themselves, and not the sound of their names, with which the Mexicans were unacquainted. To us, indeed, our written words, composed of elementary letters and syllables, undoubtedly suggest the sounds which custom and habit have annexed to them; but the difficulty is to trace the steps by which pictured language is supposed to have been improved into alphabetical: and this, we conceive, is no easy task. Much, we know, has been written on the subject; and much, we think, to very little purpose; nor are we convinced that Dr. Barclay has been particularly successful in dispelling the obscurity in which it is involved. We could, therefore, wish that he had not indulged himself in the following sarcastic, and, apparently at least, unnecessary reflection.

“Those who are fond of traditionary stories, who ransack the fabulous records of antiquity to find out the inventors of love, of food, and of clothing, and who have discovered that beasts and birds were among the contrivers of our arts and manufactures, will not be pleased to find that writing should thus have a kind of natural origin. Even speech itself, though the author of nature has generously bestowed organs for the purpose, gives us a strong inclination to use them, and an ear to listen to the sounds which they utter, would never, in their opinion, have existed unless for some particular revelation; for it does not follow, in their way of reasoning, that although a man may chance to have gotten a brain and a stomach, hands and feet, and a number of senses, he therefore should know, without being told, what are their natural and appropriate functions.” (P. 60.)

On this subject our learned and ingenious author seems, to us, to have been carried away by an analogy merely imaginary. He, undoubtedly, does not mean to affirm that either articulate speech, or alphabetical writing, is instinctive like love and the appetite for food; or that they are performed without conscious exertion, like the functions of the stomach and of the brain. Nor does it appear that the Chinese language, from which he here chiefly argues, accurately corresponds to the account which he gives of it. It is, indeed, true that, as he says, “a great part of its primary words are monosyllabic;” and that “all these syllables have pictures, or rather what were originally pictures.” He adds that “when you mean to write a word of so many syllables, you have only to write the pictures of the syllables of which it is composed.” (P. 58.) We believe that Europeans are still very ignorant of the real mechanism of the language of China; but, if their information is at all to be depended on, the foregoing statement is far from being just. The word, for example, which signifies *misfortune* is represented by a compound character, of which one part is pronounced *mien*, and means a house; the other is pronounced *ba*, and denotes *fire*. The foundation of their junction to form a compound character significant of *misfortune* is abundantly natural; because, surely, one of the greatest calamities which

which can befall a man is to have his house on fire. But the whole compound character is merely a symbol; and its component parts perform nothing analogous to the office of our elementary syllables. If they did, the compound should be read *mien-ho*; whereas we are told that the word for which it stands, and which signifies *misfortune*, is *ISAI*; a word which, in sound, bears no resemblance to what Dr. Barclay would call its constituent syllables.

The second chapter is entitled "On the changes of language." "Having shewn," says the Doctor, "the close and intimate connection between a *spoken* and a *written* language, and mentioned that both are subject to changes, it becomes a sort of necessary precaution, in proposing terms for a nomenclature, to inquire into the causes of such changes, and to prevent, as much as possible, their operation upon the terms of which we make choice." (P. 62.)—The whole of this chapter is curious and interesting in a high degree. Having enumerated the more obvious external causes to which the instability of language may be referred, such as new climates, produce, and employments; caprice and fashion; the pride of innovation, the desire of improvement, colloquial inaccuracies, commerce, conquest, and intercourse with foreigners; having likewise observed that, independent of all these circumstances, language has the seeds of change in its very nature; that every individual has a voice of his own, and a manner of speaking which distinguishes him from others; that, in many provinces of no great extent, the dialect of the people is subdivided into dialects; that each district, village, and hamlet exhibits some peculiarities of speech, and would seemingly, in time, if intercourse were stopt, acquire a distinct language of its own: "What," asks our author, "can be the cause of all these changes, where nothing appears to induce them from without?" (P. 64.) His answer is, "If any choose to investigate the matter, he will find it in the number, the varied structure, the diversified functions, and complex movements of the organs employed to produce and articulate the human voice." This answer leads him into an extensive field of anatomical and philosophical observation, which, as far as we know, has never been explored; but which he has shewn to be full of instruction of the most wonderful nature, and calculated to impress the mind with most awful ideas of the skill and contrivance exhibited in the complicated structure of the human frame.

"It is well known that the more complex any piece of machinery is, whether the work of nature or of art, the more it is exposed to varied action, deviation and error. Apply this observation to the vocal muscles, and in one sense their number is not great; but if we consider the various combinations of which they are capable, and the varied effects which they produce, their singular powers must appear astonishing to those not acquainted with their compound action. Of this action the ordinary books written on the subject scarcely afford any idea. They seem to imply that a muscle acts only by itself, in conjunction with its fellow, or against its antagonist: and the young anatomist, after studying for months, and some-

times for years, one of the most curious pieces of mechanism to be found in nature, and after fondly flattering himself that he knows every thing interesting or useful in the animal system, is seldom able to explain satisfactorily a single movement of his own body, or of any of its limbs." (Pp. 65, 66.)

"Suppose that A and B are two muscles forming a pair; he is told that A and B perform each a separate movement, and that A B acting together perform a third. This is nearly all that he learns concerning the functions of a muscle and its fellow; but this is a very imperfect idea of the part which they generally act in the system. If another muscle, as C, had been added, the number of movements would have been seven; and a fourth muscle, as D, would have raised the number to fifteen. Thus every additional muscle, besides giving a separate movement, may double the number of all the preceding, whenever the part to which they are attached is capable of moving in every direction. Where indeed it is limited to the two motions of flexion and extension, it can vary only the force and the velocity; but again, where a number of moveable parts constitutes an organ destined to some particular function, and where this function is varied and modified by every change in the relative situation of the moveable parts, it must be evident that the number of changes producible on the organ must equal at least the number of muscles, and all the combinations into which they can enter." (Pp. 66, 67.)

Dr. Barclay here gives a curious table, shewing the specific and distinct movements which, independent of varieties, are producible by any number of muscles from 1 to 50; and then proceeds, on the principles which he has thus laid down, to furnish some idea of the number of changes of which the organs of voice are susceptible.—

"The muscles proper to the five cartilages of the larynx, supposing the transverse and oblique arytenoid to constitute but one, are seven pairs. Now fourteen muscles, that can act separately or in pairs, in combination with the whole, or with any two or more of the rest, are capable of producing 16,383 different movements; not reckoning as changes the various degrees of force and velocity, nor the infinitely varied order of succession by which they may occasionally be brought into action." (P. 70.) These, however, are but a few of the muscles of the voice.

"Fifteen pairs of different muscles, attached to the cartilages, or os hyoids, and acting as agents, antagonists, or directors, are constantly employed in preserving the cartilages of the larynx steady, in regulating the place of their situation, or moving them as occasion requires, upwards and downwards, backwards and forwards, and in every way, directly and obliquely, according to the course of the muscular fibres, or in the diagonal between different forces. These muscles are capable of 1,073,741,823 different combinations; and co-operating with the seven pairs of the larynx, of 17,592,186,044,415, exclusive of the changes which must arise from the different degrees of force and velocity, and the infinitely varied order of succession in which they may be brought into action." (Pp. 71, 72.)

With the muscles which have been already mentioned must co-operate,

operate, in forming and changing the voice, a variety of others, which are enumerated by the author; yet all these muscles can neither separately, nor in combination, produce an audible impulse on the air without a certain degree of elasticity and vibratory motion of the trachea, laryngeal cartilages, and glottal ligaments. This elasticity, though it partly depends on the action of the muscles, depends too on the state of the membranes and glandular secretions, as well as on that of the larynx and trachea. The audible impulse is varied by the state of the nose, fauces, and palate; probably by the size and form of the frontal sphenoidal and maxillary antræ; and most certainly by the secretion, or rather absorption of the seminal fluid, as we learn from the consequences of castration. (Pp. 72—75.)

After mentioning the influence of the ear, as directing the whole of the vocal system; that of the several passions, as productive of peculiar tones and cadences; the use of the tongue, of the palate, of its pendulous velum, of the alveolar processes, the teeth, and the lips, in modifying the pronunciation of words; “I have no doubt,” subjoins our ingenious author, “that here the reader’s surprize will recur at this immense variety of power in the vocal organs. He may assert, and assert with justice, that no individual of the human species can throw his muscles into one thousandth part of the combinations of which I have supposed them susceptible: but he should remember at the same time, that this reasoning was never intended to shew what are the effects of muscles in particular persons, but to shew their capacity and original powers; and from what an exhaustless fund of variety in tone and voice they are able to furnish each individual of the countless millions of successive generations with characteristic marks of distinction.” (Pp. 76, 77.)

The following observations on this wonderful subject are pertinent, interesting, and satisfactory.

“To form any thing like an adequate notion of the singular contrivance of the muscular system, and of the movements of which it is capable, we must not confine our examinations to what is exhibited in two or three particular persons; we must recollect that all the muscles are living powers; that in early life they are apt to contract habits with facility, and afterwards to retain them with such inveteracy as to be incapable of any exertion inconsistent with those in which the previous habits had been formed. We see this daily exemplified in the uses of the right and left arm; and may often observe that those who have long been accustomed to one language find it difficult, and sometimes impossible, to articulate properly the sounds of another. In these cases we see the muscles inactive from disuse, or fettered under the constraints of habit; the habit, too, of particular situations. In such circumstances, it is impossible they can furnish a criterion of what had been their primary powers.

“All children acquire the tones, accents, and articulations of those countries in which they are educated; an evident proof that, prior to the formation of habits, the vocal muscles may be brought to act in any one of the numerous millions of combinations that have ever been adopted by any tribe, family, or nation of the human race, and be made to acquire

the habit of pronouncing, with readiness and ease, any one of the almost infinite variety of languages that have been, that are, or that ever shall be, on the face of the globe.

"I have mentioned several sources of variety in the tone and articulation of voice, besides muscles; but suppose that muscles, acting as motors, fixors, antagonists, or directors, were the only source, and that these muscles were 50 in number, although I have enumerated 63, exclusive of others which might have been named; these 50 muscles are capable of entering into 1,125,899,906,842,623 combinations, and the numerous effects of these combinations may be infinitely diversified by the various degrees of force and velocity, and the orders of succession in which they are formed. Is it likely then, that, amidst this countless and almost inconceivable variety, any two individuals should often, or naturally, adopt exactly the same combination, bring their muscles to act in the same order of succession, or employ them with the same force and velocity in uttering sounds or articulating words? I should think not. The muscles of the hand are but few in number; and yet what immense difficulty and labour does it cost many to counterfeit the hand-writing of another!

"It seems to be owing to the constant operation of such causes, whose influence can neither be checked nor prevented, that no accident ever has occurred, no art ever been discovered, to preserve the stability of vocal language, to calm the forebodings of literary geniuses, and remove the apprehensions that their laboured eloquence in a few centuries must require an interpreter, and the beauties of their diction pass unnoticed without a commentator." (Pp. 78—83.)

These general and comprehensive views naturally lead to an investigation of the principles which ought to be adopted in settling the technical language of a science, concerning which the author treats in his third chapter. He concludes that such a language should be distinct from the language of the people; that it should not be entrusted to the management of the ear, nor its fate committed to the organs of the voice; that it should be principally addressed to the eye, which has not, like the ear, the power of new-modelling and changing its objects; in short, that it should be "a written language, whose vocal archetype is already dead, and no longer capable of creating disturbance or innovation." (Pp. 86, 87.) "In every science, the technical terms should be kept distinct from the language which is spoken; all of them should have a certain determinate meaning; should remain unaltered in every translation; and should be the same in every country where the science is known and cultivated." (P. 88.)

The Greek and Latin languages furnish most of the terms of our present nomenclatures; and Dr. Barclay, very justly we think, prefers names derived from these ancient sources to vocables newly invented for the purpose. He seems, however, to be somewhat apprehensive that some of these terms, as he has employed them, may have a barbarous appearance, and give offence to scholars and men of taste, who are accustomed to venerate pure Latin and Greek. But for such apprehension there is, surely, no reasonable foundation. It cannot

cannot be that any man of sense, in a case of such importance as that of facilitating the cultivation of anatomical science, would sacrifice utility to elegance; an elegance, too, which is really founded more on imagination and habit than on the nature of things.

"In choosing terms," as Dr. Barclay well observes, "the taste, doubtless, may be consulted, though on no pretext should it be allowed to direct the judgment, and decide on matters of convenience and utility. In anatomy, for instance, it has no right, from either its natural or acquired feelings, to determine the questions, What are the terms that ought to be rejected? or, Whether those which we mean to retain ought to be derived all from the Greek, all from the Latin, or partly from both? If the words of only one of the languages were to be retained, we indeed might produce a sort of uniformity to please the grammarian; but what is that to the anatomist? Will the dictates of reason or of common sense ever induce him to sacrifice his convenience and interest for such an object? And if he did, what idea must be formed of the mind that would leave serious and important studies, to amuse itself in gazing at the shadows of antiquated words? for nothing besides the mere shadows of ancient vocables are, in general, to be expected among the terms of our nomenclatures.—They may have something of a learned sound; but they cannot possibly retain much of a classical sense, when applied to objects of which the ancients were entirely ignorant." (Pp. 90, 91.)

Dr. Barclay's fourth chapter is employed in the inquiry how the technical language of anatomy is to be improved.

"On the coolest and most impartial inquiry," he says, "it appears that many of the present terms convey false or erroneous ideas; that many are superfluous; and of the superfluous many supernumerary; that many allude to antiquated names, which are but seldom or no longer used; that many have a vague indeterminate meaning and are consequently used in various senses; and that several parts have received names, while those wholes of which they are parts have received none. From this view it has been supposed that, were the falsehoods and errors corrected, the superfluities retrenched, the troublesome and unnecessary allusions dropt, the ambiguities removed, and the several deficiencies properly supplied, the nomenclature would not only be improved, but the study of anatomy greatly facilitated.

"As confused expression is too often a natural consequence of confused ideas, for ambiguities, in the language of science, may often be traced to the want of a clear and distinct arrangement. And should it afterwards be found that several vague terms in anatomy derive their origin from this source, a new and improved classification, where the circumstances require it, will also, it is thought, be attended with advantage." (Pp. 94, 95.)

Our author has, as we conceive, assigned very satisfactory reasons for not being anxious to make the terms of anatomy expressive of a kind of definition or description of the parts denoted by them. "The French," he observes, "have lately adopted such terms in their modern calendar: the words *nivose*, *pluviose*, and *thermidor*, are intended to shew the species of weather which prevails at certain periods of the year. Let us see the improvement: the weather being vari-

ble even in France, and the rain and snow not happening to fall always at the time foretold in the calendar, these terms become to many lying predictions; and in countries where the seasons and climate are different, are an absurd unintelligible jargon." (Pp. 100, 201.) The descriptive terms in anatomy, he shews, are not much better. "Much discernment, therefore, and caution are highly requisite in the use and application of such terms; for whenever their descriptions are frivolous or vague, or wherever they are false, whether founded on ignorance, error, or hypothesis, they can hardly fail, if used in their primary and original sense, to be hurtful to science: nay, even when true and accurately just, they cannot be admitted unless when concise; for be their descriptive powers what they will, they become ridiculous when they run out to the length of sentences." (P. 102.)

"Are all such terms then," he asks, "to be rejected from the language of anatomy? And ought there to be a complete revolution in its nomenclature?" He thinks that as "no where perhaps is prudence more necessary than in our attempts to innovate on habits and established customs, those terms may be retained which are just and accurate, and not too long; those which assist us in discriminating objects; and those likewise, however absurd their original allusions, that, in course of time, have laid aside their primary sense, and begun to be used as arbitrary names." (P. 103.) Of this last kind of terms he gives happy instances in the English words *inkhorn*, *posthorn*, *candlestick*, which are as expressive and intelligible as any in the language. "Even in chemistry," he observes, "the words *oxygen*, *hydrogen*, *azot*, are now used as arbitrary terms, and only with a few suggest an idea of Lavoisier's hypothesis." (P. 104.)

This chapter contains a very luminous and accurate account of the procedure of Lavoisier and of Linnæus in fixing the languages of chemistry and botany; and from the example of these illustrious men Dr. Barclay draws the following practical conclusion.

"If we therefore imitate him [Linnæus] and Lavoisier, a new set of terms in the language of anatomy will neither be our sole nor our principal object; we must likewise attend to that kind of classification which is best suited to the nature of the science, and is best calculated to give clearness, precision, and effect to its nomenclature. Besides, as we often must have recourse to comparative anatomy to illustrate many of the human functions, we ought to contrive many, at least, of the general terms in such a way as to apply equally to man and the lower animals, from whom these illustrations are borrowed." (P. 111.)

The fifth chapter of this essay is dedicated to a particular exposure of the obvious inaccuracy, and hopeless ambiguity, of the common terms *superior*, *inferior*, *posterior*, *anterior*, *external*, *internal*, *right* and *left*. The sixth and seventh chapters are employed in an ample and detailed discussion of the grounds and reasons for preferring the new terms, relating to position and aspect, which the author would recommend

commend in the description of the trunk, the extremities, and the head. To us they appear to be chosen with great judgment, and with singular attention to perspicuity. For these, however, we must refer our readers to the book itself, which, in this part, is not very capable of abridgment, and to which, indeed, hardly any abridgment, we conceive, would be capable of doing justice. The subject is illustrated by five plates, to which an explanation is prefixed.

But although we cannot, for the reason above assigned, enter into a particular examination of the terms of Dr. Barclay's new *Nomenclature*, we shall willingly for the sake of our anatomical readers, present them with a short specimen of it, which, we hope, will induce them to consider the whole with attention and impartiality.

"Anatomists know that, in describing the vertebral column, we call the bone which is nearest to the head the *ATLAS*, and the mass of vertebrae at the opposite extremity the *SACRUM*. In systematic connection these occupy corresponding regions in all animals in which they are found. Instead of the words *superior* and *inferior*, I would therefore propose *ATLANTAL* and *SACRAL*.

"The breast and the back express likewise corresponding regions in all animals; and therefore, instead of *anterior* and *posterior*, we might adopt *STERNAL* and *DORSAL*.

"When *external* and *internal* signify what is superficial and deep, we might, in their place, employ the words *DERMAL* and *CENTRAL*, denoting what points to the skin, and what to the centre: or if we happen to be speaking of an organ, *PERIPHERAL* and *CENTRAL*; the term *peripheral* being derived from the Greek word that signifies 'circumference.'

"When they signify the side and middle of a surface, suppose a plane, to pass along the middle of the neck, the mediastinum, and linea alba, and to divide the neck and the trunk into similar halves from the sternum to the dorsum, and let this plane be denominated *MESION*; *LATERAL* and *MESIAL* will, in such a case, convey the meaning of external and internal; and in many other cases, as we shall afterwards see by examples, be extremely useful in expressing both situation and direction.

"The peculiar meanings of *external* and *internal*, as they are applied to the extremities, will be better referred to their proper place.

"As for the lateral parts of the trunk, *right* and *left* might still denote these, although for the reasons already assigned in the general observations, *DEXTRAL* and *SINISTRAL* might perhaps be preferable; or should there be no occasion for distinction, as may sometimes happen, the word *LATERAL* may serve for both." (Pp. 120, 121.)

These are a few of our author's terms for the different aspects of the trunk. These and the rest he proposes to render more extensively useful by a simple change of their termination. Thus, in order to supersede the necessity of employing the words *upward*, *downward*, *backward*, *forward*, *inward*, *outward*, and *toward*, which so frequently occur in almost every anatomical description, and which are equally vague as *superior*, *inferior*, &c. we may, with a slight variation, use the new terms as so many adverbs. In this manner,

Atlantal

Atlantad will signify towards the *Atlantal* aspect;
Sacrad - - - towards the *Sacral*;
Dorsad - - - towards the *Dorsal*; and
Sternalad - - - towards the *Sternal*. (Pp. 165, 166.)

The same terms, by being made to end in *en*, may be employed to express connection. Thus a *radial* artery, or a *radial* muscle, will be an artery or muscle belonging merely to the *radial* aspect; while a *radien* artery will be one that enters the radius itself, and a *radien* muscle one particularly connected with the radius by origin or insertion. (Pp. 168, 169.)

A concise, though at the same time, a comprehensive view of this ingenious essay might, therefore, be thus exhibited.

"In all our descriptions of the animal system, we are under the necessity of taking notice of the relative positions and aspects of the parts. But the terms which are commonly used in these cases are exceedingly vague; and the want of such as are definite and precise has been long considered as a principal desideratum in anatomy. To furnish these is the design of this treatise; and those adopted are of such a nature as to be applicable not only to the human subject, but to the greatest part of the animal kingdom. In order, likewise, to prevent the unnecessary multiplication of terms, the same terms are made, by a slight change of termination, to express the modifications of their general sense. When they simply denote position or aspect, the terms end in *al* or *ar*; when the terms express a different connection, these terminations are changed into *en*; and when the terms are used adverbially, the terminations are in *ad*. By this means the nomenclature is greatly simplified, the number of words considerably reduced, and perspicuity much better consulted than when a number of different vague words is employed for the various modifications of the general meaning."

"From a brief prospectus of those improvements which seem requisite in the other parts of the nomenclature, it appears that there too the terms will admit of a considerable reduction in point of number; and, what is of still more material consequence, it appears that the parts of the body to which these terms are applied will be better arranged and classified: so that the whole subject will be presented in a much more clear, connected, and systematic view than it is at present."

This prospectus is given, from page 9 to 38 of the Introduction, in a rapid sketch replete with much scientific observation, the justness of which must, we think, be acknowledged by every anatomist. Dr. Barclay, indeed, though a professed reformer, is far from being actuated by an undistinguishing rage for innovation. His thorough acquaintance with the animal system is, in truth, combined with the modesty and caution which are ever to be found in the true philosopher. And although, in this sketch, he was necessarily led to animadvert on the mistakes committed by some of his most illustrious predecessors, he has done it with that respect which is due to their eminent merits; nor do we perceive any alteration proposed by himself which is not, at the same time, in our judgment, a very obvious and valuable improvement.

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The vague inaccuracy of the present Anatomical Nomenclature, is on all hands admitted. It certainly renders it extremely difficult to give proper descriptions in many cases where the utmost accuracy is necessary, particularly where anatomical description is taken as the guide in surgical operations. And with regard to comparative anatomy, we cannot, we believe, give a stronger proof how ill the present terms are adapted to the purposes of the science than by quoting the following curious note from the work of the learned Dr. Monro on the "Structure and Physiology of Fishes."

"To be more easily understood," says this eminent anatomist, "I shall generally apply the terms *fore, back, upper, under, inner, outer*, in the same manner as is done in speaking of the human body; or *I shall suppose the fish to be placed erect, with its head uppermost*. But in describing the ear and other parts of the head itself, I shall suppose the fish in its natural situation, as the brain and organs of sense have the same direction as in man, with respect to the trunk of the body." (P. 14.)

Our readers will be pleased to recollect that the Essay before us comprehends only part of Dr. Barclay's plan; and that whether he shall be encouraged to complete it will entirely depend on the reception of his present endeavours by the public. But when we consider the essential advantages which the judicious execution of such a plan would confer on the student of anatomy, together with the able manner in which Dr. Barclay has acquitted himself as far as he has gone, we cannot but hope that he will meet, from the professors and lovers of the science, with that countenance and support which will induce him to proceed. From all our information respecting him, we are led to believe that few are better qualified for performing so acceptable and useful a service. He has been, we understand, for a considerable number of years, distinguished as a teacher of anatomy in the most celebrated medical school of Europe. His attainments as a general scholar are evidently respectable. In the prosecution of his favourite study, he is said to possess that laudable enthusiasm, without a considerable portion of which superior excellence is seldom to be looked for; and from a very masterly production of his pen, the article Physiology in the *Encyclopædia Britannica*, we learn that a new Anatomical Nomenclature is a subject which has long engaged his attention.

After all, perhaps, it is hardly to be expected that such a revolution in anatomical language, however necessary or discreetly conducted, should be admitted without considerable opposition; and our author appears to be fully aware of the obstacles which it may probably have to encounter. It is well observed by Degerando*, as quoted by him in his introduction, that—

"Whatever the merits of a language may be, if it once has received the

* Des Signes et de l'Art de Penier considérés dans leur Rapports mutuels,

sanction of time and the suffrages of mankind, the philosopher will find it no easy matter to change or improve it. He will have, in this daring and hardy attempt, to combat at once the prejudices of the vulgar and pretensions of the learned. The former will bring, in a phalanx against him, all those strong and sacred regards that are due to old and established customs. The least reflection is sufficient to convince us that their recollections and their ideas must rest upon names; and, although erroneously, they will almost unavoidably, draw the conclusion that it is impossible to change the one without likewise changing the other, and throwing the whole into disorder."

"The learned, on the contrary, will dislike a reform that may appear to confer on its author a sort of dominion over the science. Even former habits, with the learned themselves, if they yield at all, will yield with reluctance, for there is evidently in the nature of man a strong predilection for all those means which he has found instrumentally useful in promoting his schemes: and we find the learned as well as the vulgar, attached to the words which they have long been accustomed to use, and very often in proportion to the labour which they have bestowed on their acquisition."

"Nor are these the only sources of difficulty which a new nomenclature has to overcome. Be they learned or unlearned, the indifferent will treat it with coldness and neglect; the indecisive will doubt and hesitate, and withhold their opinion till its fate be determined. The invidious will naturally feel hurt at seeing others attaining their object at a less expence than they did themselves; for, in their estimation, science, like a diamond, should derive its value from its rarity, its price, and the difficulty of procuring it. The timid and depending will express a distrust in all innovations, and the indolent see nothing in such an improvement, but the grievous trouble of learning new terms; while the man of words will be indignant at the thoughts of a language whose clearness and precision may check the flow of his loose declamations, or be the means of detecting his ignorance."

That some or other of the characters here mentioned, may exert their influence to render our author's labours abortive, is by no means unlikely. Yet to do him justice, Dr. Barclay does not seem to arrogate much on account of the pains which he has already taken, and is still disposed to take, for the improvement of his favourite science.

"A new Nomenclature (he observes) is not to be classed with important and brilliant discoveries. As a work of mere patience and industry, it aspires to no lustre or eclat; it promises no immortality to its author, nor secures to his name any enviable marks of distinction; it is nothing more than what anatomists have long wished for, a desideratum which they have often attempted to supply by partial amendments; and if a whole or complete system be still wanting, it is probably because no anatomist of rank or eminence would submit to a task where the drudgery was so great, and the prospect of reputation so small. This Nomenclature is not to be compared with that of Lavoisier; it establishes no æra in science, it announces no great revolution, nor is formed with a view to perpetuate any illustrious discoveries. But small as that credit may be, which is attached to a work of mere labour and industry, the claims of a new Anatomical Nomenclature cannot be great, even in this view. It cannot pretend to instruct the learned, or give them new ideas of the animal structure; its influence extends to what must appear only a speck in the map of science; and yet, even there, if it
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should facilitate the progress of study, and remove only a part of the rubbish that obstructs the journey, the author will consider his object as attained." (Pp. 44—46).

When we compare the very modest amount of this claim with the high idea which his essay has led us to entertain of Dr. Barclay's merit, we have no hesitation to pronounce it as our judgment, that those who first come forward to support him will, by giving genuine proofs of true liberality of mind, of extensive views, and of disinterested zeal for the advancement of anatomical science, confer on him less honourable distinction than on themselves.

Overton's True Churchmen ascertained.

(Continued from P. 281.)

NOTWITHSTANDING the portion of pains and of paper which we have already bestowed on Mr. O.'s book, we have yet exposed, comparatively speaking, but a few of its demerits. Completely to unravel his complicated web of sophistry would require a volume larger than his own. We trust, however, that this artful and pernicious publication will not be suffered, unheeded, to diffuse its poison, by the indolence or indifference of those whose duty it is to administer the antidote. We have numberless able and sound divines, true churchmen in the proper sense of the words, who are thoroughly qualified to perform this service;* and we take the liberty to put them in mind that they are called upon to undertake it by every motive which can influence them, either as Ministers of the Gospel of Christ, which this writer has so miserably distorted; or as members of that great body of clergy whom he has dared so wantonly to calumniate and insult. The steps of these pretended Evangelical teachers should be marked with unceasing vigilance and jealousy. We know them intimately, and the object at which they aim. Under the mask of friendship, they are, in truth, most dangerous and indefatigable enemies. Let the friends of the Church come forward, pull off their disguise, and exhibit them in their native deformity, and in open day, as insidious and designing underminers of our establishment. A solid, detailed, well-written, and well-arranged confutation of Mr. O.'s plausible, but flimsy work, would be highly useful. The task we think would not be extremely difficult; but the performance of it cannot be expected in a Review. We, sincerely attached and devoted as we are to the interests of the Church of England and of truth, can serve but as auxiliaries in the cause. We shall ever be ready to act the part of faithful advanced guards, by giving timely intelligence, and securing the outworks; but the safety of the citadel we must leave to those defenders who are stationed on purpose to watch for its protection. We shall, therefore, proceed to take leave of this chaotic farago of Calvinistic Methodism, by making, as we promised, some additional observations.

* Since this article was written, that faithful *Guide to the Church*, the Rev. Charles Daubeny, has performed this service. Rev.

We cannot pass over, without animadversion, Mr. O.'s seventh chapter, which is quaintly entitled: "The question of adherence pursued in respect to the doctrine of GOOD WORKS; with a vindication of our tenets on this head." It is divided into three sections, of which the first is "concerning the standard of morals." "This, as taught by the Church of England (he tells us), is the whole moral law of God." (P. 221). The Church, he observes, affirms that "no Christian man whatever is free from the obedience of the commandments which are called moral;" and he then employs, very needlessly, we think, some pages to shew that, according to her, this obedience, includes our duty to God, to our neighbour, and to ourselves. (Pp. 222—224). A few more pages are filled with proofs that "precisely the same is the rule of moral duty uniformly taught" by himself and his friends; for which purpose he produces several quotations from Robinson and Scott, at the same time making honourable mention of Wilberforce, Hawker, Milner, and Venn. (Pp. 224—228). Now here it may occur to our readers to ask, what does all this tend to? Do the English clergy teach a different doctrine? Why yes, replies Mr. O. we inculcate the necessity of perfect obedience; but "a sincere, not an unbroken obedience," Mr. Ludlam says "is required in the Gospel." (P. 228). Now we affirm, in the most decided manner, that all this noise about perfect obedience, is mere logomachy; and that, if it proceed from any better source than a mean vindictive spirit of cavilling, and a fixed determination at all events to load the clergy with unmerited abuse (for Mr. Ludlam is not singular in his sentiment,) it is founded in a most shameful misconception of the very nature of the Christian dispensation. "Where" says Mr. O. "did this divine learn his more lenient rule of morals?" (P. 230.) He learned it, we answer, from every text of Scripture which speaks of pardon and remission of sins. But when, in the very next words our author asks "where did he learn that the preceptive part of this covenant makes any such allowances?" he has, either from ignorance or from design, entirely altered the state of the question. The *preceptive* part of the covenant can evidently, from the very nature of the thing, make no such allowances; but the *promissory* part of it may and does. "To talk of a law," he himself observes, "that requires only a defective," or "a sincere, not an unbroken obedience to itself, is to talk sheer nonsense." (P. 229.) It is indeed self-evident that no law can authorise a violation of itself. But this dexterous sophister is here confounding two things which, in themselves, are perfectly distinct; the authoritative injunctions of the moral law, and the terms on which salvation is offered to mankind in the gospel. The moral law cannot say to the sinner, "it is of no consequence whether you observe my precepts or not;" for this would be to declare itself no law at all. But the gospel says to every Christian, "if your obedience to the moral law be hearty and sincere, even although the frailty of your nature should lead you into frequent transgressions of it, such transgressions will be forgiven you on account of the merits and satisfaction of Christ."

Christ." We beg leave to ask Mr. O. this question; will nothing, by the tenor of the gospel covenant, less than perfect obedience be accepted? If not, then, unquestionably, no man can be saved; if less will, then, as unquestionably, is not *perfect*, but *sincere*, obedience the condition of the gospel covenant. We say the *condition* of the gospel covenant; for we must still take the liberty to use this language, however offensive it may be to Mr. O. who here again screens himself under the doctrine, which we trust we have already demolished, that there is no condition of our justification but faith alone.

In this part of his book we are well convinced that Mr. O. found himself treading on ground which was incapable of supporting him. He accordingly, wavers in perpetual vibration between meaning and no meaning. Mr. Ludlam had said that "the establishers of such a law may soften its rigour, and remit its penalties:" Mr. O. maintains that God has solemnly affirmed that he has not thus relaxed it (P. 231.) Where, to adopt his own style of catechizing, did Mr. O. learn this? Has not the new covenant provided a remedy for sin? But this, says our author, "does not, by any means, amount to the same thing." "In the former case," no case is stated, and we can only guess that he intends the case of the gospel's not requiring perfect obedience, "an imperfect obedience fully answers the demands of the law." (Ibid.) We ask of what law? If he mean the law of grace, as just reasoning demands, the consequence is valid, and we readily admit it. But if he mean the moral law, as a system of precept, his argument is founded on the gross fallacy which we have already noticed, and he is trifling with his readers. He observes that "it is not sufficient to annex the epithet 'sincere' to this defective obedience;" for that sincerity "is certainly no proof either of the truth of men's principles, or the rectitude of their conduct:" (Ibid.) and he mentions, as examples, the Greeks who burned the bodies of their parents, and the Indians who ate them, both of whom "were equally shocked with the conduct of each other, and equally persuaded of the propriety of their own." (P. 232.) Is it possible that Mr. O. was not aware that this observation is nothing to the purpose? Was he ignorant that divines, when they talk of sincere obedience, always mean the obedience of Christians? and that the point here discussed necessarily supposes that we *know* the law, whether we obey it perfectly and sincerely, or imperfectly and insincerely. Nor is the remark that "it is only through the excellency and perfection of the law that Christians discover their defects," (p. 233,) though perfectly just, at all more pertinent to the present question; for we ask again, is there any provision, or is there not, in the covenant of grace, for the salvation of those in whom such defects are found?

In this weak and captious attack on Mr. Ludlam, our author evidently stands forth as the champion and avenger of Mr. Wilberforce, whose unwarranted assertion that "Christianity hath not moderated the requisitions of God's law, nor mitigated the rigour of its demands, nor relaxed the severity of divine justice upon account of human weakness,"

ness," drew from Mr. Ludlam some sensible and pointed remarks. But the respectable senator, we are firmly persuaded, will put a higher value on the zeal of his defender, than on the judgment or ability displayed in the defence. To Mr. Ludlam, indeed, Mr. O. appears to have as great a dislike as he very evidently has to sincerity; and he here again indulges himself in some sarcastic and petulant reflections on Mr. Ludlam's supposed subscription to unintelligible, absurd, and impossible doctrines. We shall, by and by, advert to this subject of subscription, on which our apologist seems so proudly to triumph. At present we shall observe that, in the conclusion of his disquisition on sincerity, Mr. O. very justly, in our opinion, appreciates the worth of his own exertions, when he says "all this, however, is supererogation." (P. 233.) It is, we agree with him, entirely so; for he has neither confirmed the position of his friend, nor invalidated that of his antagonist. We have here, however, another notable instance of the deep art, though seeming simplicity, with which, by a single stroke, of his pen, he can contrive to misrepresent them. "The main contest here," he says, "is who teaches the strictest morality? And, as far as the rule of it is concerned, *we* certainly, who contend for a *perfect* one have the advantage over those who professedly prescribe one that is *imperfect*." (Ibid.) Did this bold calumniator dread no detection, when he thus presumed; in one short sentence, to accumulate two notorious falsehoods? Have any of those whom he calls his opponents, abjured the RULE of GOD's commandments, and taken upon them to PRESCRIBE a rule of THEIR OWN? Or have they taken upon them to garble the decalogue, as he has garbled Calvin's divinity, and conspired together to inculcate on their people only just as much of it as suits their purpose? If we were not afraid of being wanting in respect to an evangelical minister, who professes such regard to the "whole moral law of God," we should be tempted to hint to him that, when he next writes a book in defence of his party, it might not be amiss to remember that there is such a precept in existence as the ninth commandment.

We cannot pretend, with any degree of particularity, to follow Mr. O. through every deviation from the standard of morals which he is pleased to ascribe to such of the clergy as do not belong to his evangelical band. To the charge of "treating with ridicule and contempt the conversion and renovation of the heart," (p. 233,) we have already, in their name, pleaded *not guilty*; and we trust that, in the judgment of our intelligent readers, they stand honourably acquitted. "Many of them," however, Mr. O. alleges, "professedly account little of the *immediate duties of the first table of the law*;" (p. 234:) nor are they, it seems, at all more strict "in regard to the duties of the *second table*." (P. 237.) But of neither of these accusations do the passages which our industrious author has produced from them afford any proof. The quotations from Mr. Clapham, Mr. Polwhele, and Dr. Balguy, speak only of the wild excesses of enthusiasts; and that there are such deluded beings to be met with, Mr. O. we presume, will

will hardly deny. That from Dr. Carr relates to the point, already discussed, respecting imperfect and perfect obedience. After all, to adopt Mr. O.'s title, (p. 236,) "If there be persons who neglect either table of the law, they are by no means vindicated by us."—But when he sends our divines to learn from Mr. Boyle "not to dash the two tables of the law one against another," (p. 238,) we cannot but admire his consummate assurance; for if this had not uniformly, since their first existence, been the practice of his party, the observations of which he here complains had never been made.

We have next a side blow at the two universities, "the vices" of which, however, he graciously condescends to suppose, "have, doubtless, been exaggerated." Of Cambridge, indeed, he is pleased to allow that, "in respect to her, it is certainly indulging more than poetic licence to affirm that study languishes, and emulation sleeps. A far greater proportion of her members, it may be safely affirmed, are industrious, and, *in the ordinary sense of the words*," (but not, reader, in the methodistical sense!) "sober, and moral, than is often imagined." Yet "there is, both here and in the sister seminary, a class, who are, as the poet justly describes them, 'brothelers impure, spendthrifts,' and victims of the most complicated intemperance." (P. 239.) This insidious and unprovoked attempt to "damn with faint praise" those illustrious and truly venerable seats of sound learning and religious education, was, we think, imprudent; and the more so especially as it contributes absolutely nothing to the support of Mr. O.'s argument. We have heard of much sensuality of the grossest kind, accompanied with vile hypocrisy and falsehood, among the chosen followers of gospel ministers, and even among such ministers themselves, where the passions of youth could not be pleaded in extenuation of the offence. Mr. O. recollects who it was that said "He that is without sin among you, let him first cast a stone at her."

From a re-perusal of what Mr. O. has written on the subject of a minister's duty to his people, (Pp. 251—255,) and particularly with regard to *personal attention* and *personal residence*, we begin to suspect that we were imposed upon, when we were informed that he had been presented, by the Lord Chancellor, to two livings in York. With the admonition of "the learned and pious Bishop of London" full in his recollection, it cannot be possible that he would accept two livings. "The Bishop," says his lordship, "does in the most express terms commit to *you*, and to *you only*, the cure of the souls of that parish, and you must, *in your own persons*, be answerable for their salvation." That both these livings are in the same city makes no difference in the case; for, as Mr. O. cannot officiate in two churches at once, it is evident that one of his congregations must be deprived of either morning or evening service, or that he must have recourse to the unhallowed expedient of a vicarious discharge of the duties of his office: an expedient for which, as the Bishop of Ossory observes, "there is not, in the ordination vow, the most dis-

tant reservation." (See p. 252.) The report, we think, is likewise injurious to the character of so pious a man as Mr. Wilberforce, through whose interest our author is said to have been promoted to this preferment. With regard to the Chancellor, than whom we have a higher respect for no man, we can easily imagine that, although he is, *ex officio*, keeper of the king's conscience, he may yet not have paid the same scrupulous attention to the delicate nature of the clerical office as Mr. Overton and Mr. Wilberforce; and that, therefore, if the livings had really been solicited from so respectable a quarter, they might possibly have been conferred.

We leave Mr. O. in full possession of every advantage which his cause can derive from Dr. Croft's assertion, that "there may be cases in which it may be absolutely necessary to deceive a patient," (p. 256,) and from the fashionable phrase of "not at home," when people only mean that they decline seeing company; (*ibid.*) for we are not disposed to commence a dispute *de lana caprina*. But when we found him declaiming on the virtue of CANDOUR, (p. 259, &c.) our patience, we own, almost abandoned us; and we could not help exclaiming Can this be, Mr. Overton! the man who spares no asperity of reproach, and misses no possible pretext for slander! the object of whose book, from beginning to end, is to blacken and vilify every clergyman of the Church of England who is not a disciple of the school of Calvin! "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same things."

The second section of this chapter is "concerning the SANCTIONS of Morality," and commences with the following observation:—"But it is of little importance, it will be said, what our standard of morality is, if we destroy its *sanctions*, and dispense with its *necessity*." The observation is just. Mr. O.'s friends have been frequently charged with both the branches of this accusation, and have never yet been able to justify themselves from either. But our ingenious apologist may have been more successful. Let us, therefore, examine the grounds of his defence.

The general principle on which he rests it, provided that principle were well founded, would, undoubtedly, have weight. This principle is their agreement with the Church. They maintain, it is true, "that good works are neither the *meritorious cause*, nor the *appointed condition* of justification." But "it must," says he, "be admitted that this doctrine of justification will have the same aspect on morals, when taught by us, which it has when taught precisely in the same manner, by our Church." (P. 273.) If the teaching of the Church, however, with regard to this doctrine, be not only *not precisely the same*, but *totally different* from that of these evangelical divines, and *utterly inconsistent* with it, then the doctrine, as taught by each of the parties, must have a very different aspect on morals. Now we have, we think, shewn beyond the power of reply, that the Church of England is not Calvinistic; particularly that,

that, on the subject of justification, she holds opinions diametrically opposite to those of our evangelical Calvinists; and that she considers good works as the *appointed and indispensable condition* of man's justification, whether first or final. We, therefore, say that Mr. O. and his friends, if they "secure the interests, and inculcate the necessity of morality," (p. 273,) must do it from considerations altogether distinct from those employed by the Church of England; and that, in this case, it will avail them nothing to attempt to shelter themselves under her authority.

The Church of England, though she uniformly insists on the necessity of grace to enable men to work out their own salvation, yet is far from the wild absurdity of making them mere machines, or, as Mr. O. very cautiously denominates them, "creatures left to be influenced by motives which are certain in their effects," (p. 355,) in whom the spirit of God does all, while they themselves are capable of doing nothing. Mr. O. indeed endeavours, by using softened expressions, to palliate the disgusting harshness of this doctrine; yet he cannot but know that such sneaking prevarication is dishonourable and unmanly. If he has adopted, and is determined to maintain, the Calvinistic tenet of arbitrary election, why does he meanly shrink from its necessary and unavoidable consequences? He who holds Calvinistic election must likewise hold irresistible grace, reject the freedom of human actions, and consider man as no more than a passive organ or instrument in the hand of God. There is no point, accordingly, on which Calvin is more decided than that God is not a CO-OPERATOR, but the SOLE OPERATOR, in the whole æconomy of man's salvation. "*Ad id autem quod dicere solent, postquam primæ gratiæ Dei locum dedimus, jam conatus nostros; subsequenti gratiæ CO-OPERARI, respondeo. Si hominem a seipso sumere volunt unde gratiæ COLLABORET, pestilentissime hallucinantur*" (Inst. lib. 2. cap. 3. sec. 9.) Is this the doctrine of the Church of England? Mr. O. knows that the dissimilitude is not greater between light and darkness; for she teaches expressly that *the grace of God works along with our will*; (Art. X.) that all men shall give account for *their own works* (Athan. Creed); and directs us to pray for God's merciful *assistance and continual help*. (Coll. in Post. Comm.)

The Church of England, therefore, holding, as she does, that man may resist the grace of God, or co-operate with it as he chooses, and that good works are the necessary condition of salvation, most evidently secures the interests of morality, and can urge all its sanctions with perfect consistency, and full effect. But how a Calvinist can urge them with either, we are altogether incapable of comprehending. The sanctions of a law, as we understand them, are considerations of interest or of damage, in other words rewards and punishments, proposed as motives to free and rational beings, who have power to observe the law or not, and intelligence duly to weigh the consequences of obedience or disobedience. But if you place certain persons in such situations that some of them cannot possibly keep the

the law, while others cannot possibly break it; all motives addressed to both are impertinent. Rewards and punishments, in such a case, become words without meaning, and all exhortations to obedience downright mockery. It is obvious, however, that the case supposed is exactly that of Calvin's reprobate and elect. Of consequence it is a self-evident truth that the Calvinistic principles DO UTTERLY SUBVERT AND RADICALLY DESTROY THE SANCTIONS OF MORALITY.

We are well aware that the language of these evangelical ministers is frequently enough at variance with their principles; so much so that persons unacquainted with their system would never suspect that such principles were held by them. Witness the following paragraph of Mr. O.

"Knowing therefore the terror of the Lord, we persuade men. Believing ourselves the awful reality of God's solemn denunciations against those who obey not the gospel, we entreat such characters to flee for refuge to the hope this gospel sets before them; to flee unto him who is exalted to be a prince and a Saviour, for to give repentance and forgiveness of sins. As though God did beseech them by us, we pray them in Christ's stead, to be reconciled to God. While, on the one hand, we exhibit to them the blessedness a perseverance in their present course would forfeit, and the nobler motives of the gospel, in order to allure them to repentance; on the other, we solemnly warn them to flee from the wrath to come; and constantly assure them, that except they repent, they must all perish." (P. 301.)

What plain unlettered Christian, who had drawn his notions of religion from his bible and prayer-book, would hesitate to say, on hearing such sentiments, that the persons who utter them must be sound and truly orthodox divines? Could he possibly suspect that, on the contrary, all their fundamental tenets convert the whole scheme of Christian redemption into a mass of complete absurdity and nonsense? Yet it is not more demonstrable that the three angles of every plane triangle are together equal to two right angles, than that all such addresses from the mouth of a Calvinist are merely *vox, et proterea nihil*.

Mr. O. likewise contends that his clients sufficiently inculcate the necessity of morality. Our readers, however, will be pleased to recollect that we have already endeavoured to make it evident that the only necessity of morality which their system admits, is not a moral, but a physical necessity, arising from God's irresistible working in the hearts of the elect. Their scheme, in fact, though it takes its origin from a different source, lands us, at last, in as intricate and hopeless a labyrinth of fatalism as that of Voltaire, Priestley and Hume; nor do we perceive a single reason for choice between being made immediately happy or miserable, by a necessary chain of blind natural causes, and by the arbitrary, capricious, decrees of an intelligent agent.

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With regard to the declaration in the XIIth Article, that "good works do spring out necessarily of a true and lively faith," on which Mr. O. seems, in this section, to lay peculiar stress, it is certainly, when understood in the sense in which the Church understands it, calculated to have a highly beneficial influence on action, and presents, on her principles, a very strong and powerful motive to virtue. Her own explanation of it is clear and decisive: "Deceive not yourselves," she says, "thinking that you have faith in God,—when you live in sin; for then your ungodly and sinful life declareth the contrary, whatsoever you say or think." (Hom. on Faith.) This is sound, evangelical, and practical doctrine. "You must be fruitful in bringing forth good works, or else, whatever your persuasion may be, you cannot possibly have true saving faith, and, of course, you cannot possibly be saved," is, undoubtedly, when addressed to free moral agents, who have the power of working, a very excellent sanction of morality. But, whatever Mr. O. may pretend, this is not the view of the Church's declaration which is generally given by gospel preachers. Mr. O., it is true, can here again talk in language well fitted to remove suspicion from his party; language to which no real Churchman will object, and from which any one un-instructed in the controversy must naturally conclude that these pure and holy evangelical ministers have been dreadfully calumniated.—"On our system," he says, "no person is warranted to consider himself a true believer, and consequently in the favour of God, who has not a suitable conduct." (P. 282.) "If true faith is considered as thus necessarily productive, none, it is manifest, are warranted to suppose themselves possessed of it, but in proportion as they experience its fruits and effects." (P. 283.) All this is excellent; but it is nothing more than an instance of what has sometimes been called the LANGUAGE OF ACCOMMODATION; by which, in plain English, is meant a barefaced attempt to deceive the world. We, who know them *intus et in cute*, deny that this is the usual stile of teaching employed by these Calvinistic divines. No: their favourite topic of exhortation is "Get justifying faith, which is all in all: you need not much concern yourselves about good works: these are of very subordinate consequence in the character of one of God's elect; and, besides, they will necessarily follow of course." By justifying faith, too, it is always intimated that nothing more is intended than a firm persuasion that we ourselves, as individuals, are included among the elect of God, and justified by the righteousness of Christ imputed to us. This persuasion will sanctify, and consecrate, as it were, our worst, as well as our best, thoughts, words, and actions. And thus their hearers are carefully prepared for the reception of that ultimate and most sublime principle of the creed of Calvinistic methodism, That God sees no sin in his saints; or, as Sir Richard Hill very plainly expresses it, that "whatever lengths one of the elect runs, whatever depths he falls into, he always stands absolved, always complete in the everlasting righteousness of the Redeemer." (See Daub.

Append. p. 287.) Thus the godly are taught to believe with Luther that sins are to be distinguished, not according to *the fact*, but according to *the person*; and with Sir Richard Hill that, while David was giving orders for the murder of Uriah, and committing adultery with that officer's wife, his person was as much in the favour of God as at any other period of his life. Is this, we ask, the doctrine of the gospel, or does it really furnish a good sanction of morality?

Mr. O., we doubt not, will here disown the unguarded confession of his friend the baronet; yet, in our opinion, Sir R. Hill is, in point of honourable respectability, as much superior to Mr. O. as ingenuous honesty and candid good faith are superior to low cunning and artful dissimulation. For we will venture to tell this evangelical minister that his efforts to disguise the system of preaching pursued by his tribe is highly discreditable to his own character, and will not impose on a single person of common discernment and observation. He repeats, indeed, in spite of truth, "on whatever grounds the Church can enforce morality, consistently with the doctrine of justification, we can consistently imitate her." (P. 294.) And, by way of defiance, he subjoins, "that on all proper occasions we do thus enforce it, our opponents will not readily disprove." But Mr. O. is mistaken. We can readily disprove it; or rather, we can easily prove the reverse, partly by the confession of the parties themselves, but chiefly by the visible and notorious effects produced on their followers. The belief of the hearers is undeniable evidence of the nature of the principles inculcated by the teachers; and it is matter of fact which cannot be denied that the hearers of these evangelical ministers confine their ravings about religious attainments almost exclusively to the topic of faith, and express themselves very disrespectfully of virtue. Nay the very distinction which they make of the clergy into **LEGAL** and **GOSPEL PREACHERS** is sufficient to put this fact beyond a doubt. In general, therefore, it may, on this subject, be safely affirmed that, however plausibly our author may declaim in defence of the conduct of his brethren, the charges brought against them are, in practice, well founded. Their doctrine has a manifest tendency to produce, and we see that it really does produce, in the minds of their adherents, a supercilious contempt of morality; while it is the fruitful parent of wild enthusiasm, presumption, and uncharitableness. The notions of Christians have, it seems, undergone a very woful change since the time of Chillingworth. "There is no protestant," says that great man, "but believes faith, repentance, and universal obedience, are necessary to the obtaining God's favour, and eternal happiness." But we have seen even Mr. O. himself denying the necessity of the two last conditions, and condemning Bishop Bull because he asserted it. "I never knew," continues Mr. Chillingworth, "any protestant such a Solifidian but that he did believe these divine truths: *That he must make his calling certain by good works; that he must work out his sal-*

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vation with fear and trembling; and that while he does not so, he can have no well grounded hope of salvation: I say, I never met with any one who did not believe those divine truths; and that with a more firm, and with a more unshaken assent, than he does: that himself is *predestinate*; and *that he is justified by believing himself justified.*" The present times can furnish many thousands of such Solidians among the godly disciples of our evangelical ministers.

Respecting the last ground mentioned by our author, on which he says that his friends enforce good works, namely, "That our *eternal state of felicity* in heaven will be *proportioned* to our *degree of fruitfulness* in these works, (p. 290); we observe that here again Mr. O. disclaims his best friends, whose indiscretions indeed, to say the truth, are exceedingly troublesome to him. The doctrine is, undoubtedly, scriptural; and to those who believe that our good works are a condition of salvation, a most forcible sanction of morality. But to those who do not believe this, it is no sanction at all. We had asserted (Anti-Jac. Vol. II. p. 370,) that this doctrine militates against the Calvinistic notions of election; but this, our author says, "it will require no ordinary ingenuity to shew." (P. 290.) We conceive, on the contrary, that nothing is more plain. The doctrine supposes degrees of *reward*; and reward, of necessity, supposes the works rewarded to be *our own* works. But, in the system of Calvin, these works are the pure effects of the invincible grace of God, who can certainly produce, with equal ease, the highest, as well as the lowest, degree of fruitfulness. Accordingly Mr. O. asks, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Some for nobler, and others for meaner purposes?" (p. 291): thus amply confirming the truth of our assertion, at the very moment that he pretends to overturn it. He talks, indeed, in a loose and confused way, of good works being rewarded; but he is very evidently puzzled by the doctrine. That different degrees of blessedness in the saints will exactly correspond with their different characters and attainments here, "seems naturally," he says, "to follow from the consideration that good works will *in any sense* be rewarded; a doctrine which none," he is forced to confess, "who admit the authority of scripture, can question." (Ibid.) But his very phraseology proves that he knows not in what sense this reward is possible; and his indecision on the subject may easily be forgiven: for, on the principles of his party, it is not possible in any sense. We, therefore, with perfect confidence, repeat, that the doctrine of a gradation of blifs, corresponding to men's different attainments in holiness, which makes good works a necessary condition of salvation, and men's future happiness dependent on their own personal exertions, is utterly subversive, by undeniable consequence, of the Calvinistic tenet of unconditional election.

[To be concluded in our next.]

Account of the Life and Writings of William Robertson, D.D. F.R.S.E. late Principal of the University of Edinburgh, and Historiographer to His Majesty for Scotland, read before the Royal Society of Edinburgh. By Dugald Stewart. 8vo. Pp. 308. 5s. Cadell and Davies, London; and E. Balfour, Edinburgh. 1801.

A BIOGRAPHER ought to be thoroughly acquainted with the intellect and passions of man, the situation in which his subject acted, and the class of pursuits to which he was chiefly addicted: thereby the author becomes fitted to comprehend the series of the individual history, and the result of the character. These qualifications are joined in the biographer of Robertson. A member of the body of which his theme was the head, Mr. Stewart moved in the same circles, literary and social; from local opportunities, as well as general erudition, he thoroughly knew the history, progress, and variations of Scotch literature, and its incitements at the commencement and during the course of Dr. Robertson's life; thence he could appreciate the difficulties with which his hero had to contend, or the advantages he enjoyed. Having such means of knowing and estimating the character of the late historiographer for Scotland, he had access to the most genuine information concerning the facts which he recorded.

"The principal authorities (he says) for the biographical details in the following pages, were communicated to me by Dr. Robertson's eldest son, Mr. William Robertson, advocate. To him I am indebted, not only for the original letters, with which he has enabled me to gratify the curiosity of my readers, but for every other aid which he could be prompted to contribute, either by regard for his father's memory or by friendship for himself. My information with respect to the earlier part of Dr. Robertson's life, was derived almost entirely from one of his oldest and most valued friends, Dr. Carlyle of Inveresk."

William Robertson was the son of the Rev. William Robertson, Minister of the old Gray Friars' Church, and of Eleanor Pitcairn, daughter of David Pitcairn, Esq. of Dreghorn. By his father he was descended from the Robertsons of Gladney, in the county of Fife, a branch of the respectable family of the same name which has, for many generations, possessed the estate of Struan, in Perthshire. He was educated at the school of Dalkeith, which, from the high reputation of Mr. Leslie, its master, was resorted to from all parts of Scotland. During his puerile and youthful years, the habits and occurrences of his life supplied few materials for biography. His genius was not of that forward and irregular growth, which forces itself prematurely on public notice; and it was only a few intimate and discerning friends, who, in the native vigour of his powers, and in the patient culture by which he laboured to improve them, perceived the earnestness of a fame that was to last for ever. To supply the deficiency of facts, relative to Mr. Robertson himself at this interval, our author presents an account of the state of Scotland, respect-

ing efforts of literature at this period, during which the mind of the subject was formed, and its exertions determined.

"In times (he says) such as the present, when literary distinction leads to other rewards, the labours of the studious are often prompted by motives very different from the hope of fame, or the inspiration of genius; but when Dr. Robertson's career commenced, these were the only incitements which existed to stimulate his exertions. The trade of authorship was unknown in Scotland, and the rank which that country had early acquired among the learned nations of Europe, had, for many years been sustained by a small number of eminent men, who distinguished themselves by an honourable and disinterested zeal in the ungainful walks of abstract science. Some presages, however, of better times were beginning to appear. The productions of Thompson and of Mallet were already known and admired in the metropolis of England, and an impulse had been given to the minds of the rising generation, by the exertions of a few able and enlightened men, who filled important stations in the Scottish Universities. Dr. Hutcheson, of Glasgow, by his excellent writings, and still more by eloquent lectures, had diffused among a numerous race of pupils, a liberality of sentiment, and a refinement of taste, unknown before in this part of the island; and the influence of his example had extended, in no inconsiderable degree, to that seminary where Dr. Robertson received his education. The professorship of moral philosophy at Edinburgh, was then held by Sir John Pringle, afterwards President of the Royal Society of London; who, if he did not rival Dr. Hutcheson's abilities, was not surpassed by him in the variety of his scientific attainments, or in a warm zeal for the encouragement of useful knowledge. His efforts, were ably seconded by the learning and industry of Dr. Stevenson, Professor of Logic; to whose valuable productions (particularly to his illustrations of Aristotle's Poetics, and of Longinus on the Sublime) Dr. Robertson has been often heard to say, that he considered himself as more deeply indebted, than to any other circumstance of his academical studies."

While Robertson was at College he became Member of a club that consisted of the ablest and most studious young men of the times: emulation tended to the improvement of their respective talents. In 1748 he was appointed Minister of Gladsmuir, in the county of Haddington. Soon after this preferment an event occurred which shewed the moral affections of Robertson in a very favourable point of view. His father and his mother died within a few hours of each other, leaving a family of six daughters and a younger son; with a living not exceeding a hundred pounds annually, he determined to take a paternal charge of the whole family. He invited them to Gladsmuir, and continued to educate his sisters under his own roof, till they were settled respectably in the world. Nor did he think himself at liberty till then, to complete an union, which had been long the object of his wishes, and which may be justly numbered among the most fortunate events of his life. He remained single till 1751, when he married his cousin, Miss Mary Nisbet, daughter of the Rev. Mr. Nisbet, one of the Ministers of Edinburgh. In 1745, when the country and constitution was in danger, without neglecting his professional duties,

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he offered his services as a volunteer. At Gladsmuir Mr. Robertson was gradually but surely laying the foundation of that fame which was destined to be permanent. In the General Assembly of the Church of Scotland, he now began to attain eminence as an orator, and in 1755, delivered a sermon before the Society for Propagating Christian Knowledge. "This sermon (says our author), the only one he ever published, has been long ranked, in both parts of the island, amongst the best models of pulpit eloquence in our language." The discourse in question we recollect to have read many years ago, and agree with our author that it evinced very great ability. We, however, dissent from his estimate of its specific excellence. It was a masterly dissertation, historically exhibiting in outset, progress, and result, the civil and political progress of the world, a short time previously to the appearance of Christ, and its actual state under the unity of the Roman empire, as the most favourable to be found for the propagation of Christianity. We therefore rather deem it a fore-taste of that genius which traced manners and civilization to the days of Charles V. than as a model of pulpit eloquence, strongly stimulating Christians to the discharge of Christian duties. It spoke the comprehensive and luminous historian more than the impressive preacher. We have repeatedly heard Dr. Robertson preach; a connected narrator, powerful reasoner and an elegant speaker, but still we must say, it was the historian who spoke from the pulpit. We particularly remember a sermon preached on a fast day, about spring 1778, soon after the capture of Burgoyne, and an abler political discourse on the history and operation of British efforts and energy which, though partially unsuccessful, must ultimately prevail, was, we believe, never delivered in the House of Commons. Such essays, we admit, were models of eloquence, but not of pulpit eloquence; and we doubt not the ingenuous and candid writer, on reconsidering the subject with his usual sagacity and depth, will agree in our opinion. While he was thus engaged in the various duties of his profession Dr. R. planned and executed a literary work; this was his History of Scotland, published in February, 1759, and received by the world with unbounded applause. In this part of the narrative the writer very happily delineates the feelings of an author on the success of a work which is to fix his literary reputation.

"From this moment the complexion of his fortune was changed. After a long struggle in an obscure though happy and hospitable retreat, with a narrow income and an increasing family, his prospects brightened at once. He saw independence and affluence within his reach, and flattered himself with the idea of giving a still greater flight to his genius, when no longer depressed by those tender anxieties which so often fall to the lot of men, whose pursuits and habits, while they heighten the endearments of domestic life, withdraw them from the paths of interest and ambition."

Our author cites extracts from congratulatory letters which demonstrate that a very strong impression was made on the public mind by the history of Scotland, on its first appearance. It was then regarded

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as an attempt towards a species of composition that had been cultivated with very little success in this island; and accordingly it entitles the author, not merely to the praise which would now be due to an historian of equal eminence, but to a high rank among those original and leading minds that form and guide the taste of a nation. Of the History of Scotland fourteen editions were published before the death of the writer. Mr. Stewart seems to regard Robertson as friendly to Mary rather than hostile, and asserts that—"the story of the beautiful and unfortunate Queen, as related by him, excites, on the whole, a deeper interest in her fortunes, and a more lively sympathy with her fate, than have been produced by all the attempts to canonise her memory, whether inspired with the sympathetic zeal of the Romish Church, or the enthusiasm of Scottish chivalry." Far are we from coinciding with this opinion of the biographer, that either Scottish chivalry or popish zeal produced the late vindications of Mary. Gilbert Stewart was not exempt from Scottish predilections, but it is to be remembered, that the defence of Mary implies the censure of a much greater portion of Scots than the accusations which were alleged against their Sovereign. If Mary was innocent the greater part of her subjects were traitors and rebels. It could hardly be the partiality of a Scot that would represent the chief Scottish nobles and the great bulk of the people as deserving of the scaffold or gibbet, by their treatment of their lawful monarch. Gilbert Stewart was unquestionably no Roman Catholic bigot; and we believe the real source of his defence was a conviction that Queen Mary deserved such vindication. Whitaker is certainly neither a Scottish knight nor a popish zealot, and yet he has laboured most powerfully and successfully in overturning the charges of Mary's enemies. Our biographer himself displays Scottish partiality, when he represents Gilbert Stewart as the ablest opponent of Robertson; no impartial reader of G. Stewart and Whitaker could ever form such an opinion.

During the time the History of Scotland was in the press, Dr. Robertson removed from Gladsmuir to Edinburgh, where he was admitted one of the Ministers. In 1759 he was appointed Chaplain of Stirling Castle; in 1761, one of His Majesty's Chaplains in Scotland, and, in 1762, Principal of the University of Edinburgh; two years afterwards the office of King's historiographer for Scotland, with an annual salary of two hundred pounds, was revived in his favour. Some of his friends now wished Dr. R. to turn his thoughts to the English Church; but with an inflexibility which a Scottish Presbyterian naturally deems meritorious, the Principal adhered to the doctrines which he at first imbibed. Mr. Stewart has not been able to learn his precise answer, but presumes "his disapprobation was expressed in those decided terms which became the consistency and dignity of his character." We do not perceive how the dignity of his character could have been lessened by his dereliction of Presbytery and adoption of the Episcopal doctrines and institutions. The ambition of Robertson himself was meanwhile directed to literary exaltation. It appears from

from one of the letters * by which the narrative is illustrated and supported, that His Majesty, in the first year of his reign, expressed a wish to see a History of England by the pen of Robertson, and even instructed Lord Bute to assure him of every information and encouragement. From Dr. R.'s answer it appears, that before this offer was made, he had commenced a history of Charles V. and wished to finish that undertaking before he engaged in another work; but he manifested an inclination to perform such a task; and whilst he was employed on Charles V. seems to have considered the History of England as his next subject. But the History of Charles employed him much longer than he foresaw; partly in consequence of his systematical as Principal of the University, and of those arising from his connections with the Church, in which, at that period, faction ran high. In the execution too of this work, he found that the transactions relating to America, which he had originally intended as the subject of an episode, were of such magnitude as to require a separate narrative; and when at last he had brought to a termination the long and various labours in which he was thus involved, his health was too much impaired, and his life too far advanced, to allow him to think of an undertaking so vast in itself, and which Mr. Hume had already executed with so splendid and merited a reputation. In 1769 the History of Charles V. made its appearance. The criticism of his biographer on this monument of industry and genius, though concise is just, masterly, and appropriate.

"In no part of Dr. Robertson's works has he displayed more remarkably, than in the introductory volume, his patience in research; his penetration and good sense in selecting his information; or that comprehension of mind, which, without being misfed by system, can combine, with distinctness and taste, the dry and scattered details of ancient monuments. In truth, this dissertation, under an unassuming title, is an introduction to the History of Modern Europe, and is invaluable, in this respect, to the historical student; and it suggests, in every page, matter of speculation to the politician and philosopher."

Our author, in this part of his narrative, also quotes extracts to prove the approbation and applause of cotemporaries, especially Mr. Hume. After an interval of eight years from the publication of Charles V. Dr. Robertson produced the History of America; a work which, by the variety of research and of speculation that it exhibits, enables us to form a sufficient idea of the manner in which he had employed the intervening period. In undertaking this task, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a history of America, confined solely to the operations and concerns of the Spaniards, would not be likely to excite a very general interest, he resolved to include in his plan the transac-

* A letter from Lord Cathcart to Dr. Robertson, dated July 20, 1761.

tions of all the European nations in the New World. On the History of America our author presents a more detailed criticism than on any of the rest of Robertson's works. Having exhibited several prominent excellencies, the biographer proceeds:

"After all, however, the principal charm of this, as well as of his other histories, arises from the graphical effects of his narrative, wherever his subject affords him materials for an interesting picture. What force and beauty of painting in his circumstantial details of the voyage of Columbus; of the first aspect of the new continent; and of the interviews of the natives with the Spanish adventurers! With what animation and fire does he follow the steps of Cortes through the varying fortunes of his vast and hazardous career; yielding, it must be owned, somewhat too much to the influence of the passions, which his hero felt; but bestowing, at the same time, the warm tribute, of admiration and sympathy on the virtues and fate of those whom he subdued; the arts, the institutions, and the manners of Europe and of America; but, above all, the splendid characters of Cortes and of Guatimozin, enable him, in this part of his work, to add to its other attractions, that of the finest contrasts which occur in history."

These qualities of the historian the biographer derives from the affections as well as the genius of the writer.

"These effects (he says) resulting naturally from a warm imagination, were heightened in Dr. Robertson by the vigour of an active and aspiring mind. It was not from the indifference produced by indolence or abstraction that he withdrew from the business of life, to philosophy and letters. He was formed for action no less than speculation; and had fortune opened to him a field equal to his talents, he would have preferred, without hesitation (if I do not greatly mistake his character), the pursuit of the former to those of the latter. His studies were all directed to the great scenes of political exertion: and it was only because he wanted an opportunity to sustain a part in them himself, that he submitted to be an historian of the actions of others. In all his writings the influence of the circumstances which I have now suggested, may, I think, be traced; but in none of them is it so strongly marked as in the History of America. There he writes with the interest of one who had been himself an actor on the scene; giving an ideal range to his ambition among the astonishing events which he describes."

While he bestows these praises on Robertson's History of America, his biographer admits considerable defects. "partiality (he says) for the charms of eloquence and the originality of system displayed in the writings of Buffon and de Paw, a partiality natural to the enthusiasm of a congenial mind, has unquestionably produced a facility in the admission of many of their assertions which are now classed with the prejudices of former times." But as he candidly observes, it ought to be remembered in justice to Dr. Robertson, what important additions have been made since the time he wrote, to our knowledge both of America and its aboriginal inhabitants; and that it is not from our present stock of information, but from what was then current in Europe, that an estimate can fairly be formed of the extent and accuracy of

of his researches, but a more serious charge against the History of America is the disposition which the author has shewn to palliate or to veil the enormities of the Spaniards in their American conquests. To the impression of this accusation, our author opposes those warm and enlightened sentiments of humanity which in general animate his writings. These volumes did not complete Dr. Robertson's original designs, he announced in the preface, his intention to resume the subject at a future period; suspending, in the mean time, the execution of that part of his plan which related to the British settlements, on account of the ferment which then agitated our North American colonies. After his History of America, many of his friends urged him to continue Hume's History of England; but their application was unsuccessful; and from this time he engaged in no large undertaking. — For near thirty years, Dr. Robertson, was the most conspicuous figure in the Supreme Ecclesiastical Court of Scotland, and a section is devoted to his history and character as a political leader. The materials of this part of the work, Mr. Stewart informs us, are derived from Dr. George Hill, a gentleman of great talents and eloquence, and who, for many years, has been regarded as the head of the Church of Scotland. This part of the work is most peculiarly interesting to members of that body; nevertheless it has biographical value, in illustrating the powers of Dr. Robertson, exercised in active occupations, and the contentious eloquence of a popular assembly. It demonstrates that he, who, from the closet, informed, instructed, and delighted mankind, was equally fit for adorning the senate, or guiding the cabinet. In the year 1780 he retired from the assembly, and appeared to have intended to pass the rest of his time in domestic and social pursuits, and to study only for amusement. Reading, with this intent, Major Rennel's Memoir for illustrating his Map of Indostan, this suggested to him the idea of examining, more fully than he had done in his introductory Book to his History of America, into the knowledge which the ancients had of that country. In carrying on this enquiry, and consulting with care the author's authority, some facts hitherto unobserved, and many which had not been examined with proper attention, occurred; new views opened; his ideas gradually extended and became more interesting; till at length he imagined that the result of his researches might prove amusing and instructive to others. Such was the origin and progress of his disquisition concerning ancient India, which closed the labours of this eminent writer, when he was about sixty-nine years of age. Notwithstanding his advanced years this production, his biographer observes, exhibits “in every part, a diligence in research, a soundness of judgment, and a perspicuity of method, not inferior to those which distinguish his other performances. From the nature of the subject it was impossible to render it equally amusing to ordinary readers, or to bestow on his language the same splendour and variety; but the style possesses all the characteristic beauties of his former compositions, as far as they could with propriety be introduced into a discourse, of which
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the general design excludes every superfluous and ambitious ornament." Having conducted Dr. Robertson to the conclusion of his literary efforts, his biographer presents a luminous view of his general merits as an historian, and first he considers the extent and variety of his historical researches.

"In this respect (says our author) he has certainly not been surpassed by any writer of the present times! nor would it perhaps be easy to name another, who has united to so luminous an arrangement of his materials, and such masterly skill in adorning them, an equal degree of industry and exactness in tracing them to their original sources. In the art of narrative too, which, next to correctness in the statement of facts, is the most essential qualification of an historian, Dr. Robertson's skill is pre-eminent; perhaps I might venture to say, that in this art, his chief and characteristic excellence as an historian consists. I do not at present allude merely to the richness of colouring with which he occasionally arrests the attention; but to the distinctness, perspicuity, and fulness, with which he uniformly communicates historical information, carefully avoiding every reference to whatever previous knowledge of the subject his reader may accidentally possess."

Another excellence of the highest order is perspicuity in all Dr. Robertson's publications. "The continuity which united together the different parts of his subject, in consequence of the address and facility displayed in his transitions. It is this last circumstance which bestows on his works that unceasing interest which constitutes one of the principal charms in tales of fiction; an interest easy to support in relating a series of imaginary adventures, but which, in historical composition, evinces, more than any thing else, the hand of a master." Having confirmed these observations on the materials and arrangement of the historian by an accurate and copious particularity of instance and illustration, our author proceeds to his style.

"The general strain of his composition is flowing, equal, and majestic; harmonious beyond that of most English writers, yet seldom deviating, in quest of harmony, into inversion, redundancy, or affectation. If, in some passages, it may be thought that the effect might have been heightened by somewhat more of variety in the structure and cadence of his periods, it must be recollected that this criticism involves an encomium on the beauty of his style; for it is only where the ear is habitually gratified, that the rhythm of composition becomes an object of the reader's attention. In comparing his turn of expression with that of the classical writers of England, a difference may, I think, be perceived, originating in the provincial situation of the country where he received his education and spent his life; and, if I am not much mistaken, the same observation may be extended, in a greater or less degree, to most of our contemporaries who have laboured under similar disadvantages. I do not allude, at present, to what are commonly called *Scotticisms*, for from these Dr. Robertson's works have been allowed, by the most competent judges, to be remarkably free; but to an occasional substitution of general or of circuitous modes of expression instead of the simple and specific English phrase. It may, perhaps, be questioned by some whether Dr. Robertson has not carried to an extreme, his idea of what he

has himself called the *dignity of history*; but, whatever opinion we form on this point, it cannot be disputed that his plan of separating the materials of historical composition from those which fall under the provinces of the antiquary, and of the writer of memoirs, was on the whole happily conceived; and that one great charm of his works arises from the taste and judgment with which he has carried it into execution. Nor has he suffered this scrupulous regard to the unity of historical style to exclude that variety which was necessary for keeping alive the reader's attention."

The constitution of Dr. Robertson was vigorous; until he had reached his seventieth year he enjoyed a good state of health; but, in the end of 1791, he began to decline; and in the following year, was himself convinced that he should never recover: but he lingered till the summer 1793, and bore the approach of death with fortitude and Christian resignation. On the 4th of June, the writer visited his venerable friend, who was convinced this was the last time of their meeting; and made it his dying request that Mr. Stewart would write his life. During life he continued to exhibit the most exemplary diligence in the discharge of his pastoral duties; as long as his health allowed him, he preached regularly every Sunday. The following character is given of his sermons by Dr. Erskine, his learned and excellent colleague, who heard him preach every week for more than twenty years. "His discourses from this place" were so plain, that the most illiterate might easily understand them, and yet so correct and elegant that they could not incur their censure whose taste was more refined. For several years before his death he seldom wrote his sermons fully, or exactly committed his older sermons to memory; though had I not learned this from himself I should not have suspected it; such was the variety and fitness of his illustrations, the accuracy of his method, and the propriety of his style." In his social habits Robertson was at once agreeable and respectable. He was, in a remarkable degree, susceptible of the ludicrous; but on no occasion did he forget the dignity of his character, or the decorum of his profession; nor did he even lose sight of that classical taste which adorned his compositions. His turn of expression was correct and pure; sometimes, perhaps, inclining more than is expected in the carelessness of a social hour, to formal and artificial periods; but it was stamped with his own manner no less than his premeditated style: it was always the language of a superior mind, and it embellished every subject on which he spoke. In the company of strangers, he increased his exertions to amuse and to inform; and the splendid variety of his conversation was commonly the chief circumstance on which they dwelt in enumerating his talents; and yet I must acknowledge, for my own part, that much as I always admired his powers when they were thus called forth, I enjoyed his society less than when I saw him in the

* Their collegiate pulpit, in the Old Grey Friar's Church.

circle of his intimates, or in the bosom of his family." In his domestic duties and relations he was exemplary and happy. His eldest son is an eminent lawyer, his two younger have acquired honour and distinction in the military profession, and his daughters are agreeably settled in life.

The most prominent feature in the intellectual character of Robertson, was good sense. He was not eminent for metaphysical acuteness; nor did he easily enter into speculations involving mathematical or mechanical ideas; but, in those endowments, which lay the foundation of successful conduct, and which fit a man to acquire an influence over others, he had no superior. Among those who have, like him, devoted the greater part of life to study, perhaps it would be difficult to find his equal.

Such is the account that is presented to the public from genuine information and personal intimacy, by one of the most eminent philosophers of the present age, concerning one of the most illustrious historians of the last or any age. Often are reviewers fatigued with travelling through works which are dignified by the title of biography, but which are really compilations of book-makers, who neither comprehend the objects of that species of composition, nor even know the subject on which they profess to write. From such collections of unauthenticated assertions, prolix repetitions, and indigested remarks, we have been most agreeably and usefully relieved by Stewart's *Life of Robertson*; and with delight and instruction have perused this tribute of living to deceased genius.

The account and view of the historian are agreeably diversified by letters from other men of the highest eminence. Of these the most striking and interesting is a letter from Mr. Burke, on the History of America, which our author, with strong expressions of just and consequently the most profound veneration, quotes at full length. We trust Dr. Lawrence has seen the work before us, which contains such a characteristic monument of Edmund Burke. Our author bestows a proper and high regard on other writers of great but subordinate excellence, as what writer is not! In quoting the approbation of inferior writers, Mr. Stewart requests the reader not to consider him as adducing such testimonies to support the fame of Dr. Robertson, but merely shewing the universality of the impression which they made on the literary world.

With a few, and but a few of the partialities of a Scotchman, this is one of the best specimens of biography which has come before us since we commenced our labours.

Rural Philosophy; or, Reflections on Knowledge, Virtue, and Happiness; chiefly in reference to a Life of Retirement in the Country. by Ely Bates, Esq. 8vo. Pp. 356. Longman and Rees. 1803.

THE very respectable author of this excellent work tells us, in his Advertisement, that it was composed in that "period of re-
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publican frenzy, when the world in its wild attempts to overthrow two of its greatest and most fundamental blessings, religion and government, seemed in a kind of conspiracy against itself." The author intends this as an apology for a few passages not so immediately applicable, he supposes, to the present state of things when, as he expresses it, "so many hopeful symptoms appear of a return to social order and Christian piety."

We should be happy to concur in opinion with this most benevolent writer; but we feel ourselves not much encouraged to flatter ourselves on this prospect of rational reformation.

In his Preface, he tells us, he was led to undertake this useful work, by having read the late Dr. Zimmerman's *Treatise on Solitude*. It will be some compensation for the mischievous tendency of that book, if it shall have induced our author to compose a work of such very superior excellence on the same subject. A work whose foundation seems laid so firmly in reason and revelation, in the knowledge of God, of ourselves, and of the world, as to be entirely adequate to bear up the solid superstructure of virtue and happiness.

The author proceeds to state some reasons to justify, or at least, as he modestly expresses it, to excuse the publication of his discourse.

"That there exists at present amongst us a lamentable want of rural philosophy, or of that wisdom which teaches a man at once to enjoy and to improve a life of retirement, is, I think, a point too obvious to be contested. Whence is it else that the country is almost deserted; that the ancient mansions of our nobility and gentry, notwithstanding all the attractions of rural beauty, and every elegance of accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the summer months wander to the sea-coast, or to some other place of fashionable resort. This unsettled humour, in the midst of such advantages, plainly argues much inward disorder, and points out the need as well as the excellency of that discipline, which can inspire a pure taste of nature, furnish occupation in the peaceful labours of husbandry, and, what is nobler still, open the sources of moral and intellectual enjoyment."

It will also, he adds, "be of no less use to those who meditate a retreat after a course of years spent in public. It will teach them the proper qualifications for such a change, and that many things besides hounds and horses, murmuring streams and shady groves, sumptuous houses and large estates, are necessary to form a comfortable retirement. Above all, it will direct them to those inward resources, without which every condition of life is inevitably subject to vanity and disappointment. Thus they will be instructed to a cautious procedure, so as not to take leave of the world before they are well prepared to meet all the circumstances of their new situation, lest, after a few years consumed in vacancy and weariness, they should be tempted, like many others, to tread back their steps, and again to mingle in the business or dissipations which they seemed to have entirely relinquished."

"It will be likewise of service in the case of those, to whom an interchange of business and retirement is preferable to either of them separately, and who wish to combine them both to the greatest advantage."

Our author next addresses himself to the different sorts of readers, into whose hands his work may fall. And first, to the admirers of classical learning: here he seems to feel himself on dangerous ground; but we think he will be supported by high authorities, in what he has said of the "extravagant regard, which is paid to pagan writers." He next adverts to such as exact the human understanding beyond all due measure, making philosophy a rival to religion. He does not intend to depreciate human reason, but only to direct it to those aids and assistances, without which it can never fully discover to us the reality and exigency of our moral situation. His "appeal," he tells us, "is to reason rectified and informed by the light and grace of the Christian dispensation." Lastly, he directs himself to those "who, from a sense of what religion has suffered by the abuse of reason and philosophy, consider them as essentially hostile to her interests;" observing, that "reason, therefore, in its proper exercise, can never be in contradiction to revelation, and ought no more to be set at variance with it, than the eye with the telescope, through which it descries those objects in the heavens that otherwise would be invisible." The philosophy which our author recommends, and which forms the characteristic feature of his work, is that "which, while it humbles, enlarges and elevates the mind, shews its imperfections while it increases its acquisitions." The philosophy against which he protests is that which is equally adverse to religion and true science; whereas that which he recommends in the following work is friendly to both; being much more congenial with the philosophy of Bacon and of Newton, than with the slippancy of Voltaire, or the grave and impious sophistry of Helvetius and Diderot.

We cannot deny ourselves the satisfaction of submitting to our readers the author's admirable definition of the word "virtue," which frequently occurs in his work.

"When taken generally," he says, "it is used to denote piety towards God, as well as benevolence towards men. In this sense it is found in some good writers; and with the same extensive application it may still, as I conceive, be allowed to the Christian moralist, notwithstanding the abuse it has suffered by bad men, who, after they have employed it to express the whole of human duty, have narrowly confined this duty to the offices of social and civil life: an abuse which goes at once to shut all religion out of the world, and in its ultimate tendency to destroy even that virtue which is pretended; for virtue, though under its most relaxed and contracted form, can never long subsist when separated from piety."

We admire our author's observation on the abuse of the word *regenerate*, which, he says, "has lately found its way into our ordinary discourse; so that instead of plain reformation we have heard of nothing but *regeneration*; and to *regenerate* the laws, constitutions, opinions, and manners of society, has become the magic language, which dwelt upon the lips of every modern *reformed*." So much for the Preface. The work divides itself into four parts; and every part is subdivided into three sections.

We should be glad to indulge ourselves with large and copious extracts from a work, from the attentive perusal of which we have derived such pleasure: but we think we shall discharge our duty to more advantage to the generality of readers, by a warm recommendation of the whole treatise, as it stands, to such as seek for entertainment and improvement at the same time.

The subjects of the book are of the first magnitude and importance, and interesting above all others to the human mind: such are, the Knowledge of God—of ourselves—and of the World—the Promotion of Virtue and Happiness—and the Usefulness of Retirement to advance both; with satisfactory answers to the objections urged against a life of retirement as destroying or diminishing usefulness: this topic engages our author in the fourth part of his work; and here he ventures to shew that there is scarcely any public station, which is not full of temptations to seduce the mind from the strait path of virtue. He produces several instances of men who act a considerable part in society: among these he ranks the founders of families, the promoters of charitable and other practical institutions, and lastly the patrons of learning and genius.

The first having raised themselves by genius or industry to opulence, and being favourites of fortune, find many tongues loud in their praise; but it does not appear, that having advanced their families so much above a state of mediocrity, they have promoted either their virtue or their happiness; wisdom has in every age sought a middle condition, as the favourite seat of virtuous enjoyment, and the most secure station for human weakness. This by no means precludes, in our author's opinion, an honest and industrious care in parents to provide for their children; but it forbids them to sacrifice their best hopes of virtuous happiness to the attainment of riches, and honours, and houses, and equipage, which, as instruments of pride and luxury, tend to the destruction of that true enjoyment which can only subsist on the principles of universal moderation.

2. The founders or promoters of charitable or other practical institutions, our author considers as placed high in the scale of public utility; and as conferring great benefit on society at large.

"Persons," says he, "employed in such services, whether it is to provide relief for the diseased, to liberate the poor unfortunate debtor, to form vagrant and destitute children into useful members of the community, to improve the state of our prisons, or in any other way to mitigate the distresses and ameliorate the condition of human life, undoubtedly deserve to be placed in the first rank of public benefactors. And whenever such men, by the ingratitude with which their labours are received, or by any other discouragement, are driven from their station in society, their retreat is to be regretted as a public detriment."

3. The patrons of genius and learning. Here he draws the line of distinction between those who "encourage and direct the studies of ingenious youth; who search out, and bring into public view, men

men who are qualified to instruct the world, and whose superior knowledge lies obscured by want, or concealed by modesty; or who procure the publication and aid the spread of productions which are suited to improve the understandings and morals of mankind;" and the vain pretensions of him, "who, if now and then he makes a pecuniary compliment to a poor author for his dedication, or helps him upon the stage to divert the audience with something he calls a play; or promotes some splendid edition of a heathen classic, or opens his house once a week for literary tattle, is ready, on the strength of such services, to applaud himself, and to challenge the applause of others, as a very *Mecenas*."

4. The last character in a public station, considered by our author, is that of a statesman.

"A man," he says, "placed at the head of public affairs, who estimates national prosperity by the diffusion of virtuous happiness, and, agreeably to this maxim, employs every lawful measure to prevent idleness, to encourage industry, to restrain licentiousness, and to protect and cherish true liberty, is undoubtedly to be ranked among the greatest of human benefactors; has a just claim to the warmest gratitude of his fellow-citizens, and to the general esteem of mankind. To such a patriot minister the pious recluse will look up as to a tutelary angel, and attend him with emotions of veneration in all his endeavours to promote the virtue and ameliorate the state of his country.

"The statesman who proceeds upon lower principles, and who looks no farther than to the outward splendour of affairs, is entitled to no such reverence. Though he may pompously harangue in the senate, and may be ardent in his schemes to advance the wealth, and power, and renown of his country, his soul is vulgar, and wants true moral elevation; he wants a just sense wherein the real prosperity and glory of a state consists, and of what is necessary to secure its permanence and stability. Every age has experienced, what every age is disposed to forget, and the statesman no less than any other individual, that national wealth and power, without the strong corrective of virtue, can only produce a transient glory, and are sure to terminate in national shame and ruin."

With respect to the utility of a retired life, which occupies the following pages, we must transcribe the whole to do justice to the author's sentiments on the advantages arising from agricultural improvements; the cultivation of a neighbourly disposition; the prevention of litigations by amicable interference, especially when assisted by legal knowledge; a friendly sympathy with persons in distress around him; and particularly when the counsels and aids of Christianity are brought forward to administer real and permanent relief: such occupations are surely sufficient to exempt the retirement of a good man from the charge of inutility. Our author next supposes a retired man of letters to be occupied in the care of his son's education: here experience and observation serve to convince us, that although some of the mischievous effects of sending his son to a public school for education may be prevented, our author is a little too sanguine in his expectations of so much benefit from a single solitary

pursuit of literature, from which all laudable emulation is utterly excluded; and in the course of which the youthful mind is too often debased by an intercourse with the inhabitants of the stable and the servants' hall, whose conversation and ideas are little less mischievous than those of his contemporaries, and of persons of his own rank and condition at school. He recommends retirement (p. 310,) as favourable to the progress of general knowledge and improvement; and he mentions particularly practical mathematics, botany, chemistry, and natural history. This power of mental abstraction he observes is "a principal advantage to be sought in retirement; and to reflect this advantage back upon society, is to render it the most essential service."

When our author mentions another office in which a retired man may be useful as a minister of religion; we think, what he says by way of recommending family duties of reading and prayer is highly worthy of attention; but we think also that the practice of associating for the purpose, however safe and commendable in judicious and proper hands, may sometimes be liable to mischief and abuse; that a retired man, if pious, may be useful to his fellow-creatures by his private prayers, we cannot deny, without contradicting that consolatory doctrine, that the effectual fervent prayer of a righteous man availeth much, as well to his own advantage as to that of those around him; and, as our author remarks, "may so far avail, in conjunction with the prayers of other good men, as even to prevent or mitigate public judgments, to turn the scale of victory, or to protract the date of a declining empire."

This sentiment we cannot avoid recommending to the serious attention of our readers in general, especially at the present moment, in contradiction to all that a narrow and vain philosophy may suggest to the contrary.

The last particular in which our author supposes a retired man may be useful is by his example: these bring no lesson which better deserves to be studied than that which is holden out to us in a life of unambitious and virtuous retreat. In the chapter on the utility of monasteries, we do not much wonder to find the mind of our rural philosopher so far inclined towards that mode of seclusion, as to be disposed to say every thing that can be said in their behalf; while, to do him justice, he paints in glowing colours the very great evil and mischief which have been found to be encouraged within those walls. He is of opinion that if establishments were formed "for the education and protection of young women of serious disposition, or who are otherwise unprovided, where they might enjoy at least a temporary refuge, be instructed in the principles of true religion, and in all such useful and domestic arts as might prepare and qualify those who were inclined to return into the world, for a pious and laudable discharge of the duties of common life," "the comfort and welfare of many helpless individuals might be promoted, to the great benefit of

of society at large; and the interests of posterity, by improving upon its own methods, be considerably counteracted."

The author, drawing near to the conclusion of his work, brings us to the conclusion of our remarks, by observing, that

"To enjoy both worlds is exclusively the privilege of true virtue. — Every thing else is only profitable in part and for a season; but virtue, which, in the sense here intended, is never separate from piety, is of universal and perpetual use. 'It is,' as the Roman orator eloquently speaks, though with leis propriety, on the subject of human learning, 'the nourishment of youth, and the solace of age; an ornament to prosperity, and a refuge to adversity; our delight at home, and no impediment abroad; talks with us by night, attends us in our travels, nor forsakes us in our retirements.*' It sheds a lustre on all places and on all situations, and is in itself a source of joy pure and constant, and which often flows most copiously when every other is spent and exhausted: or, in the more brief and comprehensive language of an Apostle, *it is profitable to all things, having promise of the life which now is, and of that which is to come.*"†

A few Curfery Remarks upon the State of Parties, during the Administration of the Right Honourable Henry Addington. By a near Observer. 8vo. Pp. 82. Hatchard. 1803.

THE author of this tract, adopting the motto, *Prodest quam placere*, and promising in his dedication to the minister not to *flatter* but to be *friendly*, seeks to impose on the public, by conveying to the mind of his readers the false impression, that he writes in the pure spirit of independence, and is as free in his censures of the premier, where he deserves censure, as profuse in his commendations, where commendations appear to him to be due. Nothing can be farther from the real spirit and temper of the writer, as manifested throughout the pamphlet before us, than such independence and sincerity. It is, in fact, one of the most insidious productions that has lately issued from the press, and must be considered as a declaration of war by Mr. Addington and his supporters, against Mr. Pitt and his friends; for that it is written by some one *intimately acquainted* with the sentiments of the minister, and having a knowledge of his *secrets*, there is internal evidence sufficient to convince the most sceptical politician even of the present day. Mr. Pitt is roundly accused of the basest hypocrisy and falshood; and the grounds of this foul accusation are such, that the charge itself cannot easily be repelled without a full disclosure of circumstances of a private and most delicate nature, which the author must know the object of his attack could not, and would not, disclose. Such conduct, then, we hesitate not to pronounce, is most base and dishonourable, not only in

the party himself, whoever he may be, but in all who encourage, support, and approve his labours.

In his dedication, speaking of the late ministers, he remarks "how unprofitable and absurd it is to add insolence to power, and to think it a part of greatness to be hated;" on which we shall briefly observe, that the man who is deterred from the upright discharge of his duty, by the fear of being hated, can never be loved, and ought never to be trusted. Then, contrasting the demerits of the last, with the merits of the present, premier, he says to the latter, "You are happier in your disposition, more *manly* in your friendships, more generous in your sentiments, and to the frankness and probity of your public character, you join the virtues and the manners of elegant and domestic life." We shall now refer our author to the just remark of Sir OLIVER SURFACE, respecting that *amiable* nephew of his, whom every body praised and whom nobody censured. But really it is too disgusting to read, after this copious dose of adulation, *so inartificially* administered, "I cannot be your friend and your flatterer too."—The language of a patriot in the mouth of a parasite!—"Fie on't, oh fie!"

We pass over the melancholy picture here drawn of the state of public affairs, on the accession of Mr. Addington to the office and dignity of prime minister of the Crown, it being a mere echo of the ministerial speeches in parliament, which have been answered and confuted again and again; to come to the main object of the pamphlet, the charge against Mr. PITT and Lord GRENVILLE, in which also the Lords ROSSLYN, SPENCER, and MELVILLE, and Mr. WINDHAM, are implicated. The author scruples not to assert, that Mr. Addington only consented to take the reins of government, on condition of a promise of support from his predecessors. "I must take upon me to aver," (he says) "that his Majesty's most gracious offer of his confidence to Mr. Addington, could not have been, and WAS NOT, definitively accepted, until a *solemn authentic pledge of honour* had been given by the late ministers, for their 'CONSTANT, ACTIVE, and ZEALOUS SUPPORT.' I do assert that Mr. PITT and Lord GRENVILLE did sacredly and solemnly enter into this *exact engagement*, and in *this precise form of words*." It will immediately occur to our readers, that an accusation against men of the first character in the kingdom, of having been guilty of an atrocious falsehood, of a deliberate breach of honour, of a systematic violation of a *sacred and solemn engagement*, requires rather more to support it, than the simple assertion of an unknown individual, an anonymous writer. For our part, notwithstanding the dictatorial tone here assumed, and the solemnity of the averment, we believe it to be an atrocious and wicked falsehood. And our belief is founded on a knowledge of the characters of the individuals, thus wantonly calumniated, and on a *near, attentive, and impartial, observation* of their past conduct, in situations the most critical and trying. It cannot, indeed, for a moment, be credited, that men who stood so pre-eminently,

ly, and fo deserted, high in the estimation of Europe, who had the moft refined notions of honour, and who were represented by their enemies as carrying their loftinefs and pride to a culpable extreme, fhould fo far forget their duty to their country and to themfelves, fo far lofe fight, at once, of their principles and their feelings, as to flop to give a promife of *unconditional, indifcriminate* fupport, fuch as it is here averred they did promife, to any adminiftration however compofed; it is a promife which no man in his fenfes would make. Befides it is notorious, that an effential difference of opinion fubfifted between Mr. PITT and Lord GRENVILLE, on one of the moft important of all political fubjects, *the Peace*; it is therefore utterly incredible that they could have entered into a joint engagement to afford their approbation and fupport to a meafure which, it was known at the time, one of them, at leaft, muft condemn. If, then, any promife of fupport were really given by the late minifters, it muft, of neceffity, have been a promife of *conditional* fupport, that is, a promife to fupport their fucceffors fo long as thefe fhould continue to act upon the fame principles, and to purfue the fame end, which had formed the rule, and regulated the conduct, of their own adminiftration; and our *Near Obferver* muft appear to all mankind, to be a grofs deceiver and a consummate impoftor. It cannot efcape notice, too, that whatever promife was given muft have been of a *confidential* nature, and it will be expected of thofe to whom it was given to juftify their difclofure of it.

In the fame fpirit and with the fame regard to truth, our *Obferver* repeats the ridiculous affertion, the folly and abfurdity of which were ftrongly expofed in the Houfe of Commons, that no man could *confiftently* difapprove the treaty of Amiens, who approved the project of Lifle. To *argue* with a man who cannot fee the immense difference between the two (though *we*, be it obferved, approved neither) would be a woeful wafte of time. On this ground, however, Lord Grenville and Mr. Windham are charged with inconfiftency, and all the feeble and impotent attacks on them in parliament are here renewed, without the aid of additional eloquence, or of fuperior talent.

The minifters, we are told, “ had obtained a peace for the country, beyond the hopes of the wifeft and the moft fanguine of their well-wifhers;” this, probably, is one of the inftances in which the author did not intend to *flatter* the premier; for, if the moft fanguine of his well-wifhers did really expect that he would make greater concessions, and a worfe peace, than he did make, what an opinion muft they have formed of his fpirit, his talents, and his character? After fuch a peace, indeed, *fo* negotiated, and *fo* concluded, we agree with the *Obferver*, that “ no policy, no human prudence, no moderation, no forbearance, could avert” the prefent war; that war could only have been averted by a peace, founded on principles radically different from the peace of Amiens, and negotiated with a different fpirit.

Mr. CANNING, for whom our *near-fighting* *Obferver*, with the *bon-*
homme

bonnie and candour peculiar to his sect, professes to "entertain a considerable degree of respect and good-will," (for which, no doubt, the Right Honourable Gentleman will feel superlatively grateful,) comes in for his share of the pert censure and flippant abuse so lavishly bestowed on his party. The ground of abuse, however, must be confessed, is somewhat singular; for Mr. C. is gravely asked, how he, the friend of Mr. Pitt, could presume to satyryze "a cabinet of which Lord Chatham was the president?" So, it would seem, that Lord Chatham was only allowed to continue in power, in the hope of securing the support, or, at least, of averting the censure, of Mr. PITT's personal friends! Here again the author is certainly no flatterer of Mr. ADDINGTON. With respect to Mr. CANNING, it is very well known that he was first brought into parliament and into public life by Mr. PITT, to whom he was bound not only by gratitude, but, still more, by friendship, and conformity of principle.—When Mr. Pitt resigned Mr. Canning also resigned; and even when a difference of opinion arose between them, on the subject of the peace, Mr. C., actuated by the same motives which had before influenced his conduct, forbore, during the last sessions, to *oppose* what he could not *support*. Having, however, formed connections which placed him in a very different situation, he came into the new parliament on a different footing. He then felt his independence, and has since acted as a man so feeling would, and ought to, act. He has delivered his sentiments on many public topics; with equal eloquence, talent, and energy; and we trust he will long continue so to deliver them, notwithstanding the sneers of a wretched parasite, who, assuming the mask of independence himself, does not blush to call upon others to sacrifice both their principles and their feelings, to the most ridiculous, fantastical, and degraded notions, of *relative* or *collateral* friendship!

The limits of a Review will not allow us to follow the author through all the false positions which he has advanced; or the dangerous concessions which he has made; nor yet to notice all the instances of fulsome adulation which he has lavished on his friends, or of groundless censure which he has bestowed on his opponents. To expose these will probably be the task of some other political writer. We must confine our remarks to one or two points of more immediate importance. The author asserts that in the spring of this year a negotiation was opened by Lord MELVILLE for the return of Mr. PITT to the ministry; but that it failed in consequence of Mr. PITT's refusal to return without Lord GRENVILLE and some others of his old colleagues. Such manly and honourable conduct from Mr. PITT we should have expected; but our surprize at being told, with confidence, that Mr. ADDINGTON refused to serve with such statesmen, could only be exceeded by that which we experienced at the impudent assertion that "nothing could do Mr. Addington more honour" than this attempt to divide Mr. PITT from those friends to whom he was united by the strongest ties! But even this impudence is itself exceeded

exceeded by the gross indecency of the following declaration. — “There is an obstacle” (to Lord GRENVILLE’s return to the cabinet) “if appearances are not very deceitful, even *higher* than Mr. Addington’s reluctance, who, is compelled by honour not to admit into the council with him, a man, who has uniformly and undistinctly condemned and opposed every measure of his administration, not without personal incivility and marked disrespect.” — The shameful indecency of the insinuation here conveyed, is too striking to render any comment necessary; but we would wish to ask this patriotic writer for an explanation of *his* sense of public honour; for we are yet to learn that it is honourable in a minister to oppose the return of an eminent statesman, solely from motives of a *personal* nature; or, in other words, to prevent a public good* for the gratification of private feelings? Again we would ask, what attention did Mr. Addington pay to the personal feelings of Mr. Pitt, when he appointed Mr. Tierney treasurer of the navy?

The author, towards the close of his pamphlet, after another laboured panegyric on the “great ability, great prudence, and great fortitude of the present ministry,” represents their predecessors, for opposing them, as “a faction more profoundly and essentially *corrupt and perfidious* than there is any mention of” (that is, *grammatically speaking, than any faction mentioned*) “in the history of nations.” — He also observes, in respect of Mr. PITT, “that the more direct and open are his hostilities, and the less respect and deference are exhibited for his authority, the less distraction, embarrassment, and discredit, will be in the power of any party to create or disseminate.” By a blunder the most ridiculous, he talks of “an *insatiable family*!!!” while he deprecates all censure on the ministers for the sake of the country, he justifies, by the nature of the times, his own conduct, in “branding with more ignominy than is necessary the profligacy which he deploras;” and, after throwing down the apple of discord, concludes with a pious exhortation to harmony, in council, opinion, and conduct!!! In short, a pamphlet, more clumsy in construction; and more inaccurate in language; more strongly marked by perfidy in its design; and by fraud and falsehood in its execution; more replete with unfounded praise, and more abundant in groundless abuse; has not yet disgraced the cause of any administration.

* Our readers will perceive that we assume this fact for the sake of argument; as the principle is broadly stated by the author, Mr. Addington, even though he considered the return of Lord Grenville to the cabinet an essential to the public good, is bound in honour to oppose it, from motives of personal feeling. *RE.*

Sermons, selected and abridged, chiefly from minor Authors, adapted generally to the Epistle, Gospel, or first Lessons, or to the several seasons of the Year. For the use of Families. By the Rev. Samuel Clapham, A. M. Vicar of Christ Church, Hants; and of Great Ouseburn, Yorkshire. 8vo. Pp. 639. 8s. Vernor and Hood,

WHEN we first opened this volume, we were, we acknowledge, strongly prepossessed in its favour. We concluded, that the clergyman employed, or, at least, permitted by the Bishop of Lincoln, to abridge his Lordship's Elements of Christian Theology, and who announced his Abridgement by a perspicuous and eloquent Introduction, had judgment to select, out of the mass of English sermons, those that were best calculated to engage the affections, and edify the minds, of Christians. We were not mistaken. The tendency of this volume obviously is, to attach its readers to the worship and communion of the established church, and, of consequence, to the constitution and government of the country. Had it no higher merit, it would, on this account alone, be entitled to the patronage of the public. The editor, however, has not contented himself with merely adapting his selection to the service of the day, but has, with nice discrimination, chosen such discourses as will be found extremely useful in *every family*. They are addressed to all ranks of men; to the rich and poor, to the master and the servant; to the old and young. As compositions, they must be allowed to have very considerable merit; and the thanks of the public are due, and we have no doubt will be liberally given, to Mr. Clapham, for rescuing from oblivion or obscurity, some of the best practical discourses of which the English language can boast. "Every reader," he says, "of taste and piety will, I doubt not, be particularly pleased with the sermons of [Bishop] Richmond, Riddock, and above all of the incomparable Skelton. Every reader will, I am persuaded, think him possessed of unusual excellence." The sixth sermon on the Sacrament, the seventh on Meditation, the eleventh on the Redemption, the twenty-second on the Lord's Day, the twenty-third on Forgiveness [of Injuries], the forty-third on hearing God's Word, the forty-sixth on Good-Friday, and the forty-eighth on the Day of Judgment, being the second sermon for Easter-Sunday—all from an Irish edition of Skelton, not published in this country—would justify the highest encomiums. His discourses, we mean, in the two volumes which we have seen, are long, desultory, and tedious. Mr. C. has therefore omitted whatever was likely to weary or relax the attention. Indeed he sometimes may be thought to injure his authors.—He sometimes disappoints the reader by his brevity. But he expresses his apprehension, that long sermons, however excellent, when read in a family, induce "servants and young people," who cannot be supposed to enter into the spirit, and feel the beauties of composition, "to go to sleep." We admit, whilst we cannot but lament, the force and application of the argument.

This

This volume exhibits a very judicious mixture of practical and doctrinal discourses. Mr. C., with considerate attention, has provided a sermon on the Lord's Supper, for the Sunday preceding each of the grand festivals of the Church. We would recommend it to the clergy to "go and do likewise"—to preach, previously to the administration of the sacrament, on that shamefully neglected ordinance; that their hearers may be reminded of an indispensable duty to commemorate the death of their Saviour in the way he himself hath appointed. And we farther presume to recommend to "ALL the clergy, from the highest to the lowest throughout the kingdom," [preface] that they read the *whole* exhortation; and not, as some do, to stop after reading a sentence: and indeed, when, according to the directions of the Rubric, "they shall see the people negligent to come to the holy communion," instead of the former, it will be expedient for them to have recourse to the latter exhortation.

"These discourses," Mr. Clapham observes, "may be rendered more extensively useful, should they so far meet the approbation of the clergy as to be esteemed worthy of being read in their churches, in the afternoons, where there is no sermon." More especially, if in such a case they shall think fit to apply the sermons, which the editor has provided as preparatory to the administration of the sacrament, we "may venture to predict that they will observe an immediate and [a] considerable increase of their congregations;" and, we may add, of their communicants also.

Mr. C. (we judge from the selection before us) has as great a dislike to what is improperly termed *evangelical preaching*, as ourselves. Where any of the doctrines of the gospel, such as the fall of man, the atonement, grace, and faith are inculcated, he takes care that his selection shall speak the language of the *Abridgment*,—in other words, of the Liturgy, &c. of the Church of England; that the sentiments contained in the one, shall correspond with, illustrate, and enforce those, which are insisted upon in the other. We would suggest to him the propriety, in a second edition of these sermons, (which will ere long, we expect, be called for, and in his second volume, which, should it be executed like this, we hope soon to see) to make references in the sermons to his *Abridgment of the Bishop of Lincoln's Elements of Christian Theology*: e. g. In the eighth sermon on the Redemption, as also in the sermons on Christmas-Day, and Good-Friday, he might have referred his readers to the learned prelate's exposition of the second, fifteenth, and eighteenth articles; in the twenty-fourth sermon, by Dean Tucker, on the doctrine of Election, to the Exposition of the seventeenth Article. We suggest this mode of reference to our judicious editor, because we are persuaded that he is solicitous for the welfare of the Church; that he is intent upon extirpating error, superstition, and fanaticism, and to establish in their stead truth, piety, and godliness.

We will conclude our review of this valuable publication, by recommending it as a *family book* to our readers. It contains sixty-three

three discourses, from the first Sunday in Advent to Whitsunday inclusive. Whoever would become thoroughly acquainted with the doctrines and ceremonies of the Church of England; whoever anxiously engages to instruct his family in the precepts, and to enforce an observance of the duties, of Christianity, will find in this volume the requisite information for the direction of his judgment, and every encouragement to support him in the prosecution of so laudable an undertaking.

As a specimen of the piety, reasoning, and eloquence which pervade this selection, we subjoin an extract from a sermon of Skelton's on the Sunday after Christmas-day. It is taken from the Irish edition, which probably few of our readers have ever seen.

"Lastly, let us consider, by what means Christ came to save us from the punishment of our sins. Divine justice requires that no sin shall go unpunished. Either therefore we must suffer for our own sins;* or another, sufficient for so great a purpose, which no mere creature can be, must suffer for us, must suffer death, the original wages of sin; must suffer it by divine appointment, and yet voluntarily. Now, no one but the Son of God, was sufficient for such a purpose. None else had 'power to lay down his own life,' for none else had a life of his own. None else could offer up a sacrifice of dignity equal to the guilt of all our sins. Neither 'the cattle upon a thousand hills,' nor their immediate possessors, nor the hosts of heaven, belong to themselves, or have any property, strictly speaking, of their own. The divine nature alone is the universal proprietor. From this nature therefore alone could a proper offering be made. But the divine nature is purely spiritual, and incapable of death or any other suffering; our Redeemer therefore and our sacrifice must have been man as well as God, or HE could not have suffered, at least, in the offending nature, which appears to have been necessary. 'Wherefore when Christ cometh into the world, he saith' unto the Father, 'the sacrifice and offering of beasts thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifice for sin, thou hast had no pleasure; then said I, lo, I come to do thy will, O God.' And what was this will? Why, that the Son of God should take on him the form and miserable nature of man, that he should be 'born of a woman' in a low and indigent condition; that he should be hated, despised, and 'persecuted of men,' during the whole course of his life; that he should be 'arraigned, accused, buffeted, scourged, crucified between two thieves.' And was it for this he came, at the present season? What matter of wonder, and of love, on the part of mankind! As the highest of all beings, his birth is proclaimed by 'a multitude of the heavenly hosts;' while as the lowest of men he is born in a stable, and cradled in a manger! Heaven and earth belong to him, yet 'he hath not where to lay his head.' The eyes of all things wait upon him for their sustenance, but he himself works at a common trade, or depends on the poorest of mankind, for his own! He silences the winds, he smooths the billows, he awes the storms, and — is despised! He heals the sick, and — is hated! He gives sight to the blind, and — is persecuted!

* More properly, we ourselves must suffer for our sins. Edit."

ed!

ed! He speaks as never man spake, and—is called a madman! He raises the dead, and—is tortured to death himself! Whether shall we stand more amazed at him, or ourselves!

“But where is our gratitude and our love, if this amazement does not make way to them both? Nay, whither is banished the common sense of rational creatures, if after hearing, if after firmly believing all this we can be any longer devoted to sin? From our own nature he springs, by our own hands he is scourged! By our own hands he dies! and in his last agonies mixes his blood and prayers for us! Can man behold his death with indifference and contempt, while every thing in heaven, with infinite admiration, beholds him trampling under foot, and triumphing therein, over death, and hell, and all the powers of darkness! Is it possible that man, thinking man, can be an unconcerned spectator of this transaction, undertaken and perfected for the salvation of man alone?” Pp. 110, &c.

This volume is handsomely dedicated to the Bishop of Lincoln.

POLITICS.

A Narrative of the Situation and Treatment of the English, arrested by order of the French Government at the commencement of Hostilities; with the Transactions on the Arrival of the First Consul at Boulogne, Calais, and Dunkirk, and, afterwards, down to the end of July: containing some secret anecdotes of Bonaparte's confidential commandant at Calais; and an account of the Author's escape from thence in a Trunk. By William Wright, late English Interpreter to General Brabançon, Commandant at Calais. 8vo. Pp. 38. 1s. Badcock. 1803.

THE arrest of the English, resident in France, at the breaking out of the present war, was such a breach of the law of nations, such a violation of all established usages, as must have excited general surprize, could any thing, however atrocious, perpetrated by the murderer of Jaffa, raise any other sentiments in the mind of a human being than those of indignation and disgust; and were not every one who knows the character of that assassin, aware that the very circumstance of his conduct being such a breach and such a violation, must have been an additional motive with him for adopting it. Most of the persons, however, so arrested, were wholly undeserving of compassion; there were others, indeed, differently situated, and of these the author of the present narrative appears to have been one. As he speaks from personal observation his facts are interesting. He confirms what we have always asserted, that a spirit of hatred the most inveterate, of animosity the most furious, has been excited against this country, in all ranks of people in France; who, though averse from the war, are eager for the invasion, in the hope and expectation that it will effect our ruin. Previous to the declaration of war, their language was—“We wish not for war: what have we gained by the last? What have we gained by the seas of blood which have been spilt; Nothing but that most of us have to lament a friend or relative. That war we fought not, it came to us. Now our rulers will not be at peace, nor let others be so. All the devils out of the infernal regions were let loose among the unfortunate

innate French at the Revolution; and every man, so far as he is able to express, proves that he has a great revelling in his heart, which urges him to ravage and to hurt his fellow-creatures. "Such is the language," says Mr. W. "I have repeatedly heard." These are a feeling description of the horrors to which the persons concerned in France are exposed at this period, from their anxiety for their friends and relatives in this country. "The lover's hopes are blasted, and the lover continually paints to his view the dear idol of his tenderest affection, whose anxious doubts and fond alarms distract his breast: knowledge of the intended invasion, preparation for the descent, and the horrid threats of worse than death to the justly celebrated beauties of this favoured isle, add agonizing poignancy to his feelings; under the reflection that he is unable to fly, to defend, or of proving (to prove his love) by doing in defence of the adored object, of his country, and friends."—We can very easily conceive what the feelings of a lover must be in such a situation and with such a prospect before him. We know, likewise, that the dangers here specified are not chimerical. Our fair countrywomen may be assured, that their charms are holden up to the military banditti of France, as the reward of their success against the British empire; and that, in the event of such success, they will be subjected to worse insults; and greater brutality, if such be possible, than have been inflicted on the females of other countries overrun by the republican hordes. But at the same time, they may be assured, we trust, that before any one of them can fall a victim to the savage lust of a French assassin, this island must be deluged with the heart's blood of every male inhabitant which it contains. The bare prospect of such an attempt would anticipate the effect of time, and give maturity to the rage of infancy; the very thought would make the joy current of age itself boil with indignation. The brilliant vision of a departed, and much-lamented, philosopher, would then be realized, the age of chivalry would be indeed restored, and every sword would literally leap from its scabbard, to form an impenetrable barrier round British beauty. The wretch who could survive a calamity which would reduce the fairest and the best part of the creation, those who by precept and example incite to all that is good, and great and glorious, in human life; who form the charm of society; and the consolation of the wretched; who calm, by their counsels, the boisterous passions of man; who direct, by their wisdom, his worst propensities to the noblest ends; who soften, by their mildness and sweetness, the rude asperities of his temper; and who render him, in short, an honour to his nature;—the wretch, we say, who could live to see the women of Britain, to whom this description, almost exclusively, applies, degraded, by brutal violation, and plunged in shame and anguish inexpressible, would be a disgrace to manhood, a standing mark for the finger of scorn to point at, an object of universal and eternal execration. But, convinced, as we are, that Britons will never subject themselves to so foul a reproach, it is nevertheless expedient and proper that our fair countrywomen should be provided against even the possibility of such an occurrence. The very delicacy of the sex will inspire them with the multitude to defend their honour, even at the expence of their lives. "Indeed it would be an insult to suppose, on such an occasion, that courage, that heroic resolution, which, in so many other instances, women constantly display. Let each woman, then, provide herself with a pair of small pistols, and accustom herself to load and fire them daily. She will soon

life that for which destructive weapons of any kind naturally excite in a female bosom; and though fools may scoff, and prodigates ridicule, she may rest satisfied with the applause of her own conscience, and be assured that the end will dignify the means. We are happy, indeed, in being able to inform our female readers, that this idea has been actually adopted by some ladies of the highest respectability, in different parts of the country, as well unmarried, as wives and mothers, who, with all the softness of their sex, possess every good and amiable quality of the heart and mind; and who do not think it inconsistent either with the delicacy of their nature, or the purity of their character, to provide themselves with the means of defence, in the possible contingency of being deserted by those whose duty it is to protect them, or of such their protectors being overpowered by the most inveterate and most formidable enemy which they ever had to encounter. These ladies have our best thanks; and shall ever have our utmost support; and we hope very soon to see their example generally followed.

To return to Mr. Wright and his tract which have extorted these reflections from us; he has given a brief but faithful sketch of the character of the Russian Mengaud, the commandant of Calais, of whom it is sufficient to observe, that he is an agent worthy of Buonaparté. The fact of the Consul having torn the epaulet from the shoulder of an officer at Boulogne, because the balls from the battery would not reach an English frigate that was firing at him, is here verified. The author concludes with observing, that the French army are most anxious for the invasion of England; and that there is no doubt of the attempt being made. "Of our women," he adds, "both officers and men talk in the most lascivious manner, so as to shock the ears of Englishmen who feel for the honour of those most dear to them, and equally disgraceful to the nation to which they belong. Thus, fanning the envy, the lust, and the avarice of their men, the officers receive back the breezes, and believing that spontaneous which they themselves created, reckon nothing more certain than the full accomplishment of their purposes and their desires."

A few Words—Resist or be ruined! 8vo. Pr. 1s. 6d. or 5s. per dozen. Baldwins. 1803.

THE words are, indeed, but few; but they are much to the purpose. The author takes a just and comprehensive view of our present situation, entertains correct and enlarged notions of policy; points out, with equal energy and truth, the fatal consequences of making this a mere war of defence; insists on the necessity of attacking France, in her vulnerable points, for that such she has there is the high authority of Lord MORAUX for pronouncing; and maintains, that unless the present contest be terminated by a peace, materially different from the last, we shall have entered into it in vain, and all our efforts will be fruitless;—with these manly sentiments we heartily concur; as well as with the concluding exhortations to lay aside all amusement and frivolity, if necessary; though not with the advice; to forsake our altars for a time, because on the God of those altars ought we to place our firmest reliance for protection and support. There are some inaccuracies of language in this tract, which appear to be the effect of haste.

Strike or Die! Alfred's first Letter to the good People of England. 18mo. Fr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

WHEN we recollect that, in the gloomy interval between the memorable Peace of Amiens and the renewal of hostilities, we were almost the only writers who presumed to impeach the virtue of Buonaparté and the immortality of the peace, and that, for such presumption, we were reviled as *factions*, and stigmatized as *blood-hounds*, by the whole herd of political pandars and parasites, we cannot but indulge a smile at the mighty torrents of abuse which are now daily, if not hourly, poured forth against this same man who was, so lately, represented, as the beneficent founder of "a more mild and equitable government," and as admirably formed to preserve, and to perpetuate, "the relations of peace and amity!" Alfred supports his emphatical admonition to *strike*, by some extracts from official documents, explanatory of the enormities committed by Buonaparté and the other tyrants, his associates or predecessors, and demonstrative of his resolution to complete the ruin of this country, and to massacre its inhabitants. The high achievements of the Corsican Usurper in Italy, having been briefly detailed, are followed by this observation: "Such were the blessed effects of the conquest of Italy, by that Blackguard, highway-robber, and murderer, Bonaparté, that Generalissimo of the Army of England, who *sneaked away*, like a coward, from his army in Egypt, and who *promised* to convert into a democracy of his own making, the high-minded, loyal, and free-born people of Great Britain!" This is all very true, and ought to be told. But, alas! we know, from recent experience, that moral truths, like some other virtues, are *mutable*; and it is certainly not impossible, that a second treaty of Amiens may wash this *black-guard* white, convert this *highway-robber* into an honest man, and purify this *murderer*, in which case, Alfred, instead of being praised as a patriot, might be punished as a libeller, for the promulgation of these same truths! The character of Buonaparté, at the end of this little tract, is forcibly and ably drawn.

A Warning Voice! or, the Frightful Examples and awful Experience of other Nations; submitted to the serious consideration of the People of Great Britain and Ireland; with a true but short History of Buonaparté. By George Britton. 18mo. Fr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

ANOTHER tract on the same subject with that discussed in the preceding article. The facts are here selected with great judgment, and the discussion conducted with great ability. The biographical sketch of Buonaparté is taken from Peltier's *Ambigu*, lately revived, and is truly curious. It shews that the Usurper is descended from a race of criminals, whom he excels in nothing but his good fortune and the enormity and multiplicity of his crimes. Some particulars are also given respecting the tyranny at present prevailing in France, where, as in Robespierre's time, "the conscripts are conducted with chains about their necks to their various destinations in France;" and where, also, "a printer at Paris was enraged, *fatal* in publishing a life of the Consul, and because he did not give the Consul information which he was utterly unable to give, *he ordered him instantly to DEATH*, without any form of trial whatever." This, we know, has been the frequent practice of this Consular Tyrant! The author very naturally asks, if such be his cruelty and injustice to Frenchmen, to whom he

he owes every thing; and whom, therefore, he ought to love, if his nature were susceptible of love or even gratitude, what have Englishmen to expect from his vengeance, to whom he is only indebted for successful opposition and ignominious defeat, and whom, therefore, he hates most cordially and most rancorously? The answer is plain. In dissecting his military character, he strips from his brow the laurels which he usurped at Lodi and Marengo; and plainly shews that, at the first place, he evinced a total want of "judgment, skill, and military knowledge;" and "again at Marengo, he was completely beaten; his retreat was founded; and Buonaparte obtained absolutely nothing by his sword at Marengo but dishonourable defeat and inglorious ignominy: Defaix arrived, however, after this; gained the battle, and died amidst laurels. And these laurels the inglorious Buonaparté has stolen from the tomb of the conqueror Defaix to entwine about his Consular chair. This double usurper of the throne of a monarch and the fame of an hero, has employed the pen, the pencil, and the chisel, to eternize his victory at Marengo, which belongs to him as much as the property of an honest man and gallant man does to a thief."—This pamphlet ought to be circulated as widely as possible. Both in sentiment, and in language, it is excellent.

A Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland, illustrated with three engraved Charts, by the late General Lloyd; to which is added a Supplement by the Editor; and in this Edition the Sketch of an original Plan for the Fortification and Defence of London. The Sixth Edition, with Improvements and Corrections. 8vo. Pr. 25s. 7s. 6d. Egerton. 1803.

GENERAL Lloyd's well-known rhapsody has been in the hands of most men for a number of years; there could, therefore, be no other reason for republishing it in its present, comparatively expensive, form, than to acquire an opportunity for conveying the sentiments of the Editor to the public, through a channel which it was supposed, naturally enough, would secure them a more popular reception, than, from their own intrinsic merit, they could possibly be entitled to. The fact is, that the improvements, as they are termed, by the editor, contain much mischievous matter, which no friend to the constitution of his country can pass over without reprobation. They were mischievous enough, when first published, about five years ago, but, at this crisis, their mischievous tendency is materially increased. This sage speculator proposes to abolish the present system of taxation, and to have recourse to robbery as a substitute; for no other term can we possibly allot to any proposition, however modified, for seizing the tithes, or any other part of the property belonging to the church, and for rendering the clergy pensioners of the state. It might possibly be an additional recommendation of this notable plan to its ingenious parent, that its adoption by the reforming patriots of France, was one of the principal means of ensuring success to their revolutionary plans. Another of his sagacious ideas on the subject of finance is that all places of worship should be taxed, and that *play-houses and cathedrals*, which he places on a level with each other, should pay 50 or 100*l.* a year!!! Ohe, jam satis est!

Editorial Part of the Causes which led to and furnished the War with France. by Richard B. Spence. Pp. 56. 1s. Hatchard: 1805.

WE have here a very able, temperate, and satisfactory discussion of the reasons alleged by both the contending parties in defence of their respective conduct, in the short interval of peace, and immediately preceding the renewal of hostilities. The author's observations on the insolent demand of the First Consul for imposing restrictions on the freedom of our press—a demand, be it observed, first communicated by us to the public with suitable comments—are just, forcible, and truly becoming the subject of a British monarch! The compliments paid to the ministers, for their "activity and firmness of character" in bringing "the discussion to a final and determined issue," and by "at once" striking "the decisive blow" appear, however, somewhat extraordinary, when we recollect the numerous acts of insult and aggression to which they passively submitted, and the extraordinary length to which they suffered the negotiation to be protracted. Not less extraordinary is the eulogy on "the spirit of temperance and forbearance of writing that has uniformly characterized the actions of the present ministry." But whoever defends our present premier must, of course, echo his own praises of the *happy mixture of temperance and firmness* which has ever distinguished the wise measures of himself and his associates, and which said mixture has borne a strong resemblance to the mixture of oil and water, in which the temperate oil always appears uppermost.

Bunchbacks, or the Frog-Buster. A Drama, in three Acts. By John Smith Ripon, Esq. 8vo. Pp. 34. 1s. Highley: 1805.

MR. Ripon must be classed by the candid critic among those writers of the present day, not few, alas! in number, who

"very little mean,

But mean that little well."

For our part, however, we do not scruple to say, that we prefer good intentions with indifferent execution, to able execution with bad intentions.

A Letter to a Member of Parliament. 8vo. Pp. 48. 1s. 6d. Debrett: 1804.

THIS letter is the production of a sensible and well-informed man; it was written some months ago on the first appearance of hostilities, and contains, among many unjust and unfounded reflections, some good and salutary advice. He warns his countrymen, that the threats of invasion are not to be despised, and duly appreciates the nature and extent of our enemy's resources and designs. "Never," he adds, "was it more necessary that some man of a powerful mind, possessing at once the confidence of the sovereign, and that of the nation, capable of acting upon the most enlarged views, and of infusing new life and vigour into every department of the public service, should be appointed to controul the political machine, and watch over the destinies of the empire. Let us not, if we can avoid it, oppose the clumsy patchwork of a feeble ministry, to unity of action, simplicity of thought, and comprehension of design." This is the advice of a genuine patriot; nor are his remarks respecting the necessity of an *active* warfare less cogent or proper. We perfectly concur with the author in his sentiments respecting the policy and expediency of establishing new kingdoms.

Kingdoms, in the colonial possessions of our enemies or their allies, it is never our opinion that Spain, the mere tool of France, should be deprived of those South-American territories which only serve as a source of wealth to the French Republic; and that the Brazil should be occupied by British troops, as a security, at least, against the invasion of Portugal by the enemy. Points like these are worthy the attention of a true statesman, such as the exigency of the times most imperiously requires. In respect of Ireland we differ from our author, who reviles Lord Clare, condemns Lord Camden's administration, and reproaches the union. The compliment, however, paid to Lord Cornwallis, for his pacific efforts is utterly inconsistent with his abuse of Lord Camden, since the first nobleman most specifically and pointedly declared at the time, that, but for the vigorous measures of the latter, he never should have been able to carry his conciliatory plans into effect. Besides, he has either forgotten, or chosen to overlook, the circumstance of the discontent created by the temporising, and, in many instances, the most unwise and impolitic, conduct of Lord Cornwallis, among the loyal and sound part of the Irish community. The author's scheme for arming the country, by a general levy of the inhabitants, limited only to the defence of their respective counties, is liable to many objections, which, however, as a different plan has been adopted, it is now unnecessary to discuss. We cannot, however, suffer this opportunity to escape us (especially as we shall be compelled to postpone our *Political Summary* to the next month) of expressing our extreme concern at the extraordinary resolution of his Majesty's ministers to check the spirit of volunteering, which had fortunately become so general throughout the country. The dissatisfaction expressed at this proceeding, and by persons the most strongly attached to their sovereign, and the most competent to judge of its tendency, is very great indeed, and, in our estimation, equally just. We are not friendly to an indiscriminate arming of the people, but, convinced as we are, that our very existence will soon depend on our becoming, in a great degree, a military nation, we cannot but fully agree with Mr. Parnell, that every possible encouragement (consistent with necessary precautions as to selection and other objects) should be given to volunteers; and we must therefore consider as most impolitic and even mischievous, the refusal, in numerous instances, to accept corps of this description. We forbear to particularise the cases which have come to our knowledge; because such specification would necessarily lead us to exceed our limits, but we must enter our solemn protest against the principle of a measure which appears to us to be pregnant with the most pernicious effects.

An Address to the Tunbridge Wells Volunteers, delivered at their Parade, Aug. 8, 1803. And printed at their request. By the Rev. Martin Bentinck Esq. 10. Sprange, Tunbridge Wells.

THIS manly and animated address, comes from the pen of that truly Christian patriot, the very worthy clergyman of Tunbridge Wells. As it has not been published, though printed, not only the Men of Kent, but all the loyal men in the kingdom, will, we persuade ourselves, thank us, for extending its circulation, by reprinting the whole of it here.

Gentlemen, Volunteers, and Men of Kent,
If you mark all of you, I am persuaded, deeply feel the importance of the occasion, which thus calls you together. Your feelings will however

be gratifying, as they are honourable to your principles. When danger formerly threatened your country from domestic traitors, you took up arms in defence of your liberty and most excellent constitution. Having saved your country (for, under Providence, it was by the Volunteers of Great Britain that our country was saved) as good and faithful subjects, you laid down your arms, and retired to your several private occupations. But a foreign enemy, who sickens at the view of happiness and prosperity in other countries, envies you what you have done: and even now threatens, by dint of rash adventure and the numbers he can command, to destroy your country; and as one of the commanders, actually appointed for the expedition has avowed, 'if he cannot conquer and keep England as a province to France, he will at least, by sword, fire, and savage, render it so miserable a country, that no Englishman shall hereafter wish to inhabit it.' These threats, backed by immense preparations, call you again to arms. And I am happy to notice that so many others testify the laudable spirit of Englishmen by uniting with you in your patriotic engagement. This voluntary assumption of an arduous service is highly creditable to all the parties; and impresses you, I am sure, with feelings, which constitute no mean part of your reward: final success will, I trust, by favour of a good Providence, afford you the full sum of it.

"You have heard, Men of Kent, from your venerable and truly patriotic commander, the opinion which is entertained of your proffered services. If Old England is to be saved from the gripe of the direst monster with which the world was ever cursed, it is to be done only by the hearty, cordial, I will add, religious union of every hand and heart. Hands and hearts are here, I trust, united. For have we not a common cause? On certain points some of us possibly may differ. In the main, however, we are most assuredly agreed. Our God we fear, we love, and adore; our king we honour, and will faithfully serve; our liberty we cherish, and with the last drop of our blood we will defend. The enemy says we shall do neither. Animated by the love of liberty and in the name of our God, we will boldly meet these Philistines; and prove to them that hearts thus actuated are not to be appalled, that the loyal will ever be brave. To this effect I pray, I most earnestly entreat you, be ye well and cordially united: let your only contention be, who shall best serve the common cause.

"But some possibly may doubt the existence of the danger;—the probability of an invasion. It is of importance that this point should be properly explained. Our preparations, our active spirit, our determined resolution may possibly induce the enemy to forego the threatened attack; which is the very best argument with us for unremitting perseverance.—Many reasons, however, might be assigned, in proof of the reality of the intention; but none, I think, more convincing than the following.

"Bonaparté, detested by his oppressed subjects, lives and maintains his usurped power only by the permission of his numerous army: and that army allow him to live, only as he has promised them the riches of England to satisfy their avarice, the blood of England to gratify their revenge, and the women of England to satiate their lust. If he does not keep his word, his life answers for it. So that either way he must make the attempt; to maintain his power and prop his fallen popularity by their success; or to save his own life by the destruction of his army at sea, or their being made to fatten our soil by the influence of your bayonets.

"He

He hates our nation, because we have hitherto beaten him! for whenever he has met with British soldiers, there he has failed: and he is now attempting by numbers, what he has never been able to do by valour. It is only by union and vigorous exertions that we shall thwart him. His soldiers have lately had a whet to their appetites in Hanover; where, because it was the dominion of our beloved sovereign, they have rioted over defenceless women, and men, who had too tamely yielded to their afflicted moderation; and they are preparing for a better meal here. Let us prepare for them the only meal they deserve: British steel the substance.—British spirit the well-flavoured sauce.

“Buonaparte and his slaves have in other parts of the world had some little specimen of English valour: but they have never yet coped with Britons on British ground: he has never yet opposed his forces to Men of Kent—Men of Kent, who never yet were vanquished. When William, improperly termed the Conqueror, availed himself of the distractions of this country, to establish his dominion here, history tells us that the Men of Kent never yielded to his arms. Our old Kentish laws, our Gavel-kind, which we still retain, is the evidence that we never were conquered.—Is the earnest that we never will submit to a foreign yoke. Recollect, Men of Kent, you are the descendants of those loyal and brave fellows;—recollect, that as we now talk of them, and bless their memory, so will your sons and daughters hereafter talk of you. And you may be called upon for the first brush; for your coast is threatened. You will acquit yourselves as men, as Men of Kent should do. I would congratulate you on your fate, even if others were to fight over a rampart of your mangled bodies: for better were it to die, as Men of Kent, loyal, brave, and free, than to live for a single moment the dastard slaves of degenerate and atheist France. But, if true to each other, a better fate awaits us. France may be deterred from her bloody purpose by our resolutions:—if she perseveres, she will be vanquished by our courage in the cause of our God and our King.

“But, neighbours, let it not be said that I, the minister of peace, am going out of my province to urge you to deeds of blood; or that, in a spirit of selfishness, I prompt you to dangers which I am unwilling to share with you. No. Those deeds of blood are not of our seeking. If the Russian banditti of France invade our free soil, we have no choice: we must defend ourselves or perish. The brave seek not blood; but will shed the last drop of their own in the cause of their country. And, I pray you, consider me not in the light of one, who urging you to deeds of valour, mean myself, on the approach of danger, to retire in safety by favour of your arms. I have no such intention believe me. My professional engagements forbid me now to take upon me the character and occupations of a soldier: but my profession authorizes me to exhort you to be true to your King, your Country, and your God. When the land is once despoiled by the touch of French footsteps that disability will cease. Then it may be my duty to join you: then it will be my glory to fall with you, if fall we must; or to share the honour, happiness, and well-earned security, which, I trust, is in reserve for us. And I urge it, as my concluding request to you,—to your commander,—however numerous your enrolment, (and I hope it will comprise all, who have the ability to march,) however numerous I say your enrolment, I urge it as my most earnest request, that you will reserve a single musket, and, that (if no employ is allotted me

with you I can be more useful to my country) you will allow me to read it in your ranks."

Public's Addresses, to the People of England; to the Soldiers; and to the Sailors; to which is added his Postscript, to the People of England. 18mo. Pp. 22. 3d. or 2s. 6d. per doz. for distribution. Ginger. 1803.

MR. Ginger stands among the foremost of those patriotic booksellers whose shops have been lately converted into storehouses of loyalty; and whose efforts in the dissemination of sound principles, at this critical period of our fate, entitle them to the grateful thanks of their countrymen. To these spirited and useful addresses is added a postscript of the same description, written in consequence of a mistaken notion being circulated, (and probably by evil-designing persons) that our preparations would alarm Buonaparté, and deter him from the desperate attempt of an invasion.—This idea is here very ably and successfully combated,

An Address to the Mechanics, Artificers, Manufacturers, and Labourers of England, on the Subject of the threatened Invasion. Third Edition. 18mo. 1p. 26. 1s. 6d. per doz. Ginger. 1803.

THIS is a judicious appeal to a description of men, whom, we know, very great pains have been taken, (and, we fear, not wholly without effect) to seduce from their duty to their king and country, and to persuade that their situation would not be rendered worse, but even improved, by the conquest of the kingdom by the French. It is highly proper, therefore, that they should be taught, that the very reverse of this has been invariably the case, wherever the French have obtained possession of a country, either by arms or intrigue. And for the purpose of so teaching them, we trust, this little tract will be very widely circulated.

The British Patriot's Catechism. From the British Neptune, Sunday, Aug. 14, 1803. 18mo. Pp. 24. 2d. or 1s. 6d. per dozen. Ginger.

The British Patriot's Moral and Political Creed. From the British Neptune, Sunday, Aug. 21. 18mo. Pp. 12. 2d. or 1s. 6d. per doz. Ginger.

THESE two little publications, which are taken from one of the most useful and best conducted weekly prints in the kingdom, are not less calculated to produce a beneficial effect on the minds of the lower classes of people, than those noticed in the preceding articles. They are both written with spirit and with judgment, and are highly creditable to the author's talents and principles.

Home Truths: Being a Collection of undeniable Facts, selected from the most unquestionable Authorities; or hints to the respectable Auditors (if any such are still to be found) of the worthy Disciple of Home Toke; or, in other words, to the base or ignorant wretches who still dare to talk of Reform, by which nothing more is meant than a Bloody Revolution. 18mo, Pp. 24. 2d. Ginger.

THESE facts are chiefly selected from Denon's Travels; the memorable Intercepted Correspondence, and the British Gazette. The man, who af-

becoming them, can wish for a reform on French principles, or to become a citizen of the French republic, must have notions and a heart very differently constructed from those which are given to "the generality of human beings."

POETRY.

The Shield of the United Kingdom of Great Britain and Ireland. A Poem.

By P. W. Dwyer. 4to. Pr. 2s. 2s. 6d. Ginger. 1803.

If patriotism and poetry were synonymous terms, if *good intentions* could be received as a substitute for *good reasons* or *good rhymes*, if *panegyrics* could supply the defect of *verse*, and *sound* could be admitted in lieu of *sense*, then, and then *alone*, would Mr. P. W. Dwyer be right in giving to this singular abortion of his muse the designation of a *Poem*. His opening invocation to this same muse, with the introduction of *Britannia*, may serve as a fair specimen of the whole performance.

"Arise, my muse, and touch the *tuneful* lyre,
With strains entrancing ev'ry sense inspire,
My soul enrapture, as expands the theme,
To glow with the subject the verse should seem."

There are evidently two errata in this first stanza which should be immediately corrected thus; line 1, for *tuneful* read *tuneless*; and, line 4, for *glow* read *limp*. With this trifling alteration the good natured muse will be found to have completely obeyed the summons of her *tuneful* master, who now introduces *Britannia*, and converts the *Graces* into *water-spaniels*.

"Britannia sporting on the waving main,
Along the surface floats her robe's grand train,
The Graces wait upon her person fine,
And sea-nymphs follow in a state divine."

Thus arrayed, and thus attended, our fair guardian meets the eyes of Neptune, who is sitting on a cloud, and the amorous god, swearing that she is a finer woman than Venus, orders his car, that he may go and calm the sea, which it now seems had been stormy.

"The tempests rude on her shall seem to blow,
To their dark dens, the howling tribe must go."

Accordingly down goes Neptune, while his steeds, in order to quell the rage of the foaming billows, "on ocean breathe ambrosial wind," which seems to be a new way of producing a calm.

"To the roaring seas, their sovereign presents
The trident dreadful to their foaming wreaths."

Neptune now courts Britannia, in due form, while

"Responsive rays from her bright orbs diffuse
Around his heart, the pleasing pangs of love"

That long detained him from the realms above,

Mars observing this courtship, and being the most ~~amplified~~ of all the gods,

"High Jove invokes to grant the pair divine!
An offspring worthy o'er the world to shine.

The father of the gods being in a good-humour grants the request of Mars, and Hymen is forthwith sent to unite "the exalted lovers." Then, in due course,

"The charming bride, in bloom, excels the rose,
Two globes entrancing her sweet bosom shows,
His head between them Neptune softly press'd,
In bliss celestial both then sunk to rest."

From an union so auspiciously begun, and so *blissfully* completed,

"The hero sprung whom gods to war have train'd;
On him in battle, Mars and Neptune smile;
And cheer him darling Nelson of the Nile."

Our readers will not expect us to accompany this darling to Egypt and Copenhagen, under the guidance of such a conductor; nor yet to follow the bard through the *barbarian* panegyrics which he bestows, successively, on Lord St. Vincent, Generals Abercromby and Hutchinson, Mr. Addington, Mr. Pitt, Lord Hawkesbury, and Mr. Fox. They must excuse us, if we leave them to take this journey by themselves. The *Poem* is enriched with notes, explaining, with due precision, the names and titles of the persons panegyricized!

Patriotic Effusions, resulting from recent Events and from the circumstances of the Times. 4to. Fr. 16. 1s. Salisbury printed; Cadell and Davies, London. 1803.

THESE patriotic effusions consist of the "Victory of the Nile, written in 1798."—"Ambition, addressed to the Great Nation!!"—"The Metamorphosis, a Parody from Æsop's Fables."—"Another from Æsop's Fables," and some lines, from the French, on Buonaparté, and on the English emigrants. The spirit of them is good, and the execution tolerable.

Ode to the Country Gentlemen of England, reprinted from the Works of Akenside, and accompanied with a Preface and Notes. 8vo. Fr. 18. 6d. Hatchard. 1803.

THIS Ode is certainly as applicable to these times, as to the period (1758) for which it was written, and the editor has rendered a very acceptable service to his country, by reprinting it in its present form, and with the very sensible and pertinent observations which are contained in the Preface. Having briefly traced the circumstances in which we are now placed, he justly remarks, "An invitation to the COUNTRY GENTLEMEN to arm themselves, and to direct the efforts of an armed people, is, if it ever was, highly seasonable. To remember the old spirit of our native warfare, issuing from the plough, and returning to it again after the defeat of the enemy; to scorn that sloth and luxury, which would sink the Lord of the country in the man of the town; not blindly to trust either in commercial wealth, which will but embolden an invader; or, in the winds
and

and words, which may baffle the most skillful, and betray the most intrepid, navy; to call to mind the rural commanders of Greece and Rome; to preserve our peasantry in that spirit of attachment and frank obedience to their superiors, which is their ancient characteristic; not to give occasion to discontent among them through the habitual absence of their Lords; but to arm, to "train the valiant youth" of the country, and "watch around its shore" against the approach of the foe! These are the solid and just sentiments of the following ode: and is there a COUNTRY GENTLEMAN of the present day, who will dislike the call of sentiments like these, or will think them inapplicable to the circumstances of the country? Certainly not, we venture to answer, in the name of the great body of Country Gentlemen throughout this favoured land. But the exhortation, respecting the peasantry, which we have marked in *italics*, we are most anxious to recommend, in a particular manner, to the serious attention of the Country Gentlemen; because we know, that a spirit of disaffection, arising from the constant, though almost imperceptible progress of revolutionary principles in their minds, has been spread among the peasants in many parts of the country; and that infinite pains are, at this moment, taken, to seduce them from their duty, by distributing insidious publications among them; the object of which is to counteract the effect of the patriotic hand-bills which have been so widely circulated, and to teach them the monstrous falsehood, that the assassin of Jaffa is not the man which he is represented to be, but is just in all his dealings, and particularly humane to the people whom he has conquered. Publications of this nature have been distributed among the labourers in the counties adjacent to London, especially in Kent; and it is against the false impressions which these are calculated to produce, that Country Gentlemen should be particularly on their guard. We suspect they are chiefly circulated by foreign pedlars, who to the disgrace of our police, are suffered to wander about the country unmolested, poisoning, with obscenity, the minds of our youth of both sexes, and with sedition, those of adults of the lower classes. Surely all such men as these should be sent out of the country under the Alien Act; which, indeed, in our opinion, ought to be extended generally to all foreigners, without exception, who cannot find two respectable housekeepers to be responsible for their conduct. In these critical times, with the advantage of such experience as no nation ever before possessed, before our eyes, the neglect of any precaution, tending to self preservation, is a criminal act of suicide.

It is impossible to read the fourth stanza of this excellent Ode, in which the evils of wealth, where it tends to check public spirit, and to stifle patriotic feelings, are ably depicted, without adverting to other evils which wealth, unhappily, is allowed, in the present degenerate age, to produce. One of the worst, and most flagrant, of these evils, is the cover which it supplies to infamy, the veil which it gives to vice, the varnish which it affords to crime. It is impossible to see, without a blended sentiment of indignation and disgust, the wealthy villain, braving the man of worth, in societies not merely respectable, but honourable; to behold him received, with friendship and cordiality, not only by persons of reputation, but by ministers of religion, the special guardians of religious and moral principles, and by men who ought to be more particularly the protectors of domestic and social honour, because their honour is held so high in the estimation of the law as to be deemed equivalent to the *sub* of any other individual. Such conduct, which can only be founded on some narrow selfish,

selfish, and preposterous notion of *worldly wisdom*, which has immediately had tendency to break down the sacred barrier, which has hitherto separated vice from virtue, and infamy from honour; that barrier which our wisest and better ancestors respected, and preserved, as the guard of all great and generous feelings, as the very paradiſium of ſocial life; and the removal of which will, infallibly, let in upon us a torrent infinitely more deſtructive than all the calamities of war, or the deſolation of ſummer. Theſe reflections, the juſtice of which we dare ſee whole worlds to conſute, have been extorted from us by ſome examples within our own immediate knowledge. One, in particular, we advert to, of a man of wealth, ſecured, and received, who has been guilty, not only of all that is mean, baſe, and diſhonourable, but of acts for which the gibbet itſelf would have been almoſt an inadequate puniſhment, a man of low extraction, but of a mind and ſoul ſtill lower, who has, by the moſt unwarrantable and diſhoneſt practices, and by the moſt rigid and ſelfiſh parſimony, amaiſed and preſerved an enormous fortune, which is ſolely devoted to the deteſtable purpoſes of gratifying malice, hatred, and revenge; or promoting tyranny and oppreſſion; and never, no never, in one ſolitary inſtance, for the production of good; who, though married to a virtuous and amiable woman, had a family by a miſtreſs to whom he allowed a miſerable pittance, when alive, ſcarcely ſufficient for the bare ſubſiſtence of herſelf and children; and whom he ſuffered, when dead, to be buried by the pariſh; a man who was never known to tell truth but from intereſt; who has reverſed the whole order of peace and good neighbourhood; whoſe long life has exhibited a conſtant violation of every precept of the decalogue, but *one*, (a ſingle exception admitted rather from fear than from principle); and who, with one foot in the grave, and the proſpect of eternity immediately before him, ſtill perſeveres, as far as the infirmities of age will permit, in the ſame flagitious practices, thinking more of his *influence* and his *power*, than of *remorse* and *repentance*, and much more intent on his *gold*, than his *God*. Such a flood of indignation burſts upon us, on contemplating this miſerable object, and the fatal conſequences of the reception which he experiences upon ſociety itſelf, that, unleſs this admonition ſhall produce its deſired effect on all thoſe for whoſe benefit it is intended, we ſhall take ſome early opportunity for filling up the ſaint outline which we have here traced, by deſcending to a ſpecification of facts, and by ſubmitting to the diſguſtful talk of completing a biographical ſketch, of a caſt more demoniacal than human.

Our readers will pardon us for this apparent digreſſion, which aroſe naturally out of the ſubject, and immediately reſulted from the train of thoughts which Akenſide's Ode naturally ſuggeſted to our minds.

MISCELLANIES.

A Narrative of the Loss of his Majesty's Packet, the Lady Hobart, on the 28th of June, 1803; with a particular Account of the providential Escape of the Crew in two open Boats. By William R. Dorſet Fellowes, Eſq. Commander. Dedicated, by permiſſion, to the Right Hon. the Poſtmaſters General. 8vo. Pr. 46. 1s. 6d. Stockdale, 1803.

IT is not poſſible to read this plain, ſimple, and affecting narrative, without our ſtammering at the ſufferings which it relates, and without admiring the

the spirit and resignation, with which they were borne. We perfectly agree with the noble personages to whom it is dedicated; that "it cannot fail to impress on the minds of all who may read it, the benefit of religion, and the consolation of prayer under the pressure of calamity," and also an awful sense of the interposition and mercies of Providence, in a case of extreme peril and distress. To seamen it will more especially shew that discipline, order, generosity of mind, good temper, mutual benevolence, and patient exertion, are, under the favour of heaven, the best safeguards in all their difficulties.

The vessel struck upon the island of ice about one in the morning; the filled with water soon after, and it was not without difficulty that the cutter and jolly boat could be hoisted out, and the passengers and crew safely placed in them, before she went down. The cutter, which was twenty feet long, six feet four inches broad, and two feet six inches deep, contained Captain Fellowes, Capt. R. Thomas, of the Navy, a French Captain a prisoner, three ladies, Mrs. Fellowes, Mrs. Scott, and Miss Cotenham, with twelve other persons: the jolly boat, which was smaller, had on board, Col. Cooke of the Guards, Mr. Burgess, master, and nine other persons. To support these they had only saved forty or fifty pounds of biscuit, five gallons and a small jug of water, a little spruce beer, five gallons of rum, and a few bottles of port wine; and they had 360 miles to go, before they could reach the nearest point of land, at St. John's, in Newfoundland. The precautions adopted, the regularity observed, the patience, fortitude, and piety displayed during this distant passage of *seven days*, marked by the most trying and afflictive circumstances, reflect the highest honour on every individual of the party. The ladies, the peculiar horror of whose situation may be more easily conceived, than expressed, conducted themselves, as ladies in circumstances of extraordinary danger and difficulty generally do conduct themselves, in a manner highly honourable to the sex. "The ladies, particularly, Mrs. Capt. Fellowes), with a heroism that no words can describe, afforded to us the best examples of patience and fortitude." They were rewarded for their virtues by the success of their efforts. In the morning of the seventh day land was discovered, and in the afternoon the whole party, (with the exception of the French captain, who, in a fit of delirium, had plunged into the sea) landed alive, though, of course, exhausted and ill. In Conception Bay, fourteen leagues from the harbour of St. John. They afterwards sailed to St. John's, and from thence, the Captain, his lady, Colonel Cooke, Capt. Thomas, Mr. Burgess, and a servant, took their passage for Spain, but meeting with an American vessel at sea, they were taken on board, and safely landed in England, on the 3d of this month, August. We are happy to learn, from the minutes of the Post-masters General, that the Captain, whose conduct throughout the whole of the business was exemplary, has already been promoted; and, from private information, that his lady is rapidly recovering from the dreadful effects of the fatigue and hardships which she sustained.

Address to Lord Grenville in behalf of the inferior Beneficed Clergy: &c.

Ps. 32. 1s. Chapple, 1803.

SOME of the grievances, and serious grievances they are, under which the inferior clergy labour, are here stated with great force and perspicuity of argument, and with great temper and moderation of language. The law

ful dues withholden by opulent upstarts, particularly by farmers, and the inability of the clergy, from the smallness of their incomes, to have recourse to law for enforcing the payment of them, long since suggested to our mind the expediency and propriety of opening a subscription, for the sole purpose of defraying the expences of such suits; and we shall ever be ready to contribute our mite towards the accomplishment of an object at once so just and so desirable. All that is sought for by the present address, directed, with peculiar propriety, to a nobleman, who, while he was Minister, had prepared a bill for meliorating the condition of the inferior clergy, is to have such suits instituted, and such expence defrayed by order of Parliament. We do not exactly see in what way Parliament could effectually interfere for this specific object; but that the evil ought to be removed, by some means or other, is most certain. The reflections on the importance of the clergy to the preservation of sound religious, moral, and political principles; and on the absolute necessity of enabling them to maintain a respectable appearance in the eyes of their parishioners, are most just and excellent; and the whole tract is written with considerable ability.

Letter to the Right Honourable Lord Pelham on the State of Mendicity in the Metropolis. By Matthew Martin, Esq. 8vo. Pp. 34. 1s. 6d. Hatchard. 1803.

MR. Martin was entrusted by Government with a comparatively small sum of money for prosecuting his benevolent and active enquiries into a very important subject, the state of mendicity in the overgrown metropolis of the British empire; and he here states the result of his investigation, and suggests the means, not for remedying the evil, but rather for persevering in the enquiry with greater effect, and with a view to the ultimate removal of the grievance, which, in whatever point of view it is considered, is one of a most serious and alarming nature. Temptations were held out to beggars to apply at the office established by Mr. Martin, where they were relieved on condition of relating the history of their lives; and in the course of seven months, 2000 persons applied, which Mr. M. conceives to be not more than one-third of the whole body of mendicants in the metropolis, which therefore he makes amount to 6000, being double the number at which they had been computed by Mr. Colquhoun. One of the causes of increasing the number of parochial beggars is stated to be "the practice generally prevailing in the metropolis, of refusing relief to paupers out of the workhouse." This practice is certainly not general; where it does prevail, the magistrates are to blame, as they have, by a late statute, power to compel overseers to relieve paupers at their own houses. The general causes are correctly stated; and among these, unquestionably, the two prominent causes, are, the vast consumption of spirituous liquors, and the profligacy and vice, imputable partly to that consumption and partly to the total neglect of attendance at church, and the inevitable consequences of such neglect.

By way of producing a remedy, Mr. M. proposes that a board shall be instituted, to consist of a president, and four other commissioners, for pursuing the enquiry, and directing suitable relief; and that the metropolis shall be divided into five districts; that the commissioners shall be empowered to order parishes to relieve alien paupers resident therein, to be refunded by the parishes to which such paupers belong; and that the expenses shall be

be defrayed by a contribution from the different parishes of the metropolis, in a fixed proportion to the average amount of their expence for *casual poor*. We see no reasons whatever for vesting this last power in commissioners, when it may, if proper, be as easily vested in magistrates, without any additional establishment or expence; though we certainly think it desirable that the enquiry should be pursued in some efficient manner; and that great praise is due to Mr. Martin for the progress which he has actually made. It is a subject, certainly replete with difficulties, but with difficulties not insurmountable, and which, therefore, ought to be surmounted.

MISCELLANEOUS.

EPIGRAMMA IN GALLOS.

APPROPERATE cito, Galli, littusque tenere
 Navibus atque viris haud trepidate tuis.
 Vos tamen hoc moneo: Minimè sperate reverti.
 Nec sunt infirmi, neque vigore carent
 Bellaces Angli, nunquam non Marte feroces
 Assueti valido bella cedere manu.
 Virtutis nostræ pavidus vos experientia fecit;
 Anglus enim semper victor ab hoste venit.
 * Edwardi juvenis venient obliviam vobis?
 Qui patris clari dulce levamen erat,
 Et patriæ tutela ruit pugnamque lacessit
 Lorica nigra cinctus, et ære gravi.
 † Churchillii celebris capient obliviam mentes?
 Qui rediit lasso tempora cincta gerens.
 Approperans igitur veniat sævus *Bonaparte*
 Agmen et hunc solitum per fera bella sequi.
 O utinam campis nostris pars maxima cedat!
 Atque precor Divos ne *bona pars* redeat.

BRITANNUS.

ON A COBBLER,

Who first became a Letter-man, and then a Methodist Preacher.

Ne futor ultra crepidam.

A Cobbler poor, who, bad as Jew hates pork,
 Abominated ev'ry thing like work,
 Deem'd stirrup, awl, and last ignoble fetters,
 And therefore kick'd 'em off—to carry letters.
 At this he plied awhile; yet not content
 With what maintain'd him and well paid his rent,
 Beyond his last went farther still—"inspir'd,"
 He ween'd; but with conceit and folly fir'd:

* The Black Prince.

† Duke of Marlborough.

A leisure hour, between his letter-fests.

He daily pass'd, in cobbler's windows' fast.

One day, in the market-place haranguing loud

In scraps of scripture, to a gaping crowd.

Quoth one, "What shame it is, that such weak creatures

Should so distort Religion's lovely features!

Down from the pulpit pull the printing-fool,

And change his Jack-steps for a ducking-stool."

"Nay," said a second "take the preaching

To Bedlam; and to madmen li e him'self

Let him hold forth."—Another witty lad—

Said, "Sure the poor man's case is not so bad:

For, did you ever know a fool go mad?"

"Well,—if a fool he be, then I declare

None but rank fools will his vile jargon bear.

To teach him wisdom, take him fore his betters"

"Hold," said the wag, "he is a MAN OF LETTERS."

On seeing new Histories of METHODISM coming out every Year.

SELF-complacence and self-praise

Swell the authors of our days:

Chatt'ring magpies and jackdaws

Strut, and hop to pick up straws:

Lures in every street are set,

Fish are caught in ev'ry net:

Ev'ry window, ev'ry nook

Holds forth some historic book:

Oh! what gulphs of letter'd lore!

Ope your mouths and gape at more:*

Travel on for many miles,

Through the mud and over stiles:

Swallow all, but never taste,

Whether fish, or fowl, or beast:

English sprats, and Irish trouts†

Fill us with historic doubts:

Gizzard-stomachs may digest

What has neither wit nor zest:

Fools may take and eat the pill,

And their heads with matter fill;

Which may stupify the brain,

Causing much historic pain;

Raising still another doubt,

'Till a mouse at length steps out!

* The name of one historian is *Atmore*, an Englishman: the name of another is *Myles*, an Irishman.

† A species of trout, with a gizzard-stomach, is said to be found in some lakes in the west of Ireland: but some Englishmen doubt the fact. See *Paradise of Literature*, Dial. 1st.

A FEW

A FEW MORE FACTS AND OBSERVATIONS,

ADDRESSED TO THE PEOPLE OF GREAT BRITAIN.

By A BRITISH TRAVELLER.

FELLOW-COUNTRYMEN AND FRIENDS,

SO many persons have of late, with the most laudable zeal, directed your attention to the conduct of the French in other nations and to their views in invading this—that any thing farther on this subject may now perhaps be deemed superfluous. Yet I am inclined to think that the little I have to add may still afford you some interesting information. The facts I am about to lay before you are few in number, and do not all, at first sight, strike the mind with so much horror as many of those which have already been communicated to you. They are not the less important however on that account, because, as you will see, they do not result from momentary passion or violent revolutionary measures, for which it may sometimes be possible to find a shadow of excuse; but they are, on the contrary, the effect of cool, deliberate, and systematic villainy, for which, whoever seeks for palliation or excuse, is a libeller of human nature and an enemy of eternal justice. I have not searched for them in books and historical collections; I learned them from eye witnesses, and from the suffering, the indignant inhabitants of the several countries in which they occurred, and through which I happened to travel soon after.

You already know that immediately after the Corsican Usurper had assumed the sovereign authority in France, he affected to change entirely the revolutionary system, and to be guided by principles of moderation and justice. The former system had been exhausted. It had become necessary to delude the world with something apparently new; and nothing is more advantageous to a villain than the reputation of moderation and honesty. The Consul's affectation had the desired effect. His agents founded forth his praises far and wide: and over all the north of Germany, where I then was, he was extolled by every superficial observer for his love of justice, and for having introduced into the French armies the severest discipline. I had occasion to pass through Franconia and Bavaria, soon after his armies retired from those provinces, and had the following singular facts, marked 1, 2, and 3, confirmed to me by the general testimony of the inhabitants.

1. The soldiers were not permitted to be guilty of general plunder or pillaging, and were punished with death for any breach of this general order. But enormous contributions were raised for the use of the army and to enrich the officers: and both officers and men were quartered on the inhabitants, in the most oppressive manner, and obliged them to provide gratis every necessary for their subsistence. An innkeeper at Landshut assured me that they had totally ruined him; that they made use of every thing in his house; obliged him to provide the best entertainment for them, and that he never saw the colour of their money. An old monk at Munich, belonging to a monastery at Ratibon, assured me that he had been obliged to provide lodging and food for two officers, for the space of ninety days, and that their dinner alone, even in that cheap country, had cost him 600 florins, or about 60l. sterling.

2. Whenever any painting, statue, public monument, or any portable article or collection of value, whether public or private was discovered, it was immediately suggested to the magistrates or proprietors; that it would be highly gratifying if they would make a present of it to the republic:—this suggestion, which was employed in innumerable instances, was a command which the inhabitants never dared to disobey; and under this mean pretext the country was literally spoiled.

3. The officers and soldiers in general, wherever the army was stationed, were satisfied with the public contributions, presents, lodging and food, as well indeed they might; but in every town and district there was one superior officer who acted the part of a public robber, and enriched himself with the remaining spoils of the unfortunate inhabitants. But this was so contrived as that it should appear to be an individual act of rapacity. All the others disavowed it. The officer in question was loudly blamed, —(but never either punished or stopped in his career,)—and the moderation of the rest of the army was set off to advantage by the contrast. When the troops removed to another town or district this officer became an honest man; another succeeded him, and thus the farce was carried on in rotation in every town and district to which the troops went: the army all the while acquiring great credit for their discipline and moderation. For the fact is, because they robbed only by general orders, under false pretexts, and with some method, the inhabitants were disposed to think them moderate till after their final departure they came to compare notes, and found the whole to be a vile system of delusion and villainy, in which the officers were all art and part.

4. In the end of September, 1801, I happened to be at Verona, and having had a few hours permission to see the Cisalpine side, I saw a large brigade of French troops enter the town literally in rags. I returned thither a few months after, and seeing the French troops still in rags, I expressed my surprise, supposing them to be the same; when I was informed that those I now saw had but just arrived, being the fourth change they had had in four months; for no sooner was one body clothed and equipped, at the expence of the inhabitants, than they made room for another. "Such," said my informer, "is one branch of the taxes we pay for the words *liberty, equality, and sovereignty of the people*, which are posted up in every street: whilst we are daily subjected to the military despotism and rapacious insolence of a foreign power. We have indeed a pretended civil government, and troops of our own; but the French general is, in fact, the master: he keeps our troops at all times in such a situation, that they cannot act, and even disarms them by his sole authority if he thinks proper; which, in fact, he has done a few days ago."

5. I was still at Verona when the news of the result of the meeting at Lyons, which declared Buonaparté president of the Italian republic, arrived; and never did I hear any news excite greater despondency and disgust among all ranks of people. They had hoped that at length, in a period of profound peace, they would be left to themselves; and they now found their chains rivetted still closer than ever. They were peculiarly enraged to hear that Buonaparté had affected to ask, in his hypocritical way, the deputies at Lyons, whether their taxes, &c. were not less now than under the Venetian government? "He must have been well acquainted," said they, "that not only were the permanent taxes increased, but that all property was at the mercy of his armed satellites."

6. I was assured by a merchant of high respectability in the same place, that his father had been called upon for, and had paid, in the space of eleven months, contributions which amounted to twice his yearly income; and that he himself had a few days before received a letter, seconded by a file of grenadiers, informing him that he had been appointed inspector of a district, of which the inhabitants were unable to pay the contributions laid upon them. He was therefore required to pay down the money for them directly, and to reimburse himself as he could; or, in case of refusal, to go as a hostage to Paris. The letter signed by the French general I myself saw and read.

7. I found, amongst the inhabitants of Verona that I saw or conversed with, no difference of opinion. The poor were wretched in the extreme and highly discontented, and the rich were ready to sell whatever property they possessed for one fourth of its value. The town is divided into two by the river *Adige*, and the French having by an arbitrary piece of absurdity been pleased to consider that river as a *natural boundary*, have affixed one part of the same town to the Italian republic, and another to the Emperor of Germany. This absurd arrangement which subjects a man's property and different members of his family to two rival sovereigns; and to contradictory laws, is a continual source of vexation, irritation and discontent beyond what I can possibly describe.

8. Part of the expedition for St. Domingo failed from Genoa. Previous to its setting out the general demanded a large contribution from the government; to which they replied, that he well knew they had no money in their coffers; that the contributions had been paid three months in advance, and that they had no means of raising any sum for at least three months to come. He asked whether they had any bills? they replied they had to a considerable amount, but they were not payable till the end of three months. On this the general demanded the bills, and sent for the banker who had accepted them. The banker went to his house, and was desired to follow him to the harbour; there he was told he must follow him on board one of the ships in the road; and when there he was coolly told, without being able to see the general, that he must find the means of furnishing money for those bills immediately, or accompany the expedition to St. Domingo.

9. The fortifications of Verona, the citadel of Milan, the gates and walls of Turin, and of a variety of other places, which, though not literally strong, might occasionally have been of great utility towards enabling a retreating army to rally or a new army to assemble under cover, have been all demolished by a despotic order of the Consul, and at an immense expence to the miserable inhabitants. This work was going on when I was there, and besides humiliating the people and disfiguring their towns, the purpose obviously is to deprive them of the hopes of ever, by any accident, being able to procure a rallying point, or the means of shaking off the yoke and revenging the oppressions of their vile invaders. Mantua and the citadel of Turin, which are easily defended, and are so situated as to keep the country in awe, are kept in a high state of repair, and are furnished with strong French garrisons.

10. Parma, which belonged to a branch of the house of Spain, has always remained not only neutral but friendly. The French, however, passed and repassed, and stationed themselves there and in Plaisance, as circumstances or the love of plunder required. They raised contributions and

subsisted themselves in the same way as in a conquered country, and professions of unbounded friendship: and they carefully removed every moveable article of value which the Duke and the inhabitants at their suggestion were good enough to present to them.

11. The Grand Duke of Tuscany preserved, during the whole of the last year, the most rigid neutrality; yet under the pretext of attacking English property, Buonaparte entered that country during his campaign in Italy, and gave them a slight tasting of French fraternity. On that occasion Buonaparte, sitting at the Grand Duke's own table, promised in the most solemn manner that (whilst he preserved his neutrality in the manner he had done) he might rely on French honour and integrity, and had nothing to fear for himself or country. Contributions, however, were then raised in the usual way, and in 1800, during an armistice, he again entered and took possession of this neutral state: treated it as an enemy's country, plundered the palace, the inhabitants, and all the public collections, in the most scandalous manner; and then gave the people away like so many sheep to the Duke of Parma's son, who arrived on the frontiers of his new dominion without so much as money to pay for his journey to Florence; and he was actually obliged to stop on the frontiers till the Florentines sent him the necessary supply.

12. Never was there a happier country than Tuscany under the princes of the house of Austria: never did a people love their sovereign better; never was a prince more attached to his subjects. I have heard the Grand Duke Ferdinand regretted by all ranks, and his restoration prayed for by all descriptions of people. The creature placed among them in his room was at best little better than a fool, and often he was subject to fits of madness. The country, in fact, is governed by the French minister, and some military commissaries, who raise enormous sums under pretence of paying a mere handful of troops they kept at Leghorn. I have heard those fellows often say, that they had very good pickings; that Italy was their India, and that it had the advantage of being near at hand. They had the appearance of gentlemen, and some of them were of the ancient noblesse; but they had the principles of public robbers, and were justly looked upon and treated as such by the inhabitants, who never could be brought to mix familiarly in society with them.

13. When Buonaparte came into the Venetian territory, (which was also neutral, and which, after robbing in the most shameful manner, he sold to Austria,

* It will certainly amuse the curious reader who has it in his power to refer to the *Moniteur*, in the year 1800, where an account is given of the *pure motives* which led the French to invade Venice. The virtuous author candidly states that they had no other object than the good of the inhabitants; that they knew they were oppressed by their own government, and therefore they entered their territory for no other purpose than to set them free. But, to their utter astonishment, they found the Venetians so vicious, so degraded, so abandoned a race, as to be totally unfit for and unworthy of the freedom they intended to give them. They honestly endeavoured to enlighten them for some time, but finding them incorrigible, it was not to be expected that they would waste more time and pains on a race unworthy of the blessings of liberty; and therefore the

end

Austria, in a way more shameful still) the monks of the Great Church of St. Anthony, at Padua, waited on the great man, and used every argument in their power to induce him to save their church and order from plunder; and he actually promised them in the most solemn manner, that he would touch nothing belonging to them. But he kept the word of promise only to the ear. For immediately after his departure, while all were yet in their first transports at the happy deliverance, and many were extolling the conqueror's unexpected generosity, a party was sent back to perform the work, which had only been delayed. The monks appealed to the solemn promise of the general, to which the commanding officer sneeringly replied, that he was bound to obey his orders; and, in short, he actually robbed that fine church of *eighty thousand pounds weight of silver* for one article. The monks then humbly requested, that so much at least might be left as was necessary for the service of the several altars. The reply was, they might have as much as they wanted if they would pay for it. At Venice the French completely plundered the arsenal, and every public and private collection of value, as far as their time permitted, and what they could not remove they destroyed. They took with them several ships of war, as is well known; but what is not so generally known, though not less true, is, that many of those they could not remove, they sold to the inhabitants, and when they had got the money, they caused them to be burnt. There were at that time many fine ships of the line and frigates on the stocks, in an unfinished state; these they rendered totally useless by removing the props and wedges fore and aft, and, as the Venetians called it, breaking their backs. The *bucintaur*, or vessel of state, in which the Doge performed the annual ceremony of marrying the Adriatic, was peculiarly magnificent and even intrinsically valuable from the quantity of gilding and gold. The inhabitants were so much attached to this venerable remnant of their ancient greatness, that they offered any price for its preservation; but in spite of all it was wantonly destroyed, and the miserable wreck alone remains. All this I saw and learned on the spot in October, 1801.

14. At Rome in the spring of 1802, an English lady happened to be in a large society, when a man of consequence in the French mission there, asked her how she liked that place? "I should like it, (she replied) exceedingly, were it not for the extreme misery which obtrudes itself in every street and public walk: I like the climate; the antiquities interest, and the scenery delights me; but I cannot bear the sight of the miserable objects who surround me in such numbers whenever I stir out: were I to stay here long I should be oppressed with continual melancholy, or, which is worse, become totally callous."—"Madam, (replied the republican,) *these are odd ideas; what are those miserable objects to you?*—MERE SNAILS,—would you be disturbed or afflicted, in walking in a fine garden, to see the trees and plants covered with those insignificant insects?" Generous hearted Britons! I had this anecdote from the lady herself, in the presence of her husband, who had also heard these precious symptoms of republican humanity uttered not two hours before.

only thing they could do was to allow Austria to take possession of that country as the only government fitted for them. Gentle reader, by referring to the *Moniteur* of the time, you will find all this (and much more of the same sort) to be literally as I have stated.

15. In June, 1802, I met by accident in the neighbourhood of Switzerland with a French merchant who had just come from thence: I asked him a few questions about the commotions which had just broken out in that country. "Sir, (said he) the commotions you speak of are easily accounted for; our Consul was obliged to withdraw his troops because he had so repeatedly promised it; but as all his promises are hollow and false, like himself; he sent agents thither directly, in order to excite such troubles as might afford him a pretext for sending them back. His agents are well known, and the consequences of the whole are easy to be foreseen by every man of common sense. Our Consul talks a great deal about humanity, and moderation, and justice, and the arts of peace; but, in fact, he minds nothing and knows nothing but the arts of war, oppression, despotism, and rapacity. We are now in profound peace with all the world; but we look in vain for the advantages which peace ought to bring along with it, and which we were promised in such pompous terms. We have a standing army of nearly half a million of men, and yet fresh troops are daily raising by the odious system of conscription; and, in all probability, the just, the pacific, the commercial consul will find some new pretext for war, or by his insolence and ambition will force other powers to make war on us in less than a year. *Our revolution, Sir, has been glorious in its progress, and its result is superlatively so; we sought for the phantom liberty amidst crimes at the recollection of which humanity shudders; and whatever portion we may have found of it is now faithfully administered at the point of five hundred thousand bayonets.*"

16. The literal truth of the following fact, which I am inclined to think highly interesting and important, may be relied on. When Buonaparté had got himself declared Consul for life, Camille Jordan, who appears to be a young man of great talents and virtue, voted also with the multitude: but he thought proper at the same time to prepare for the public a statement of the principles on which he had given that vote. In doing this, he consulted some of the ablest and best men in France, and his little work which is entitled *True Sense of the National Vote for the Consulate for Life*, may justly be considered as speaking the sentiments of all the good and moderate men in that country. Though he seems to have wished to avoid mean and slavish flattery, he bestows such praises on Buonaparté as will probably astonish impartial observers in other countries. He mentions, indeed, or hints at, many of his arbitrary acts, but he palliates them all, and merely wishes to prove that in the profound peace they then enjoyed, it had become necessary to put an end to such acts in future; to put the liberal parts of the constitution in practice; to render the legislative body useful and independent; to improve the laws for personal security, against arbitrary imprisonment, and for obtaining redress of grievances; to subject the army to the controul of the legislature and to cause all military men to depend on and to be secondary in power and dignity to the civil magistrate; to regulate and adjust the liberty of the press, on principles equally remote from licentiousness and despotism; to improve and render efficient the institution of juries, and to render the judges independent and dignified, that they might be just and impartial. He endeavours to prove (and completely succeeds in the attempt) that all this is the interest even of the Consul himself; and that even suppose it were not, and whatever confidence the nation might justly have in him, all this was necessary with a view to his successor, who might neither be a great, nor a good, nor a respected character.

acter, and that therefore the only means of saving the nation in such circumstances, is to establish now just and liberal institutions which might give a character of permanency to the government, independent of the character of the chief magistrate. He strongly and ably argues against the Consul being declared Emperor, or founding in his own family a new race of monarchs, or being empowered in any way to name his successor. But all this is done with a moderation and even respect for the hypocritical tyrant, which cannot but astonish impartial observers. How much more astonished then must they be to learn, that, when the work was ready for publication the whole impression was seized in the most arbitrary manner by the police! Yet such is the fact. The printer was treated with uncommon harshness till he told from whom he had the manuscript, which happened to be a young man nearly related to the author. The police immediately imprisoned and treated him with the most arbitrary cruelty, in order to force him to tell the author's name, which he, however, generously refused to do. In the mean time Camille Jordan hearing what had happened, came to Paris; acknowledged himself the author; challenged any man in France to fix on any thing improper, if legal; or in the slightest degree reprehensible, in his work; and he even wrote to the Consul himself, calling upon him to read it and to judge whether it merited the fate it had met with. He was obliged to acknowledge that there was really nothing improper in it; on which the author justly demanded that the impression might be restored and published, which was now more than ever necessary for the author's justification. But he was told that his demand could not be granted, as it would compromise the dignity and authority of the government. It was hypocritically allowed that the police had acted wrong; but it was coolly added, that there was now no help for what was past: in short, the impression was kept, and the publication, in spite of every remonstrance, forcibly suppressed. It cannot have escaped the notice of even the most careless observer, that this is the Consul's usual mode of proceeding. He is constantly committing some outrage both at home and abroad; and when remonstrances are made, he either adds insult and threats to outrage and injustice, or he coolly remarks that it would compromise his mighty dignity to yield to remonstrance, and affect his authority if he should alter from external suggestion what he had once determined on, however absurd, erroneous, or criminal his determination may be. Is not all this a little too bad?

17. In the course of the year 1802, I had frequent occasions to see and converse with French agents, commissaries, officers and diplomats, and I have almost uniformly found them men totally devoid of principle, hypocritical in the extreme; with much affectation of generous feeling, but capable in their coolest moments of the deepest and most determined villainy; for which they had ever ready some excuse on what they termed general principles, which they contended must often supersede partial morality. Those men affected much politeness towards the English, but it was easy to see that they retained the most deadly hatred against our nation. They could not always conceal a species of triumph they felt in imagining themselves to be the undisputed masters of the world. It was easy to observe, that they believed they had completely duped the English minister, and that they hoped shortly to accomplish by their own art and his weakness what they had never been able to accomplish by open force,

the destruction of the British empire. One of those diplomatic men, with much affected moderation and candour expressed his surprise, in my hearing, at our surrendering Pondicherry, which could be of no use to France as a commercial settlement, but which was of infinite moment to add might enable them to annoy us by sowing dissension among the native powers, &c. I have heard them also hint (as was indeed the case very positively in the *Moniteur*, much about the same time) that the surrender of the Cape to the Dutch was, in fact, the same as if it had been given to France; and that if Malta were once evacuated by the English, it would not be difficult, by an arrangement with Naples, to get it surrendered to France, like the isle of Elba. They talked much of virtue and moderation, and humanity, and the rights of nations; but on coming to accurate discussion and specific explanation they literally resolved all right into brutal force—*le droit du plus fort*. They allowed that many horrors had disgraced the revolution; but they coolly remarked that they were necessary, and that great injustices have been committed in all nations; that France was now in a situation to prevent all such in future; that established systems must now give way to new and better arrangements, which she would gradually bring forward for the general interest of humanity; and that it was essential for them to possess more than ordinary power, in order to force the absurd prejudices of men into that line which the interests of society now required.

18. The following fact will probably be considered as important, inasmuch as it shews the insufferable impudence of French agents in foreign countries, where they think they can act with impunity; and as it happened under my own eye, its authenticity cannot be doubted. A Dr. Gall had begun a course of lectures on a new theory of the skull; but as his theory was thought to tend to *materialism* and to the undermining of the Christian religion, the Austrian government thought proper, by a public order, to put a stop to those lectures. On the propriety or impropriety of this order it is unnecessary to give any opinion; one thing is at least very obvious, that a slave of Buonaparté was the last person in the world entitled to complain of it. It is a fact, however, that the French mission did loudly complain, and I have heard them often ridicule the Emperor's fears, his absurdity, and despotism on this head; more particularly, I heard the principal secretary declare, that he had caused it to be intimated to his Imperial Majesty (it was even commonly stated that he had profumed to address the Emperor personally) that his Majesty ought at least, in justice, as he might without fear, permit the lectures to be continued for the use of foreigners; and that to him (the secretary), in particular, the principles which his Majesty so much dreaded could not possibly be dangerous, as he was already a decided *materialist*. The fact is, that the permission said to have been thus impudently demanded was in fact soon after granted; measures only being taken to prevent Austrians from attending, and the course being given in French.

19. As a specimen of their generous feelings, I shall give you, in his own words, an observation which one of their most confidential men made to myself:—"It enters into the system of the republic to make the Elector of Treves suffer, and to humiliate him in every possible way; because, during the whole course of the revolution, that man has been our enemy; neither hope nor fear, neither promises nor threatenings, could ever draw from him one friendly feeling towards us; and he must therefore now feel our

due vengeance: whereas those princes, such as the Landgrave of Hesse-Cassel, who though drawn into the war at first, did us real service in the end, may depend on the gratitude of the republic, in the augmentation both of their dignities and territory." It had hitherto been a maxim among generous enemies to respect a fallen foe, even in proportion as his opposition had been vigorous, honourable, and uniform: *but the days of chivalry are past.* The principles and practices of the French revolution were such as naturally to excite distrust and opposition in every honest mind; and had those principles and practices been the effect of chance, or misfortune, or of the frenzy of the moment, all the generous agents in the scene would not only have forgiven, but would have applauded the generous opposition of their open enemies. But I have never been able to perceive one generous feeling in the conduct of the French revolution; all is narrow selfishness, vindictive meanness. Their constant aim has been to humiliate their friends, and to root out their enemies even when they are no longer capable of resistance. Open and generous opposition irritates them to rage; but even infamy will not save those whom they succeed in terrifying. They consider Prussia, for example, whose neutrality has been so disastrous to Europe, as a mere prefect, subject to their orders, with whom they find it convenient to keep terms at present whilst they have still some generous enemy to dread or to contend with, but whose pusillanimity I have often heard them despise. His fate, in spite of all his servile acquiescence, would not be long doubtful nor difficult of decision, were every other barrier previously disposed of.

20. The following circumstances are, I believe, well known, as they justly excited the astonishment of all Europe; and they are of such a complexion as to require no comment. A number of emigrants, among whom was Pichegru, had taken refuge at Bareuth, which now belongs to the King of Prussia; they were men peculiarly obnoxious to Buonaparté; and I soon met to question his right to require their being dismissed, and I will even grant that if he could have proved that they were carrying on any dangerous plot against France, the King of Prussia, being at peace with that country, was bound to comply. But those men were literally seized, made prisoners, and treated as criminals, without being convicted of any crime; by an order from Paris. The Prussian government had the pusillanimity to execute that order in July 1801; but that it literally came from Paris was proved to me by undeniable evidence at the time, in the near neighbourhood of Bareuth; and Pichegru in particular narrowly escaped, by information, not from the capital of Prussia, but from the metropolis of France. Nothing has yet been proved against those men, though there was doubtless every disposition on the part of their illiberal persecutors, had there been any criminality on theirs: on the contrary, they have loudly asserted and clearly proved their innocence, in a manly appeal to all Europe. Such a humiliation as Prussia suffered in this instance, and such humiliations as she suffers every day are more disastrous to that country than the most bloody war; yet the nations of Europe in general, and Prussia in particular, seem disposed to submit to every possible humiliation on the part of the rude upstart of Corsica, and think themselves amply repaid by, what aggravates a thousand fold their humiliation, receiving a share of his abominable robberies. Were I a sovereign, I would submit to a thousand deaths before I would submit to such dishonour: were I a subject of any of those degraded nations, I would never cease to exclaim against their

their shameful acquiescence, either till I lost my life in the cause, or succeeded in freeing my country from infamy worse than death.

21. I think it proper to mention still two other facts, though they occurred previous to the creation of the consulate. A German nobleman of veracity informed me that General Kleber, being stationed in Westphalia, took up his residence in the house of a near relation of his, and made use of every thing as if it had been his own; one day, after every thing had been consumed in the most scandalous manner, he ordered the nobleman to have a dinner ready next day for forty persons, to which he replied, that the General must well know that the thing was utterly impossible, as every thing in the house, and on the estate, had been used or destroyed. Kleber coolly and satyrically replied, "Sir, if I do not find every thing tomorrow as I have ordered it, you shall receive *forty* handsome touches of a good rod for the amusement of my *forty* guests." The gentlemanly General, and his banditti, were obliged to retreat next morning, or his threat would certainly have been put in execution.

22. The infamous decree against granting quarter to the English and Hanoverian troops last war is well known. That decree (though it has been denied) was executed in several instances. I have seen persons who were eye witnesses of its execution, and the consular gazettes have been recommending the same atrocious line of conduct even now. The infamous Talleyrand, when obliged to quit England, loudly asserted at Ham-
burgh, in the hearing of a gentleman from whom I had it, that the British nation should not exist two years; that its total destruction alone could bring Europe to that situation to which they were determined to bring it. And what are you to expect of a people who, like the French, tamely submit to all this injustice? Who can submit to the execution of men who do their duty and defend their country, and who can, without a murmur, fight the battles of the most diabolical ambition which ever disgraced humanity? Had any vigour, any sense of justice, still remained in France, they would have resisted the imprisonment of the English, alike contrary to the law of nations, and to formal and official promises. Should their villainous despot now take it into his head to order these same English, so unjustly detained in France, to execution, to avenge some disgrace to his arms, I should not, in their present degraded state, expect to hear a murmur against so odious a measure. In various parts of Germany, during the last war, the peasants who were assembled by authority to defend their country, and who often did excellent service, were, when taken prisoners, publicly hanged, with every mark of infamy: at that time there were men who disapproved of, and dared to disobey such orders;—at present I do not believe that any man in the whole country would dare to disobey, or openly to disapprove of such an order if it please the tyrant to give it. A German of undoubted veracity assured me, that he had seen eighteen peasants executed in the streets of Frankfort; their leader, though but a common boor, was a man of a strong mind, and they all suffered with astonishing magnanimity. Their leader cried out from the scaffold, "Wretched robbers, you think to terrify and humiliate us by all this parade of wanton and atrocious cruelty, but we are conscious of having done our duty; you have felt the force of our arms, and though we have not been finally successful, we have done our country some service; we are better pleased thus to die than to live under your infamous dominion, and in the disgrace and ruin of our native land. But we hope that our spirits may yet be permitted to see our beloved countrymen turn upon you, and take ample

ample vengeance of the atrocious ruffians who could coolly condemn us to an ignominious death for having performed the most sacred of duties."

BRITONS!

I should fill many volumes were I to attempt to collect and to detail to you all the villainies, great and petty, all the murders, thefts, cruelties, and hypocrisy of which I have had the most ample proofs in the very countries where they were committed. The facts I have now presumed to lay before you are not numerous, nor are they all marked with that character which strikes the mind with instantaneous horror—but I am inclined to think them not less important on that account;—they have not yet, as far as I know, been generally detailed, and they are, I think, peculiarly calculated to prove to the fullest conviction that the despot of France, even in his fairest colours, and amidst his fairest pretences, is all a lie—that he is the enemy not of Great Britain alone, but of France itself, and of the whole human race, and that he peculiarly detests England, only because she alone, amidst a world of willing or subjected slaves, has stood before him in the gap, and has prevented him from laying humanity completely prostrate at his feet. The little ungenerous mind which can yet resent the opposition of an humble bishop, the fallen Elector of Treves, is irritated beyond all bounds against the generous nation which alone has thrown up a barrier against his wild ambition. Could he annihilate every thing in our island, and destroy every trace of our existence, he would do it with the same malignant pleasure that Satan is represented as torturing the damned. Like a public robber there are no bounds to his rapacity while any thing yet remains. In anticipation he would be satisfied with this addition and with that—but he has no sooner acquired his wish, than another and another still succeeds, and he would sacrifice, without hesitation, half the human race to be left undisputed despot of the rest—to be the solitary task-master of degraded humanity.

We are all under great obligations to those zealous individuals among us, who have of late so laudably exerted themselves to exhibit to us, in all their native horrors, the dreadful consequences of a successful invasion of this country by the unprincipled enemy we have to deal with. The real cause of the war, my friends, is neither an island here nor an island there—but it is a rooted hatred of our prosperity existing in the government of France, and a diabolical resolution on their part of destroying our power and our privileges, by secret intrigue in time of peace, and brutal force united to intrigue in time of war. During the reign of anarchy among them they laboured to overturn our constitution by the introduction of their pretended liberty; and their motives were, because our well regulated freedom and justly balanced government formed the severest satire on the absurd and anarchical chaos which they had reared. The Consul having succeeded in establishing a solitary despotism, the just freedom of our constitution became equally obnoxious to him, and he actually descended in his *Alouette* on the means of forcing us to adopt a system of government more analogous to those of the rest of Europe. It is scarcely necessary to remark, that what is equally obnoxious to the partizans of anarchy, and to the satellites of despotism, must be within the happy medium, and that both have afforded us, without intending it, a valuable eulogium on our constitution and government.

But the rage of the French against our nation is not wholly to be attributed to the revolution. Some restless men amongst them had sworn our destruction

destruction long before, and the assistance granted to the Americans was a part of the system formed for our ruin. Even then, as appears from the private correspondence of some of their agents lately published, they considered our greatness as artificial, and reflecting on the smallness of our standing army, they were confident that they could easily effect the conquest of our country, and they were constantly employed even in the profoundest peace in contemplating and furthering the execution of this darling project. These principles and these projects have been adopted by the revolutionists with ardour, and are now carried further than they ever were. They affect to hold our power in the utmost possible contempt, and though they pretend sometimes to talk of risk, they consider, in fact, that success is inevitable whenever their great nation, containing three times the number of inhabitants, shall be able to attack our little nation on our own ground, as we are only great, they say, by artifice and in our navy. Now, my friends, we must once for all take the liberty of proving to those gentlemen, that we can be great by land as well as by sea. They have been speculating on our weakness, and we must furnish them with a practical proof of our strength; we must venture to tell them in our plain blunt way, that we will never owe our existence to their favour or lenity; that the rank we hold in Europe was acquired by the industry, the exertions, and the talents of our ancestors, and that we feel it to be in our power, as it is our duty, to transmit to our children what our fathers transmitted to us.

It is, however, very true that our standing army has never kept pace with those of surrounding nations, because our constitution, like all free constitutions, is jealous of military power. The King of Prussia, whose dominions contain only nine millions of souls, has a standing army of more than 300,000 men. There are, probably, fifteen millions of souls in Great Britain and Ireland, yet it would be impossible to have a standing army of that magnitude amongst us, and our insular situation and naval superiority render it less necessary. The freedom of our constitution, the mildness of our government, and the general ease and prosperity of our people, render it much more difficult to raise a large standing army amongst us than in nations where they are raised by conscription, and where the general misery and want of employment are such as to render the army a resource. No man amongst us can be forced to take arms for foreign service. The militia, which is raised by ballot, and in the most mild and equitable manner, is intended for our internal defence only in time of war. But even this force, though greatly augmented, and, above all, with the late important addition of the army of reserve, is far from being equal to the exigencies of the times, and the present circumstances of Europe. The general industry and commerce of the country would render it both impolitic and disastrous to withdraw entirely from productive labour the same proportion of men as are ordinarily kept in arms in other nations. It is for these reasons (for all these circumstances are well known in France) that the consular agents look with so much confidence to the success of an invasion. They call us a nation of merchants and cowards, and because we are really more attached to peace, and to the arts of peace, than any other nation on the globe, they have the insolence to conclude, that we are totally unfit for war, and that it belongs to them to reduce us to the level for which they dare to say nature intended us. Inured to scenes of blood, misery, and carnage, and resting their power and greatness on brutal force, they have no idea of that power and greatness which arise from the diffusion of industry,

dustry, the extension of commerce, and the progressive improvement of social life. Our greatness is founded on the happiness of our country, and on the comforts enjoyed by the individuals who compose it. Their power, and the greatness of a few individuals among them, are founded on the groans of suffering humanity, and the wretchedness of millions. These groans, and this wretchedness they cannot always avoid hearing and seeing, and when they reflect on the contrast which we exhibit, their pride is doubly galled; and they are determined to reduce us to a situation still more wretched than their own.

Never was the dignity of the British empire so rudely attacked; never was the honour of a great, a generous people so grossly insulted. Having succeeded in conquering either by art or arms, by force or humiliation, every other state in Europe, they have dared to think they had also conquered us; they have dared to say that they conquered and gave us peace; that we were no longer able to cope with them single-banded; that with one bold effort they could annihilate us for ever, and that of necessity we held our existence of their bounty and moderation. Britons, this is galling language; I know you feel it, and feeling it I know you will answer the vile calumny as it ought to be answered. A spirit worthy of our ancient fame and of the inestimable blessings we enjoy now glows in every breast from the Land's-End to the Orkneys. The sound of this spirit will reach distant nations; will gradually re-animate prostrate humanity; will appal the puny, irritable tyrant, who holds the world in chains, and will throw some damp on the confidence of those mean wretches who foster his frenzies and are ever ready to execute the orders of his disordered brain. Uncommon exertions are now imperiously called for, and the honourable call is zealously obeyed in every corner of our island. Every individual is now deeply convinced that it has become necessary, once for all, to organise a system of defence which shall set us at ease internally for ever, and which shall leave at the disposition of the executive power, the whole or such a part of the standing army as may be necessary for the general interests of the empire. Such is the system of the *levy en masse*, which now forms a law of the land, but which British courage and British zeal will render a service of perfect freedom.

It is impossible, in the conduct of human affairs, to conceive any thing more interesting or more sublime than this patriotic union of the government and people of a great nation, in defence of every thing that is dear and sacred in human society; to see the freeborn men of all descriptions of a great, happy, and united kingdom, leaving the pursuits of industry, and undergoing, with the common army, the fatigues of war for the sublime purpose of leaving to their posterity the independence and greatness they inherited from their ancestors. The Minister who resolved upon this magnanimous system, and the people by whose active zeal it is now carrying into effect, equally merit the gratitude of every Briton, and will deserve the gratitude of our latest posterity. We are set at the present period, as it were, upon an eminence, and from that eminence we are called upon to speak the language of modest but resolute greatness, which alone becomes the character of our nation. Appearing, as we shall soon do (as a nation completely armed) we are called upon to tell that man—that Buonaparté—that insolent, domineering, haughty upstart, to whom the French nation, and the greater part of Europe, so tamely, so meanly crouch, that *Britons never will be slaves*; no, not if he succeed in uniting to his own, all the slaves in Europe against us.

It has long been the policy of the French, by every species of foul and malignant

malignant calumny, to excite the hatred and envy of Europe against this nation, and by calling to their aid the mean and fordid passions to blind the nations to their truest interest. Buonaparté has no account to give of the public money and private property he squeezes from his own and other nations, and he has always employed immense sums in corrupting the agents of power in foreign countries. But suppose he were to succeed by falsehood and corruption, in uniting against us, once again, the northern nations, because we exercise an ancient and undoubted right, whilst they meanly overlook his involving other neutral states in his quarrel, by brutal force: let us stand the shock and make it decisive. Let us prove to this insolent calumniator, that not only are we able to fight him single handed, but all those mean powers also whom he shall find it necessary to cajole, or be able to force to co-operate with him. Yes, my friends, if necessary, we must and will stand the shock, and give Europe a lesson which she will not probably forget for centuries to come. We must not, we will not, hold our existence at the nod of any man, or power, or combination of powers. The nations of Europe envy us; they envy our prosperity and the liberties by which we have acquired it. Let us take the vengeance of noble minds and force them to acknowledge that we merit our blessings by the energy with which we are determined to defend them. Let us shew ourselves worthy of the constitution which distinguishes us among the nations, by rallying round it with the vigor of our ancestors; and let us swear before the God of battles and the country that gave us birth, that no foreign nation, and above all, France, our eternal enemy and vindictive rival, shall ever dominate in this island; whilst a drop of British blood remains unpilt.

It has been justly remarked that in times of great difficulty and danger, the differences of rank, which are so necessary and useful in civil life, and even distance of place, in a great measure, disappear or are forgotten. We all feel, on such occasions, like men belonging to one family, to whom different offices and places are allotted for common convenience, but among whom the stake is literally, and, in fact, the same, and in which the interest and safety of each sensibly affect all the others. The inhabitants of the Orkneys and of the Land's-End, of London and of Inverness, are mutually interested in each other's safety, and mutually attached to each other's welfare. The Prince on the throne has, in fact, the same interest with the peasant in his cottage, and the peasant with the prince. The lives, the property, the honour, and the independence of all are equally at stake, and all are equally interested to defend them. The Duke of Norfolk has a princely income when compared with my humble pittance; but my pittance is as dear, as important to me, as well protected by the laws, and in its just proportion, as useful to the state, as his abundance; and the loss, were we both to lose what we possess, that by which we maintain ourselves and those who depend on us, would, in fact, be equal on both sides: I lose my all, and he can lose no more. The rich and the poor, therefore, the high and the low, the governor and the governed, the monarch and his subjects, the prince, the peer, and the peasant, have but one common interest, and must be found, if it be necessary to defend that interest with our blood, fighting in the same ranks, some in one station and some in another, as brethren and friends. — What can be more interesting or more sublime, I repeat it, than to see the freeborn men of a great nation marching voluntarily, and with enthusiasm, with the regular army, like so many brethren and children of the same family, against the savage mercenary hordes whom the love of plunder and the thirst of desolation may bring to their shores? I never see a body of volunteers in arms without great emotion, without feeling my eyes suffused

with tears, tears of joy, admiration, and respect; I view, I contemplate those men with the interest of a brother, and though arrayed in robes of war, I consider them as men of peace, whom imperious necessity alone has compelled to wield the sword of vengeance, and whose principles and vigor must render them terrible indeed to the banditti whose wild presumption occasioned their association as men of war, if that banditti shall afford them the opportunity.

In some of the papers lately addressed to you, you have been told, that instead of taxes you would have endless contributions, were the French to be successful; that instead of a part they would take the whole. I have myself too furnished you with some facts by which you may judge of their abominable conduct, and the villains have themselves boasted, and still assert, that they mean to involve the whole nation in total and irretrievable ruin, because we have dared to exhibit the generous flame of freedom and independence, and assert our undoubted right to the rank we have so long enjoyed among the nations. But I will go further and say, that when our honour and existence as an independent people, are at stake, all cold calculation of comparative interests is unworthy of the British character. With our independence we should indeed be deprived of every thing that men can and ought to hold dear in social life. But were it possible for a moment to suppose the contrary, and that by submitting (I can scarcely write the odious words) to become the slaves of France, our taxes even might be lessened, and our social comforts little abridged, is there a Briton so mean, so contemptible, so unworthy of his nation and his name, as would submit even on such conditions, were they within the bounds of possibility, to have his country effaced from the list of nations,—become the sorry province of a foreign power? No, were we slaves as we are free, were we poor as we are rich, miserable as we are happy, still am I persuaded that the men of this island would disdain to receive, as master, any foreign power on earth, whatever hypocritical pretences they might make; and above all would they disdain to acknowledge as their master a nation with a little Corsican at their head, which we have so often humbled in the dust when led on by their most illustrious monarchs. If there be any such wretch in the empire, any mean, cold-blooded calculator, who would prefer slavery to death, and could bear the thought of breathing his native air while contaminated by a foreign yoke, and that the yoke of France, let him depart, let him leave the ranks which he disgraces: *we would not die in that man's company.* Our forefathers of war proof never dreamed of compromising with dishonour: the freedom and blessings which we enjoy beyond all that ever was enjoyed in any age or nation, existed not in the times of our Edwards, our Henries, our Elizabeths, but even then our brave, our illustrious ancestors disdained to bow beneath a foreign yoke, and if they did not transmit to their children the liberties they afterwards acquired, at least they left them free from the worst, the most humiliating of evils, foreign bondage. Nay more, they resolutely carried British vengeance to the very heart of the nation which now dares to threaten us with total destruction. Too long have we been subject, my friends, to this insolence; too long have we been doomed to hear that we are indebted solely for our safety to the sea which surrounds our island, and to the fleets which guard our coasts, and it is now high time to prove that we are not the degenerate race they take us for; that though we naturally and ardently love peace, and are the enemies of war—because the former is necessary, and the latter injurious to our habitual pursuits—we can submit to any thing rather than to dishonour, and to hear it insultingly and falsely asserted, that we owe our very existence to the clemency of France, or to the fortuitous circumstance of our insular situation.

I trust it is not necessary, my countrymen, at the present period, though it can never be impertinent at any time to warn you against factious men, if any such should yet exist among us, to beseech you to treat with just contempt all hollow insinuations and calumnious reports, calculated to mislead, or intended to sow division among you, should any such be circulated. I know you are all ready to cry out that such men, if any there are amongst us, must be incorrigibly abandoned; who, after what has passed in but one week within the last twelve years, and seeing as they must see the disastrous state of the nations around us, the unprincipled conduct and abandoned purposes of our enemies, can presume, by the slightest surmise or the most distant allusion to subjects of internal dispute, to damp your courage or retard your zeal and exertions in the glorious cause which animates us all. Sure I am if any such vile attempt should be made, that your good sense will completely frustrate it, and that the descendants of the men who fought at *Crecy*, *Poitiers*, *Agincourt*, and *Blenheim*,—the brethren, the contemporaries of the gallant army of *Egypt*, will exhibit themselves in this great and glorious contest, every way worthy of their ancient and of their recent fame; and that they will now teach France, and if it be necessary all Europe, a lesson which they may remember for ages yet to come.

The British empire at the present moment forms, as it were, a spectacle to the universe. All eyes are fixed upon us; and the page of history, which the events of the present period are destined to fill, will be referred to by the latest posterity as the most important in our annals, or in the annals of the world. Our dearest interests call aloud for our best, our unanimous, our most zealous exertions. But in our fate is also involved the fate of humanity. By a succession of the most disastrous events and of the most pusillanimous absurdity, Europe has been bound in chains, is subjected to the unsparring despotism, the galling insolence of men of blood, whose villainy can be equalled only by their falsehood and hypocrisy. Our subjection alone is wanting to the winding up of the fatal tragedy, and they have sworn it with the malignity of damned spirits.

This villainous, this direful purpose of their heart accomplished, the human race is inevitably doomed for ages to slavery worse than ten thousand deaths; the goodly fabric which has been raised on British ground by the industry, the talents, and the virtues of our ancestors, would be laid for ever in the dust, and perhaps blotted out by the tyrant's hand from the records of history. Such is the awful prospect on which we are bound to fix our eyes, that we may be fully animated with that spirit, which alone, under the guidance of heaven, can prevent it; that we may resolutely determine not only not to kiss the tyrant's fatal rod, but to erect a monument to liberty and independence, more durable than brass; to sound it in and cement it with the impious blood of the tyrant and his slaves, and to engrave on it together with the names and exploits of our illustrious brethren, who shall fall in the glorious contest, an inscription which shall arrest the attention, excite the admiration, and command the gratitude of our own posterity, and of mankind to the latest period of the world.

Such, my fellow-countrymen and friends, is the animating, the grand, the sublime purpose for which we are now imperiously called upon by every motive which can influence generous minds to come on in aid of our government, and in defence of every thing that is dear and honourable, and interesting, in civil and in social life; it is, that with one bold, unanimous, resolute, well-compacted, and unwearied exertion, we may save our country, and free the world from chains.

London, Aug. 6, 1803.

A BRITON.

N. B. This Sheet will be printed separately, and may be had of the Publishers, price 3d., or 2s. 6d. per dozen for distribution.

APPENDIX

TO VOLUME XV.

Tableau des Etats Danois. Par Jean Pierre Catteau. 3 tom. 8vo.

A Paris, chez Treuttel et Wurtz, et a Strasbourg. 1802.

A View of the Danish States. By John Peter Catteau.

UNDER the directions of the celebrated Bitanbé, Member of the National Institute of France, the author of the following work applied his mind to the consideration of the laws, institutions, and usages of the Northern nations, a subject that previously had attracted but little attention. To this he was strongly prompted by the celebrity which had been acquired by those who had engaged in works of a similar nature, and the immense advantages which society had derived from their labours. In pursuance of his plan *Monsieur Catteau* visited the Danish dominions, and examined every thing most worthy of engaging the attention of a philosopher with unwearied diligence. The result has been the work now under consideration. As this appears to us to be a work of uncommon merit, we shall enter into a more particular examination of its plan and contents than otherwise we should have thought necessary.

In the Introduction, the author gives a summary view of the history of that part of the north of Europe formerly known by the name of Scandinavia, now divided into Denmark, Norway, and Sweden. At the time when Rome came to be governed by emperors, these regions were conquered by a people emigrating from the Boristhenes and Tanais, and the Aborigines were soon incorporated with their conquerors. By the anarchy and ambition that generally prevail among the chiefs of barbarous nations, Scandinavia was divided into three distinct kingdoms, Denmark, Norway, and Sweden, which were however soon after united. After the death of the famous *Lodbrock*, a separation again took place. His son, *Swenon*, subdued Norway, and part of England, which was completely conquered by *Canute*, the Great. England recovered its freedom under the reign of *Hardi Canute*, the son of the last. In the 18th century, the duchies of Sleswig and Holstein, in the north of Germany, were conquered. *Valdomer* the First, in the 14th century, united Norway to Denmark. His daughter, *Margaret*, conquered Sweden, which in the 16th century recovered its liberty, under the renowned *Gustavus Vasa*. Norway, after various changes of fortune, was finally rendered a province of Denmark. The author having then adverted to the epochs of the various conquests and establishments of the Danes in Asia, Africa, and America, proceeds to the more peculiar object of his work, and enters into a philosophical examination of the subjects which naturally occur under the following heads.

The reader's attention is directed to the geographical and physical qualities of the soil of Denmark, its form of government, its administration, the institutions connected with the government, the laws, civil and criminal, with the manner of administering justice, the military system, comprehending the army and navy, the revenue and public expenditure, the population, the productive industry, comprehending the chase, fisheries, and extraction of mineral substances, the manufactures, the commerce, internal and external, useful establishments and hospitals, the religion, education, language, character, and manner of the Danes, with the state of sciences and arts among them.

We are sorry that the limits within which we are necessarily confined prevent us from so minutely investigating each of these heads as their importance demands. The foundation of the Danish soil, in general, according to our author, is granite, covered with a mixture of chalk and gravel in the middle, with, for the most part, a surface composed of potter's earth, sand, and calcareous earth; the appearance of the country is in general pleasing, interspersed with hills and valleys of considerable fertility. Every part of it exhibits proofs of the prodigious revolutions occasioned by inundations. The climate is, generally speaking, moist, and rheumatic complaints are consequently very frequent. The soil of the duchies of Sleswig and Holstein, situated in the middle of Denmark proper, is much of the same nature with that of Denmark. A great part of it is taken in from the sea, which, in endeavouring to recover its ancient limits, often occasions terrible inundations. Norway is also exposed to dreadful devastations from the torrents and storms. But the climate both there and in Jutland, to which it appears once to have been joined by an isthmus, is less rigorous than might be imagined. The author proceeds to describe the other parts of the Danish dominions, their productions, and the changes which they have undergone from various causes, such as earthquakes, volcanoes, and inundations. On the coasts of Norway, the fishermen still retain their legend, concerning the enormous kraken, and a sea worm of the breadth of a thread, and upwards of a hundred *toises* in length. It need scarcely be remarked, that the existence of both these animals is much doubted by naturalists.

The form of government at first, as generally happens in the rude ages of society, was extremely simple. The people assembled every year, and enacted laws which were executed by a chosen chief and a few citizens, who presided under him as judges. But wars and inequality of fortune soon introduced honourable distinctions, and privileges which were afterwards employed to enslave the people. The nobles and clergy tyrannized over both king and subjects, and sold the peasants, along with their lands, as part of the stock. Several attempts were made by the people to recover their freedom, and by the king to circumscribe the power of the nobility and clergy; but, as the crown was elective, the nobles always obliged the sovereign whom they

they chose to sign articles, so that all these attempts failed of success till the year 1660. The minds of the people at that time were irritated against the nobility, by the disgraceful defeats which they had suffered from the Swedes. An assembly of the states was called, by which the absolute power was lodged in the crown, and the throne declared hereditary. Several privileges were still continued to the nobility, but the people were relieved from the most intolerable part of their yoke. The administration of the government is committed to nine departments, the particular range of each being denoted by its name. The counsellorship of Denmark and Norway has the most extensive jurisdiction. The interpretation of laws, litigated privileges, patents, letters of nobility, passports, the care of the public archives, &c. &c. belong to this council. The second is the German counsellorship, for administering the concerns of the duchies of Sleswig and Holstein. The other seven are, the Chamber of Rents, the Chamber of Customs, the College of General Economy and Commerce, the College of War, the College of Admiralty, the Department for Foreign Affairs, and the College of Finances. The King's Privy Council is composed of the presidents of each of these departments, and whom else the king may please to nominate. Since the revolution of 1660, the country has been gradually divided into bailiwicks. Denmark proper has eighteen bailiwicks, each comprehending several districts. Norway is divided into four grand bailiwicks, each comprehending several ordinary bailiwicks and districts. The duchies of Sleswig and Holstein are governed by a Governor-general, and are both divided into bailiwicks, each being again subdivided into districts. Iceland is divided into four quarters, subdivided into nineteen districts, the whole being governed by a grand bailey and two ordinary ones. The people appear to retain a remnant of republicanism, by assembling once a year to issue edicts, patents and contracts. The isles of Ferro are divided into six districts, and have an annual general assembly in the same manner as Iceland.

Greenland is divided into two inspectorats, each subdivided into districts. The Asian, African, and American settlements are under the administration of governors. There was a severe censureship in Denmark about the middle of the last century, which was considerably relaxed towards the close. The present laws in this respect are these. To attempt or provoke a change in the constitution, is liable to the punishment of death. To excite an insurrection, is death. To speak against the monarch or government, or to endeavour to sap the foundations of natural religion or Christianity, is punishable with banishment.

Among the institutions connected with government the hereditary nobility are distinguished by peculiar privileges. In Denmark, and the duchies, convents are established for the admission of both males and females who have no fortune. In these convents they are neither bound by vows nor subjected to any extraordinary restraints. There are three orders of chivalry, viz. that of the *Elephant*, found-

ed in the time of the Crusades, occasioned by a Dane killing an elephant: that of *Dauweg*, instituted upon occasion of the Danes being rendered successful in a battle by an appearance from heaven: and that of the *Perfect Union*, founded by Margaret, upon her marriage with Christian the VIth. The gradations of rank are strictly observed, and none but natives are by law admitted to charges or offices of importance.

The Danish laws are chiefly founded upon the simple principles of the original inhabitants, without any mixture of the Roman or Justinian code. These have, at different periods, undergone various alterations and improvements. The manner of their administration at present is as follows. The inferior tribunals are composed of a judge and an assessor, who are assisted by four respectable peasants. These assizes are holden in the several districts once every month. In the second instance there are five tribunals in Denmark, each composed of two judges, which also sit once every month, and receive appeals from the lower courts. In Norway there is a superior tribunal established in each of the four grand bailiwicks. There is in the capital an aulic chamber for the trial of state crimes; and a court, called *Bagrett*, for the inferior officers of the king's household, besides those courts called Earldoms and Baronies. From all of these an appeal lies to the supreme tribunal, which is composed of judges partly noble, partly plebeian. This is the last instance. The King is supposed to be present in person, and the advocates address the throne. It is the spirit of the Danish laws to diminish fees. Liberal salaries are appointed for the judges, who regulate the expences of process. Torture is now never used at all, or only in extraordinary cases. The laws of Denmark are reckoned, upon the whole, wise, just, and simple, both in their nature and administration. Those of the duchies, however, are more complicated.

The army, at first, according to the spirit of the feudal times, was furnished by the feudatories of the Crown. Since the revolution of 1660, it has been raised and paid by the King. The militia of the country consists of 30,000 men; those of Denmark and the duchies being exercised for one month in the year, and those of Norway twelve days. The whole established force, at present, including militia, and regulars, is about 60,000 men, nearly one third of which is cavalry.

At the beginning of the year 1801, the marine force of Denmark consisted of twenty-two ships of the line, seventeen vessels without masts, fifteen frigates, four brigs, thirteen armed sloops, with a great deal of smaller craft. Several of these, however, were destroyed by the English in the late war.

It was not till after the revolution of 1660, that taxes were imposed in Denmark on any fixed plan. The revenue of the Danish dominions, arising from the passage of the Sound, land-tax, customs, consumption, with the duties on rank, places, and pensions, &c. &c. amount to 5,810,970 rixdales. These, with the revenues arising from

from the Bank, colonies, forests, &c. make up a total sum of 7,270,172 rixdals. The whole of the public expenditure amounts to 6,525,560 rixdals. The public debt, both at home and abroad, amounts to 17,100,946 rixdals.

The population of Denmark has increased rapidly of late. In the beginning of the present century, the population of Danish European dominions was 2,445,000; of the foreign settlements 92,639, making up a total of 2,537,639.

The productive industry of Denmark consists in agriculture, fisheries, chase, and extraction of mineral substances. All these have of late been encouraged and prosecuted with a zeal suited to their importance. Agriculture, before the emancipation of the peasants, was, as might be apprehended, in the most deplorable state, but by the liberal encouragement afforded to the science by government and distinguished patriots, it has within late years attained a high degree of improvement. The temperature of Denmark admits of the cultivation of all sorts of grain, in the sowing of which the soil most peculiar to each is carefully chosen. The soil of *Fionie* is particularly suited to wheat, that of *Seland* to barley, and that of *Rutland* to rye, while pease, beans, lentils, and potatoes, are cultivated all over the country. The feeding of cattle and sheep is a very great object of attention in Denmark. This, with the chase and fisheries, is a considerable source of revenue to the country. The working of the mines yields but a very inadequate profit.

The duchies are extremely flourishing by reason of their situation in the immediate neighbourhood of the great commercial cities of *Hamburg* and *Lubeck*. They abound in cattle of the finest breed, and the horses of *Holstein* are reckoned the first in the world.

Norway, by its climate and situation, is less favourable to agriculture, yet a very considerable progress in this respect has been made in that science. Potatoes are cultivated with great success. The Norwegians derive a considerable revenue from feeding cattle and sheep, and from their fisheries and mines.

The physical calamities to which *Iceland* is exposed is detrimental to industry. The chief occupations of the inhabitants are the feeding of sheep and cattle, fishing, and working mines.

It was not till about the beginning of the last century that the progress of commerce and agriculture in Denmark had produced a sufficient capital for the establishment of manufactories (a species of labour which, we apprehend, our author might likewise have termed productive). In this respect, however, the improvement of Denmark has of late been very rapid, owing to its situation in the neighbourhood of *Hamburg*, *Lubeck*, and *Bremen*, which have spread industry and wealth over all the surrounding countries. The number of people employed in the Danish manufactories are computed at 11,839. The principal of these manufactories are for broad cloth of different qualities, silk, cotton, leather, refinement of sugar, earlware, porcelain, iron, &c. &c. In addition to these the duchies have manu-

manufactories for glass, brass, and distilling from grain. Those of Norway are for the casting of metals, for potashes, bottles, &c. &c.

The internal commerce of Denmark is principally carried on between the cities, where, however, it is extremely languishing, except in a few, such as Copenhagen and Elfsineur, &c. The communication between the different districts is rendered easy by means of numerous gulfs and arms of the sea: but the roads, from the moistness of the climate and other causes, are in general very bad. In Norway the internal commerce is extremely active along the coast, but languishes in the interior of the country, as there are no navigable rivers. The commerce of the duchies is very flourishing, being facilitated by several navigable rivers and canals, such as the Elbe and Trave, and the great canal which joins the ocean and Baltic Sea.

With regard to the foreign commerce of Denmark, all commodities, with a very few exceptions, are permitted to be imported upon payment of the ordinary duties. All Danish commodities are also permitted to be exported, with the exception of wood in certain districts of Norway. Foreign nations are divided into privileged and non-privileged, a distinction founded upon commercial treaties and alliances. The former pay only the same duties as the natives, the latter considerably more. The total exports of Denmark amount to about 3,067,051 rixdales, their imports to a little more than that sum.

With respect to the establishments of public utility in Denmark, the police of the country is committed to bailiffs; that of the cities, to magistrates. In most of the cities there are houses of correction, whose good effects are, in a great measure, counteracted by bad management. The spirit of improvement in this respect has of late begun to manifest itself both in these and in their prisons, the seeds of which improvement were sown by the celebrated Howard of philanthropic memory. The hospitals and infirmaries are extremely numerous, but owing to bad management have rather contributed to increase the number of beggars, of which there are incredible multitudes. There are a variety of useful institutions, such as societies for preventing the ruin of honest families, lying-in hospitals, &c.

The ancient religion of Scandinavia, it is well known, was that of the celebrated Odin, established by that conqueror on the principles of the Eastern system, but adapted to the warlike character of the Northern nations. Christianity was first established on the banks of the Elbe, by Charlemagne, in the ninth century. From that time the conversion of the North became an object of attention to the Christian world, but nearly a century elapsed before their purposes could be effected. The pillars of the Roman Catholic superstition first began to be shaken under the reign of Frederic the First, and the Lutheran reformation soon after was made the established religion. The principles of toleration were not, however, clearly understood; nor reduced to practice, till the reign of Frederic the Fourth. The bishops at the head of the established religion are now deprived

deprived of all temporal dignities. . . They must visit their dioceses at least once in every three years. The dioceses are divided into districts, each district having an arch-priest, representing the bishop during his absence, who is chosen by the suffrages of the pastors of the district. The pastors of every district, headed by their arch-priest, decide ecclesiastical causes in the first instance. From this there lies an appeal to the general assembly of the arch-priests of the diocese, headed by the bishop, which meets once a year, a grand bailiff being present to represent the king. The last appeal lies to the supreme court, in which bishops are permitted to sit only on the trial of ecclesiastical causes.

In Denmark the benefices belong promiscuously to the land proprietors, the king, or to the parishes themselves; but the whole benefices of Norway belong exclusively to the king. A person of the name of *Jean Egede*, in the beginning of the last century, converted the Greenlanders, who compute their time from the period of his arrival among them. All religions are tolerated in Denmark that do not interfere with the security of its government,

The education of the Danish youth was confined to a few ecclesiastical dogmas till the time of Christian the First, who obtained permission from the Pope to establish an university at Copenhagen. This university is well endowed, and attended by upwards of seven hundred students, but many improvements are necessary before it can fully answer the purposes of its institution. There are several other similar establishments, particularly that of the city of *Sorø*, at the distance of ten miles from Copenhagen, where the youth are also instructed in military exercises. In all the principal cities of Denmark there are established schools for the purpose of teaching the elements of some of the most useful sciences, and the ancient languages, especially the Latin. Each of the scholars receives a certain sum annually, arising from the revenues belonging to the Church in the times of popery. This has been of late much diminished on account of the bad effects it produced by attracting a great many persons to the schools who had no intention of continuing their studies. Since the end of the 17th century, the Danish proprietors of lands have distinguished themselves by a patriotic zeal in establishing seminaries of instruction in the various districts for the use of the peasants, who are, in some measure, obliged to send their sons and daughters to these schools; all the Danish writers, however, agree that much remains to be done in the way of improvement in all these seminaries. Some excellent establishments have of late been instituted for the purpose of initiating the various masters into the proper plan of communicating instruction. The seminaries of Norway are much the same as those of Denmark, except that as yet they have no university. The youth both of Norway and Iceland who wish to prosecute their studies repair to Copenhagen. The latter have been distinguished for the regularity of their conduct, and the intenseness of their application.

Those who wish for a particular account of the language, manners, and customs of the Danes, we must refer to the book itself. Suffice it for us to remark, with our author, that the Danish language has a strong affinity with the German, though retaining a number of idioms peculiar to itself. The manners of the ancient Danes have been represented as extremely savage, their highest delight consisting in quaffing mead from the skulls of their enemies. This character has since, however, been much softened by the progress of civilization. They are simple and humane, murder and robbery are extremely rare among them, and their manners are, upon the whole, much less corrupted than might be supposed. Their ancient ferocity has only disappeared, however, by degrees, for they still want that polish and refinement that distinguish the Germans.

The Laplanders, who are certainly of the Tartar race; in figure, sentiment, and spirit, form a striking contrast to the Norwegians, who are evidently of Celtic origin. The character of these last we cannot avoid giving in our author's own words.

"Generosity of heart, and elevation of soul, give to the Norwegian a tone of freedom and energy. He thinks and speaks like a freeman who knows not what it is to be a slave. He is kind and hospitable, but his resentment once roused is not easily assuaged. Of all foreigners he prefers the English, and it is to their country that he delights to direct his course. It would be difficult to find a race of men more healthy and vigorous than those of the mountainous districts of Norway. There the purity of the air, the great simplicity of manners, and the habit of labour, give to the countenance the impression of health and contentment. It is there that we may meet with physiognomies the most marked, an air the most lofty, and figures the most advantageous. The inhabitants attain to a very advanced age. In the year 1733, four Norwegians, husbands with their wives, danced before the king, whose united ages amounted to upwards of eight hundred years. They fear neither fatigue nor the severity of the weather, but in the middle of winter wander among the woods with their breasts naked, and covered with snow, &c."

The Greenlanders are probably of the same race with the *Esquimaux* of North America, whom they resemble both in manner, figure, face, and language.

The ancient Danes have, by some of their own writers, been celebrated for a high degree of knowledge. Although their accounts are, no doubt, exaggerated, yet their situation and employment must necessarily have led the Scandinavians to pay an early attention to the science of astronomy. Their poets, called *Scaldes*, were in high estimation, and possessed an unbounded influence. Their character was holden sacred, and they alone gave the direction to the manners and sentiments of their country. Some of their poems are still extant, which are almost entirely eulogia upon valour, the first of virtues among savage nations. The warrior who fell in battle was considered to the happy residence of *Valhalla*; where, Odin distributed the rewards of bravery. Since the 9th or 10th century, several Danish historians

historians have written the chronicles of their country, the most remarkable of whom was an Icclander, of the name *Saerbo Sturdeson*, who lived in the 13th century, and has been the guide of the modern northern historians. While the Icelanders, remote from those causes that produced ignorance and barbarism among the continental nations; cultivated their genius, and preserved the seeds of useful knowledge, Denmark and Norway, like the rest of Europe, were covered with darkness. A spirit of enquiry, however, began to expand itself, in the 13th century, when a history was written, by the desire of Absalon, bishop of Roskild, of the Danish monarchy, from its foundation to his own time. The revival of letters was later in Denmark than in other states of Europe, on account of domestic troubles and foreign wars, yet when the way was opened, literature advanced with rapid strides. *Ticho Brahe*, a name famous in the history of astronomy, marked out the path afterwards pursued with so much success by Kessler and Newton. From that time science began to be cultivated in all its branches; societies for the encouragement of scientific and literary research, were formed, and men of talents applied themselves to the cultivation of every department of useful knowledge, whose names have since become famous to posterity. By reason of the unfavourable climate of Denmark, scientific improvement was at first almost entirely confined to the capital. Christian the Sixth omitted nothing that could diffuse the spirit of improvement in the arts and sciences over the whole country, and his plans have since been followed up with considerable success.

After this long analysis of the contents of the work now under our consideration, which after all can afford but a faint idea of its merits, it is not our intention to enter upon any minute criticism, not is it necessary. We have already given an outline of the author's plan, and when we say that this plan has been executed with all the penetration, diligence, and accuracy that could be expected from the philosopher and historian, it is sufficient to convey the highest idea of the merits of the work. The style is admirably suited to the subject, clear and simple without being mean, elegant and correct without being laboured. To the student of every nation it will be interesting and important; to the Danish scholar invaluable. The success it has met with in France, and in other parts of Europe, especially Denmark, has corresponded with its merits. The Prince Royal of Denmark, after having read the book, sent a letter to the author, of which the following is a copy.

"Copenhagen, 7th December, 1802."

I have just finished the perusal of your interesting work; with so much the more satisfaction, as you have treated your subject with a penetration and accuracy seldom to be found in those who write upon the affairs of foreign nations. I return you my sincere thanks for your valuable present.

(Signed) FREDERIC, PRINCE ROYAL."

Tableau Général de la Russie Moderne, et Situation Politique de cet empire au commencement du 19 Siècle. Par V. C***, Continuateur de "L'Abrégé de l'Histoire Générale des Voyages." 2 tom. 8vo. A Paris, chez Treuttel et Wurtz, et à Strasbourg. 1892.

General Description of Modern Russia, and Political Situation of that Empire, at the commencement of the 19th Century. By V. C***, Author of the "Abridgment of the General History of Voyages and Travels continued."

THE two volumes of the work before us are divided into five sections: the first comprising an account of the extent of the Russian empire; the nature of its climate and soil; its mountains, plains, roads, forests, &c. Its navigable rivers, principal lakes, canals, and the seas which form its boundaries; its population, colonies, and the various nations by which the country is peopled; its agriculture and most material productions; with its mines. The second section treats of the various governments into which the empire is divided. The third comprehends its commercial relations. The fourth its form of administration, public institutions, religion, revenue, expenditure, coins, weights and measures, sea and land forces, and public schools. The fifth includes the national character of the Russians, orders of knighthood, manners and customs, language, belles lettres, writers and state of the press. To which is added a short recapitulation.

Such are the contents of M. C***'s performance; and in the discussion of the several subjects he has displayed much ingenious application of the writings of the different travellers, who have made Russia the object of their researches. In his preliminary discourse we have the following reflections upon the present political position of the Russian empire.

"Among the various eventful circumstances which the last hundred years have produced, there is not one that appears to be fraught with more extensive consequences or more likely to effect a change in the political system of Europe than the progress which the Russian empire has made during that period."

"At the beginning of the eighteenth century, the Russians had no military establishment. In 1709 they defeated the Swedes at Pultowa, and in 1756 in the war with Prussia, they acquired even by their unsuccessful battles a reputation equal to that of the French troops. About the former of these two periods, the Russian marine consisted of sloops only, and those employed upon their own lakes. Now they have vessels of all descriptions spread over every sea. From the epoch we have first mentioned, the Russian government has exerted itself with considerable effect in improving the condition of the interior: the resources, population, and commerce of the country are greatly increased; and its possessions augmented by the conquest of the provinces of Livonia, Ingria, and Esthonia, taken from Sweden, and within twenty years only, by the addition of a large part of Poland, and an extensive domain lying between the Dnieper and the Bog, besides Kuban, the Crimea, and Georgia. An empire thus increased and

increasing,

increasing, is not likely to stop all at once in its career of aggrandizement; to form such an idea would be to shew great ignorance in the science of government. In the moral constitution of things as well as in the natural, when once a large body begins to move, the more it increases in its course the greater difficulty does it find in stopping itself. The impulse once given, it becomes impossible to set bounds to its progress. So is it with Russia; and, indeed, the position is more especially applicable to this empire; for the obstacles which opposed its first efforts having only augmented its energy, it has succeeded in opening a wider field for the exercise of its powers. Having formed itself into an empire, its views are carried beyond its own frontiers; and its ambition has directed its designs of aggrandizement towards the northern states, over which it already assumes an ascendancy, and of which, after having parcelled out and dismembered them, it projects the entire conquest. In its ambitious enterprize the southern parts of European Turkey, and more particularly Germany, are aimed at; and since the time of Peter the First, scarcely a year has passed without being marked with the fortunate issue of some encroachment. The ingenious Algarotti, therefore, is warranted in describing *St. Petersburg as the window through which Russia keeps its eye continually fixed upon Europe*. The proud oak which overspreads the soil far and wide with its shade, was but a trifling shrub when in the nursery, and could scarcely rear its head above the wild grass and weeds which obstructed the growth of its first shoots."

The following remarks upon the balance of power, which the late convulsions of Europe have utterly destroyed, are not unworthy of notice.

"The maxim of preserving the balance of power is founded upon so many plausible reasons, and so necessary with respect to the situation of Europe, that it has formed the principal subject of the study and attention of every one skilled in political concerns, and has furnished matter for the speculations of statesmen and civilians. This system, which Henry the Fourth first imperfectly conceived, was framed by Cardinal Richelieu, settled by the treaty of Westphalia, and was thoroughly unfolded and applied by King William, in his long wars carried on against Louis XIV. Since which time it has been regularly kept up, and arranged as matter of custom and indispensable necessity, until the revolution, by involving it with other established systems in one common ruin, evinced the fragility and weakness of this much boasted equilibrium of political action. This balance has its existence in the mutual jealousy of powerful governments, in the protection which the stronger afford to the weaker, and in the vigilance with which every power is opposed in encroaching upon the advantage of another. In whatever motion any particular government makes, in whatever step it takes it is observed by the neighbouring states as well as by those who are more remote; ambassadors, who are a kind of honourable spies, authorized by reciprocal mistrust, are almost always resident in the different courts, and it is their duty to take notice of every thing that passes. Thus danger is foreseen and prevented with the utmost readiness, even at the greatest distance from the scene of action. Confederate interests are formed to oblige every power that seeks to raise itself into disproportionate greatness, to keep within its allotted bounds. An inclination to avenge any injury received, or to act upon the defensive against any threatened

threatened attack, does not long remain the sole cause of hostilities. Political manœuvre not unfrequently arms a particular power; and every both in its beginning and end, is oftener the result of an argument of council, than the effect of unrestrained passion. Most wars, which are carried on in Europe become a general concern; and there is no power so weak but it acquires a degree of importance, and becomes the object of consideration, while it is regarded as capable of giving an inclination to the balance. Its deficiency of strength is made up by intrigue and artful policy. Necessity or a wish to secure their own safety soon initiates the smaller powers into all the mysteries of modern state manœuvre; and they are taught to calculate the effective power of one prince by weighing it against that of some other."

Recent events have demonstrated the futility of this system of political calculation. We have lately witnessed some of these smaller powers tamely yielding up that advantage which an union of strength might have secured, at the nod of an upstart; and, shrinking from his menace, with the trembling awe of schoolboys under the rod of a tyrant pedagogue; and this at a time when by a judicious firmness and united opposition, they might have preserved their independence inviolate, and their national dignity unsullied. Whether crafty policy, pusillanimous apprehension, or mutual envy be the cause of this abject submission, the fact forms an epoch of disgrace and shame in which they are all alike involved.

The author of this work seems to have taken up his pen with a view to warn his country against the increasing and encroaching power of the Russian empire, by displaying its vast extent of territory, its inexhaustible resources, the persevering genius of the people, the thirst for glory in its prince, its extensive commerce necessary to all Europe, &c. &c.

"This power," says he, "does not yet consider itself as arrived at the maximum of its aggrandizement. To effect this accomplishment of its views, all its immense forces are employed and with so much greater success from being always able to molest and injure other powers without being exposed, in any important degree, to molestation and injury from them. Enlightened by the sciences, daily improving in the arts, and rapidly increasing in opulence, from the very considerable profits of her widely extended commerce, Russia has attained to a pre-eminence of power which will, probably, one day or other, produce a material change in the political aspect of the world, and give new relations to its various associated communities of mankind."

"Within the last hundred years, this empire has so greatly extended its ancient possessions and its new conquests, that history does not furnish another instance of a kingdom of so vast a compass; and if the expression may be allowed, that the present time is pregnant with the future, it is not improbable but that in a given time Europe will behold the nations of the north a second time overrunning the countries of the south; not, as formerly, impelled by necessity or goaded on by the brutal ferocity of savage nature, but urged to the enterprise by the ambition of their leaders, and arrived

arrived at that state of civilization which gives a twofold energy to the means of warfare and conquest."

In whatever degree the events of future ages may substantiate the truth of this hypothetical suggestion of our author, we cannot help being struck with that complete reverse of his position which the state of Europe now presents to our view. This colossal power, represented by M. C*** in so formidable a light, seems benumbed in all its energies; its active genius frozen into apathy; while, with a cold-blooded acquiescence, it quietly regards the successful attempts of an upstart of yesterday to crush the liberties of Europe, cripple its commerce, and give laws to its princes; nay, at the same time, insulting this very power in its imperial relations, making a mock of its pretensions, haughtily overlooking its political consequence, and, by his arrogance, affronting it in the person of its representative.—While such a torpid calm, such neutral insensibility pervade the Russian cabinet, we cannot but regard the apprehensions of the author as unnecessary: indeed, while the Consular Tyrant of France is allowed, by the northern powers, to arrogate to himself the right of dictating the measures to be pursued by their respective governments, and fixing whatever limits to their neutrality may best suit the views of his restless ambition; while we see Spain, Portugal and Italy, all subjugated to his yoke; while we contemplate the timid remonstrances of Austria, and the subtle complacency of Prussia, we cannot but confess our apprehensions are all on the other side, and we cannot avoid thinking that there is more probability of French overrunning the northern powers with French principles, French influence, and finally with a French force, than of the contrary idea of M. C*** being realized. But at all events, we think the countries of the south perfectly safe from Russian invasion, so long as, according to our author's opinion, it depends upon the following events being first accomplished:

"When the Russians, imperceptibly becoming free, shall have acquired greater energy in their national character; when agriculture shall be brought to perfection throughout all their immense domains, and, by increasing the produce of their own country, enable them to do without that of ours; when they shall have learned to make use of the opulent resources which they possess; when they shall have directed all their attention and applied all their strength to the amelioration of their interior situation; when they shall have reformed the abuses of their constitution, and purified their laws from the barbarism of the times in which they were originally framed; when they shall have placed themselves above the reach of those internal revolutions which are the necessary effects of all despotic governments; when, I say, all these events, which are not only possible but probable, shall have taken place, if then, in the natural course of things, a prince shall be placed upon the throne of Russia who shall be animated by those ambitious views of establishing universal monarchy, (of which we have seen many instances,) I would then ask whether we, notwithstanding the distance to which we are removed from this power, can be deemed secure in our situation?"

Surely

Surely there is sufficient distance of time before all these events can possibly concur to set the mind of France at ease as to Russian invasion; and if we consult the various histories of the revolutions of states, we see more cause to look forward to the dissolution of both governments than for France to fear the irruption of the Russians. Meanwhile, it is matter of much amazement to us, to witness the indolence with which the Russian cabinet submits to the infraction of a treaty, of which it is a guarantee by the Usurper of the monarchy of France; and we are at a loss to conceive how its influence or its interests can be advanced by not opposing this Corsican. It co-operates with him; and such relative concurrence is in fact equally favourable to his views as a northern confederacy could be; at the same time it is equally injurious to the commercial connections of Russia: for the commerce of Great Britain cannot be impeded in any material degree, without that of Russia suffering by the obstacle. Of this our author is aware, who seems not a little jealous of the commercial preponderance that England bears in the consideration of the Russian cabinet, which we are willing to conclude, notwithstanding its present indecisiveness will not very readily adopt the plan Mr. C. so earnestly recommends. After having observed that the Russians have long maintained the opinion, which, in the language of the French authors of the day, he denominates prejudice, that the English are the firmest supporters of their commerce, and expressing his surprize that even "de nos jours," the despotic islanders, should have contrived to preserve this pre-eminence over all their competitors, he goes on to ask, "What remedy can there be found for this bad policy?" he answers "Competition." We would ask him in return, has not competition been tried over and over again, and has it not failed? have not the intrigues of France, within a very few years, been employed in every possible direction to embarrass the commercial connections subsisting between Russia and this country, and so necessary to each other's commercial subsistence? and has not Russia been convinced, in the most positive manner, of the ruining consequences that would ensue to her empire from dissolving these connections, by the losses she has sustained during a temporary suspension? His idea of competition is thus supported.

"England," says he, "does not receive a single Russian vessel within her ports, while she, in the mean while, does not send less than 500 annually to the ports of the empire: and as to the stipulation in their treaty that the subjects of each country should be allowed equal privileges, it is mere form. The subjects of Russia, in order that they may enjoy a reciprocity of privileges, are constrained to be naturalized in England; but religious scruples on one side, and a vast number of political obstacles on the other, prevent the Russians deducing any benefit from this pretended privilege; and thus is this clause of their treaty to all intents and purposes rendered nugatory. What then ought to be the conduct of Russia under such circumstances? In simple conformity to the mutual interests of each, she ought to re-establish the Tariff of 1766, respecting the payment of com-

tem duties: she ought, indeed, to give up altogether a treaty which binds her to concessions utterly subversive of all such advantageous dues, and adverse to the existence of all others, without affording her in return the smallest real benefit, or, at most, but a precarious one." (Vol. 2. p. 29, 30.)

We think it is hardly necessary for us to point out to our readers the fallacy of this writer's position, and the rashness of his conclusion. However, there is, we trust, but little cause for apprehension that Alexander will so inconsiderately throw away the true interests of his empire; and sacrifice to a Frenchman's suggestions or to the Corsican's persuasions the labours of his predecessors on the throne: Peter and Catherine did not, without mature deliberation and wise precaution, form that commercial connection with this country, which, in spite of Mr. C.'s representations, we are of opinion materially concern the prosperity of both countries.

We return to the preface, from which we have digressed, to notice a passage which we confess appears to be shrouded in that sort of Sibylline obscurity, which seems to be the favourite style of writing with our author.

"Thus we find that every thing concurs to impel the Russian empire forward in that career of aggrandizement which she has begun and proceeded in almost as it were without the knowledge of Europe, and which will one day secure her the sway of that delightful part of the world. In making this assertion, I am bold enough to call the future into question, but do not affect to have furnished proof of my assertion. Content with bringing forward my conjectures, I am not desirous of establishing any system. These conjectures, it is true, are of too obscure and complicated a nature to enable the reader to trace out any certain consequences; there is, nevertheless, some merit in pointing out such as are within the compass of probability.—We must not deceive ourselves. The present state of things cannot endure for ever. Time and circumstances are every day preparing fresh changes, and the ensuing century is destined to behold vast alterations throughout the whole political system of the world. India and America will not for ever remain the slaves of Europe; the independence of the British colonies has given an unexpected opening to the new world; and sooner or later the chains that hold them in their present servile state, will no longer fill the grasp of their subjugators."

Whatever be the idea which Mr. C.'s brain had engendered when he wrote this passage, or whether he had any idea at all before him, "time and circumstances" must determine; and that futurity, which he calls in question, must in the mean while stand pledged for the development.

We have observed that the author has made an ingenious compilation from the publications of travellers, and in such a work there is but little to be expected more than what has been repeatedly published already. The history of Russia, its manners and customs, and all its dependencies, are as well known to the English reader as those of any foreign nation; perhaps better than any other, in consequence
of

of our long continued intercourse with it. This is not the case with Frenchmen; and to them this compilation must afford a greater portion of interest and amusement. We have indeed met with no anecdote which we have not read before, and the whole circumstantial detail of national character and customs is the same, and in no degree varied in expression from what we have met with continually in accounts which our own countrymen have given of Russia. In this performance of Mr. C. we find nothing new, ~~excepting~~ his obscure predictions and his crude ideas of the influence of English intrigue and manœuvre in the Russian cabinet. The first, we conceive, may be attributed to that vanity which is always so conspicuous in a Frenchman's mind, of finding something out which nobody else had before discovered; and the latter arises, of course, from that jealousy and mortification which, as a Frenchman, he cannot but feel at the superior opportunities which Great Britain has hitherto enjoyed of maintaining that extensive commerce with Russia, which, from our local situation and individual power as a nation, no other power but ourselves is able to support. That part of Mr. C.'s work which has any claim to originality of remark is the preface, and the recapitulations, which make up the first and the last pages of it. We have already made some observations upon the preface; we shall now give our readers the whole of his recapitulation; all between this and his preface furnishes nothing new to warrant our filling this review with extracts.

"Such," concludes Mr. C. in this recapitulation, "such is this nation which has recently become so famous, on which the eyes of all Europe are turned, and whose rapid progress in social organization furnishes a subject for serious consideration both to the politician and the philosopher not less curious than interesting. The prodigious extent of its territory, in conjunction with the diversity of its climates and its productions, co-operates in presenting so many degrees of modification in the manner of life and in the means of supporting it, that within the outline of the picture are discoverable all the leading features of the country, and all the gradations of the various pursuits of its natives, from the most unpolished to the most refined. This country, so extraordinarily conditioned, the occupations of whose inhabitants vary according to their respective constitutions, both moral and civil, presents to our view a phenomenon of a very striking nature; at every step which the traveller takes in his progress through Russia, he meets with those primitive traits of original character of which, in most civilized countries, not the slightest traces are to be found. The genius of one great man first gave to Russia the form of a nation: the same genius yet rules over it. It has passed successively into the hands of four females, all, but more especially the last, animated with that principle which is the distinguishing characteristic of great minds, the love of glory. For the last hundred years its sovereigns have all been eminent for their knowledge of mankind, a just discrimination, and a fit adaptation of talent; to such qualifications is the empire indebted for its present greatness. It appears to me by no means probable that Russia, after having arrived at such a pitch of glory under female government, would adopt the Salic law, or any thing like it."

This,

This, we suppose, is French gallantry. In a writer of history, however, and especially when he affects to philosophize on futurity, it strikes us that a less unimportant remark might have supplied its place, more consistently with the dignity of his subject. He goes on—

"I have but a few more words to add. A country like this, that borders so closely upon Asia, whose influence all Europe feels, and yet is itself independent of all European influence whatever,—receiving from her foreign trade nothing but what she could very well do without, but in her turn furnishing others with the most indispensable necessities, whilst the balance of commerce must in consequence remain in her favour so long as her exports so greatly exceed her imports; a country, in short, to which, like America, the troubles, calamities, and revolutions of the countries of the west afford a manifest gain, by gradually increasing the population of her barren tracts at their expence, profiting from their failures, and advancing the civilization of her own people from their instruction.—A country which, by her skill in government, has converted even the defects of her constitution into a source of strength; and that adulteration of coin, fictitious value of money, and arbitrary substitution of paper currency, which in other countries are the sure instruments of national ruin, or at least of national want of credit, with Russia are made the sources of good order and wealth. In addition to all these exclusive advantages, this country can build a first rate man of war with a twelfth part of the expence which France or England can. She feels no repugnance in attaching to her invincible forces foreign officers of ability, putting her armies under the command of Germans, her fleets under that of Englishmen, looking forward to that period when by reaping the fruit of the lessons she the mean while receives, and treasuring up the experience derived from them, she will have it in her power to return to each, and that with interest, the knowledge she thus gained: but, above all, a country that by the most skillful management makes the most useful institutions of moderate monarchy subservient to the purposes of an omnipotent despotism; and supports the general harmony of the minds of her subjects by the happy manner in which she blends superstition with a tolerance of all religious principles; that receives the services of every one with a welcome, without making any inquiry into either the country of the new comer, or his religious faith, much less his colour; but merely informing herself what he is able to do, or what new intelligence he can add to the general stock; a country that for a long time has caused every prince in Europe to tremble; that is in herself almost a world, having already attained to a gigantic size of power and dominion; such a country, I may venture to predict, is reserved for the accomplishment of the most extraordinary events in the future developement of its greatness. It is not difficult to read its destiny."

At length, when we expected the mountain to bring forth, we find Russia, with all its present superior possessions of local and national

* With your leave, Mr. C. we will exclude from this indiscriminate quaking, the sovereign of Britain, upon pretty good authority, such as Russia will not herself dispute. RLV.

advantage, preponderance of power, wisdom of government, with all its accommodation to persons and things, its sagacious promptitude for improvement, and last, though not least, its terrific impression, is confined in its mighty action to the presence of our author, in whose prophetic vision all its glories are enwrapt. Mr. C. writes like a French politician of the day—fate and not Providence, fancy and not fact, are his materials, and hyperbole his first cause. We see nothing in this history of Russia that entitles it to any preference over the many excellent productions of our own travellers. Had the author contented himself with the arrangement which he has made of their materials, and not aspired to the tripod, his history of Russia would have been full as useful, and certainly more intelligent. If, however, he wrote in conformity to the taste of his own countrymen, his compilation may be better relished. Such vapouring hypothesis are the food of a Frenchman's mind, and we doubt not our author's will be as greedily devoured as those of any other writer.

Christi-ana, ou Recueil complet, des Maximes et pensees Morales du Christianisme, Extraites de la Vie, Discours, et Parables de Jesus Christ, et de quelques Epitres de St. Paul. Par C. D'Aval.

Christi-ana, or a Complete Collection of the Moral Maxims and Sentiments of Christianity, with Extracts from the Life, Discourses, and Parables of Jesus Christ, and from some Epistles of St. Paul. By C. D'Aval.

LIGHT and trifling publications which amuse the mind without subjecting it to the fatigue of thinking, are exactly suited to the levity of the French character. Hence the multitude of such works, which, distinguished by the addition of *ana*, have lately issued from the Parisian press. It were well if these publications had been confined to their proper objects; but unfortunately there exist in every country, and above all in France, men so devoid of every virtuous principle as to degrade the most grave and serious subjects, by treating them with a levity totally repugnant to their natures. Of this the small volume before us would have been a melancholy proof, even if the representations which it contains had been perfectly just and unexceptionable. This, however, is very far from being the case. The author gives a brief sketch of the character and life of Jesus Christ, carefully avoiding those more important parts which prove the divinity of his mission, though he had in some measure, with a wretched cunning, calculated to impose upon the unwary, admitted this point in the Preface, by an elegant quotation from Rousseau, whose mind, though sceptical and enthusiastic in many instances, was still too feelingly alive to the beauties of the gospel to permit him to sink into the dirty kennel where the common herd of infidels wallow. Then follow the morals, parables, and pointed an-

swear

swers of Jesus Christ, with comments on their beauties, which are just enough, so far as they go. But here again the pernicious tendency of the work is apparent. Men may admire a beautiful system of laws, but the arm of power is necessary to enforce obedience. By depriving this morality of the divine authority by which it has been promulgated, the obligation to obedience is lost, and the views of the abandoned infidel are fully answered. The same remark applies to the extracts from the writings of St. Paul. But it is in the reflections upon the whole, with which the author concludes his work, that the mask is torn away, and the skulking assassin stands confessed. In addition to the impudent and most unfounded calumnies upon our religion, the very remarks on the excellence of its morality are calculated to mislead and betray. One instance may suffice. The answer of our Saviour to those who brought before him the woman taken in adultery, and demanded what punishment she ought to suffer, is praised as being full of elevation and sensibility, and an example for others to follow on similar occasions. The propriety of the answer is entirely owing to the divinity of our Saviour, who could read the heart, and was a competent judge of the motives of the persons who brought her, and of the sincerity of the woman's repentance. If he had been a mere man, as the author seems to consider him, it would have been presumptuous to have given such an answer. By removing the divinity of our Saviour out of view in this circumstance, the author indirectly afforded encouragement to adultery, and recommended lenity to those who, like himself, had no scruple to infringe the laws of society, and spread anarchy and disorder over the world. Such is the morality of infidels, but let them not father such a spurious offspring upon the majestic purity of the gospel.

This work is peculiarly dangerous, as its form and style are calculated for circulation, and the perusal of all ranks of people. Religion is the most serious of subjects, and consequently can least of all things sustain the shafts of ridicule. Hence it comes that the most brainless fool, with scarce understanding enough to repeat his alphabet, can still retail impious jests against Christianity, and diffuse his poison among those who are equally ignorant with himself. Hence it is that the writings of Paine, a man equally destitute of principle and talent, have done more mischief than the acute sophisms of Hume. Sophisms are readily exposed; but every fool can relish a jest, though few can understand an argument.

The very title of the work before us conveys an idea of something low and trifling; and, therefore, independent of the pernicious matter it contains, ought to be reprobated by all who value the interests of virtue, religion, and good order.

Encyclopædi-ana, ou Recueil Curieux, Instructif, Religieux, et Philosophique.

Encyclopædi-ana, or a Collection Curious, Instructing, Moral, Religious, and Philosophical.

"I HAVE observed the taste of the day, (says the author in the motto prefixed to this work) and have published *this ana*." There are unfortunately too many servile wretches ever ready, like him, to feed the corruption which preys upon the vitals of society. The author, perhaps, could not have pronounced a more severe satire upon the taste and trifling character of his countrymen. The whole of this pompous collection of instruction, religion, morality, and philosophy, dedicated too to the friends of erudition, is neither more nor less than a set of silly witticisms and infamous jests upon religion: *montes parturiunt, nascetur ridiculus mus*. Happy nation!! abounding with philosophers. But no wonder! Philosophy is there easily acquired; it consists only in uttering a few profane jests against the religion of the country!! A considerable mass of the venom of infidelity is here collected in a form admirably calculated to circulate among the race of fools for whose capacities it is peculiarly well suited. Every blockhead, if by chance he has understanding sufficient to enable him to join syllables, may, by the perusal of this volume, commence a philosopher of the *respectable* class above mentioned. If the reader have a mind to become one of the *honourable* fraternity, he may read the work in question, if not, we certainly would not advise him to waste his time to so little purpose.

Frederic-ana, ou Recueil d'Anecdotes et Bon Mots de Frederic II. Roi de Prusse.

Frederic-ana, or a Collection of Anecdotes and Bon Mots of Frederic II. King of Prussia.

IN the beginning of this little volume a brief sketch is given of the life of Frederic. The rest consists of anecdotes concerning him, with some verses in his praise. The anecdotes and bon mots, though in some instances ingenious enough, yet are generally of so licentious a nature as cannot fail to have a pernicious effect upon the principles and morals of those who are not guarded against attacks of that sort. The poison is more widely diffused by the form in which the work is published, while the celebrity of the name of Frederic attaches a degree of importance and interest to every thing that relates to him. The same remark applies to another work of the same kind, the *Voltaire-ana*, which gives a brief account of the *Life* of Voltaire, and subjoins his more remarkable bon mots. The same of that writer

ter has excited an uncommon degree of interest respecting every thing relative to him. The witticisms are ingenious, but this very circumstance renders the freedom and licentiousness of the principles which they frequently display so much the more dangerous. One great cause, and perhaps effect, of the extraordinary corruption of morals in France, is the number of works of this sort which have issued from the press of that country, with the names of those whose celebrity have naturally a tendency to give weight and authority to their most trifling actions and words. Those, therefore, who contribute to the diffusion of such pernicious works, ought to be reprobated as the pests of society, and the foes of mankind.

Revoluti-ana, ou Anecdotes, Epigrammes, et Saillies, relatives a la Revolution.

Revoluti-ana, or Anecdotes, Epigrams, and Bon Mots, relative to the Revolution.

THIS is a trifle rather of a higher kind than those which generally appear with the designation of *ana*. The first part is an allegory relative to the origin of the Revolution, which is described as the daughter of *Discontent*, and her mother *Intrigue*, who brought her forth under the walls of a fortress, as represented in the frontispiece. The actions of *Dame Revolution* are then described, which are a summary of the horrid crimes to which the Revolution gave occasion, with her banishment by Buonaparté. Then follows an extravagant encomium upon the first Consul, in the usual style of the French writers of the day. The most remarkable *bon mots* connected with the Revolution are next detailed, and, last of all, comes a satire of some merit, entitled the *Masques*, upon those who assume characters to which they have no pretensions. Interspersed are some little pieces of satirical poetry, not without point.

In the year 1790, those who wished to temporise drew up for themselves the following ingenious creed.

To the new law—I wish to be faithful.
 I am hostile in my soul—To the old government.
 As an article of faith—I believe the new law.
 I believe that which it blames—As opposed to every thing good.
 God grant you peace—Gentlemen democrats.
 Abandoned nobility—May you go to the devil!
 Confusion ever seize—All the aristocrats.
 The members of the Assembly—Are the only men of judgment.
 This might be read so as to apply to either party, and the composers considered themselves as secure of favour and protection, which they should at last prove victorious.

Bonaparti-ana ; ou, Recueil des Réponses ingénieuses ou sublimes, Actions héroïques, et Faits mémorables de Bonaparté.

Bonaparti-ana ; or, ingenious and sublime Sayings, heroic Actions, and memorable Deeds of Bonaparté.

THIS little work contains a brief account of the most remarkable actions of Bonaparté, during the last war ; his discourses to his army ; to the Turks in Egypt ; his correspondence with the Pope ; together with the most remarkable acts of his government since he has been advanced to the Consulship. It also contains several of those poems composed in his praise, on different occasions. Little need be said of it. — It abounds with that sublime adulation which has of late been so liberally poured up on the First Consul. — It must be dull and uninteresting to every reader, except a Frenchman. In Paris it must, of course, for a time, be a favourite performance, as is sufficiently proved by its having already passed through three editions.

Molieri-ana, Biari-ana, Fontaini-ana, Pironi-ana, Fontenelli-ana, Lingueti-ana ; Comedi-ana, Asini-ana, &c. &c.

THE immense numbers of literary productions, with titles terminating in *ana*, which daily issue from the Parisian press, sufficiently demonstrate the high estimation in which they are held ; and afford an additional proof of the acute genius and the correct and refined taste of our elegant neighbours. Philosophy, poetry, theology, the belles lettres, and, in short, science and literature in every branch, which formerly lay scattered in a thousand volumes, and required the greater part of a long life to attain perfection in any one of them, are all purported to be contained essentially and substantially in an *infra duodecimo* volume of these *ana* ; which one may peruse in the course of a few hours. It has puzzled many to comprehend how France could produce such a number of men who called themselves philosophers, but the fact which we have mentioned completely solves the difficulty ; for who would not be a philosopher, where philosophy is so easily acquired. We certainly cannot boast of such perfection, in the art of concentration, as our more enlightened neighbours ; but, however, from the progress which we have already made, with proper perseverance, we need not altogether despair.

In order to assist the labours of our countrymen in this laudable pursuit, we shall briefly explain, as far as those living on this side the British Channel can pretend to explain, the process by which the exquisite morsels to which we have alluded are made up.

Several persons are employed by the patrons of literature at Paris, to collect anecdotes, bon mots, jests, conundrums, epigrams, and so forth. When a sufficient number of these are collected, they are fathered upon some eminent literary character, long dead, and therefore

therefore not able to appear in his own vindication, and thus ushered into the world. When the name of the person to whom they are ascribed appears to give uncommon celebrity, and an extraordinary circulation to any of the *ana*, the real author or authors, with a laudable zeal to promote the public advantage, immediately usher into the world another collection of *ana*, under the same name. Thus the *Molierana* having succeeded unusually well, the Parisians were exceedingly gratified by the appearance of a book entitled, "*More Molierana*." We are inclined to flatter ourselves that this ingenuous device originated in our own island, with a sagacious bookseller mentioned by the *Spectator*. This man had published a work, entitled "*The last Sayings of Mr. Baxter*," which took exceedingly well with the public. Resolved to encourage the reigning taste, he without delay set his journeyman to work, and produced another ingenious performance, entitled "*More last Sayings of Mr. Baxter*."—We have thought proper to mention this last circumstance, lest our countrymen should be discouraged; and to shew that, with due perseverance, they may in time equal, if not surpass, our enlightened neighbours in this species of ingenuity.

Another excellent purpose is served by the laudable policy of sending these *ana* into the world under the protection of great names. If it were otherwise, some presumptuous people might have the effrontery to say, that these *ana* are not only in themselves sometimes profane and blasphemous, but often, also, execrably dull; which might very much retard the excellent effects which they are calculated to produce. But when they appear sheltered under an eminent name, beauties and entertainment *must* be found in them; by all those who would have any pretensions to a sound judgment, a correct taste, and enlightened mind.

Great names, however, cannot always be found for those numerous works which it has become necessary to publish, in order to gratify the reigning rage for *ana*: a more general appellation is therefore sometimes adopted, which has been found to answer the purpose extremely well. Hence the "*Comedi-ana*, or Wit of the Players;" a title that adds no little consequence to the publication by which it is borne.

But that which has attained the greatest degree of celebrity, and which we would most particularly recommend to the serious and patient attention of all those who wish to shine in fashionable society, is the ingenious work entitled "*Asini-ana*, or the Wit of the Day." This, we say again, we would most particularly recommend, because it contains the very essence and marrow of the rest; the author having, as he himself tells us in his preface, pored with the most unwearied assiduity upon the most eminent of the modern *ana*, as well as upon the most celebrated works, ancient and modern, in every branch of science and literature, and extracted the most valuable parts. The *Asini-ana*, therefore, may be considered as the *ne plus ultra* of philosophy, logic, rhetoric, theology, poetry, history, and

every thing connected with learning and polite literature. Besides all this, the work is not without just pretensions to the prophetic character; for it predicted that in the month of July, after it was published, it would rain, and that the rain would be moist; both which predictions accurate observers have declared to have been verified by the event.

Such being the nature of the book, some have doubted of the propriety of the title; b cause of the vulgar prejudice against the owl; but this prejudice runs equally strong against the owl, an animal which, it is well known, the ancients considered as the bird of Minerva, and sages esteemed as the just emblem of gravity and wisdom. In short, we may venture to assert, that no one ever read the book without being convinced that the title is extremely just and appropriate.

We would willingly enter into a display of the advantages that must result from these *ana*, were we not aware how unequal we are to the task. As great causes naturally produce great effects, we may soon expect to perceive a wonderful reformation in the world. Well then might the author of the *Asini-ana* say, in the exultation of his heart, after looking upon the result of his glorious labours,

Exegi monumentum ære perennius.

Voyage en Grèce, de Xavier Scrofani, Sicilien, fait en 1794 et 1795; traduit de l'Italien, par J. F. C. Blanvillain, traducteur de Paul et Virginie.

Travels in Greece, by Xavier Scrofani, a Sicilian, performed in the Years 1794 and 1795; translated from the Italian, by J. F. C. Blanvillain, translator of Paul and Virginia.

THE author of this work, in the year 1793, had published, at Venice, a Course of Agriculture, an Essay upon the general Commerce of the Nations of Europe, a View of the Commerce of Sicily, with several other interesting works upon political œconomy. His journey into Greece was undertaken under the patronage of the ancient government of Venice, principally with the view of ascertaining the state of agriculture and commerce in the *ci-devant* Venetian Islands, in the Lower Romelia, and in the Morea. The political changes that took place, with regard to Venice, soon after the departure of our author, deprived him of the assistance and encouragement in the prosecution of his labours, which he had at first reckoned upon. The work under consideration, therefore, forms only part of the original plan. The first two volumes comprehend the letters which he wrote to his friend; naturally characterized by that enthusiastic warmth which few could resist when wandering over those countries and cities that make so celebrated a figure in the annals of antiquity. The third volume contains a view of the commerce and agriculture of the Morea, of Corsu, &c. &c. with tables of the an-

and importations and exportations of these countries; and a particular account of the culture of olives, of the Corinthian grape, tobacco, &c. In a future work the author intends to complete his plan, by giving a view of the commerce of Constantinople, of the Black Sea, of the Lesser Asia, as far as Alexandria; and, in one word, of the whole Levant, where he remained a considerable time.

So many publications have appeared under the title of Travels in Greece, that little new can be expected on the subject. The author himself was sensible of this circumstance, and therefore has recourse to the old apology "the request of friends," for whom alone the letters under consideration are said to be intended. The work, however, required no such apology. Even by those who may have traced the same ground, with the many able writers who have treated this subject, particularly the celebrated Abbé Barthelemi, the present work may be read with considerable interest. The letters are written with a fire seldom to be found in Italian writers, the descriptions are often eloquent and highly coloured, while the constant references to the most remarkable passages of ancient history, produce no slight degree of interest and pleasure. Our author gives a description of the manners, religion, superstitions, and government of the Turks, together with an account of the oppression which they exercise over the Greeks. The whole is interspersed with a variety of interesting anecdotes illustrative of the subjects treated. The radical defects and febleness of the Turkish government, the shameful corruption, rapaciousness, and despotism of the rulers, with the abject slavery of the people, are subjects upon which hardly any are at this day in want of information. The manners and character of the Turks have already been so often described, that nothing new can be given on that head. The following extract, however, though referring to a Turkish notion universally known, is of importance on account of the reflection of the author with which it concludes.

"The respect which the Turks pay to ideots rises even to adoration, because they consider them as persons inspired. They treat these unfortunate persons with the most attentive care, the most compassionate charity. None dare contradict them or refuse their requests. Every house is open to them. They dispose of the table of the Grand Vizier, of the Muphti, and even of the Grand Signior himself. Woe to him who insults or injures them! They walk the streets with the same liberty as if in full possession of their reason. From this circumstance it arises that there are *very few* ideots in Turkey, and that even these few *seldom or never* become furious or dangerous. I am persuaded (continues our author) that if the madhouses among us were suppressed, and madmen treated with more mildness and attention, their numbers would soon very considerably diminish."

Upon the whole, though this work contain little matter that had not been before treated by other writers, yet it must be read with that pleasure and instruction which hardly any work which treats of Greece can fail to communicate. The details upon the agriculture, commerce, and industry of the Morea, must be particularly interesting to the merchant, the farmer, and the economist.

Tableau

Tableau de L'Espagne Moderne. Par J. F. Bourgoing, Envoyé Extraordinaire de la République Française en Suède, ci-devant Ministre Plénipotentiaire à la Cour de Madrid, associé Correspondant de l'Institut Nationale. Troisième Edition, corrigée et considérablement augmentée. 3 tom. A Paris. Chez Levrault freres. 1803.

Picture of Modern Spain. By J. F. Bourgoing, Envoy-Extraordinary from the French Republic in Sweden, formerly Minister Plenipotentiary at the Court of Madrid, and corresponding Associate of the National Institute. Third Edition, corrected and considerably enlarged.

"THOSE," says the author of this work in his Preface, "who read books of travels merely to be amused, or with the hope of finding something wonderful and surprising, will hardly think it worth their while to turn over the pages of this." We assure M. Bourgoing we neither sought amusement nor wonders in the contents of his performance, but read it with that cautionary motive which has all along actuated us in our review of French publications, more especially those of the nature of his work; a motive which we consider as constituting a very important part of our duty as reviewers, by timely detection and opposition to prevent, as far as our censure and objections can avail, the diffusion and adoption of revolutionary sentiment, and the dangerous dogmata of modern philology, with which the pages of the French writers of the present day are thickly strewn. A general outcry against the prejudices of nations, by which are usually meant the sanctioned establishments of ages; an affected commiseration of the wretched obstinacy of a people who are contented to remain in tranquil preservation of customs and laws which the wisdom and experience of their forefathers framed and confirmed, and which their own convictions have induced them to adopt and apply, as useful and advantageous; an indiscriminate charge of despotism against every firm and vigorous government, every corrective of popular abuse and vulgar intemperance of opinion or conduct, every preventive of mischievous result from either—make up the common tone of all travelling philosophists, among whom the revolutionized Gauls are anxious to rank the foremost. We confess that we have not taken up M. Bourgoing's *Picture of Modern Spain* without some suspicions of his being of the number, nor are our suspicions in any degree lessened by reading his political and literary titles. He was *ci-devant ministre plénipotentiaire at the Court of Madrid*. He is now a republican envoy extraordinary in Sweden, and a correspondent of the National Institute. He tells us in his Preface that—

"He had his reasons for not publishing the edition of 1789 with his name, but that now these reasons no longer exist;—that he knew that time has twice travelled into Spain, and for upwards of a year resided in that country

country in an official capacity. He made use of this opportunity to collect more recent and more accurate opinions upon various subjects; and hence the present edition, he says, will, be found to contain many things which the former did not. He now openly avows himself as the author of the *Picture of Spain*, and hopes that from such avowal his work will derive an additional claim to the confidence of his readers. Less reserved in the declaration of his opinions than heretofore, he professes now to speak out, as he conceives it is the duty of every writer to do who would secure the esteem of those for whom he writes.

Noting the period when this gentleman gave his amended edition to the public, as no longer considering himself under any restraint of opinion, and recollecting the situation of France and Spain at that period, and how many new, though, perhaps, not "more accurate," opinions it has given birth to, we find our vigilance excited, and we shall not leave Mons. B.'s third impression of his "*Picture*" before we have thoroughly examined every feature of it. In his Preface he, with the proverbial vanity of his nation, remarks, that most of those travellers who have published descriptions of Spain have failed in their object;—our three countrymen, Twiss, Swinburn, and Townshend are mentioned in slight terms, the first, as unsuccessful; the second, just as successful as he deserved; and the other, as hasty in his conclusions and imposing on the credulity of his readers. Two of his own countrymen, Citizen Chantreau and the author of "*Figaro's Journey*," are represented, the first, as writing in a loose style, and more intent upon giving lively descriptions than adhering strictly to accuracy of fact; and the other, as having received the honours of suppression from the Spanish government, in consequence of its vehement strain of satire: yet the former of these, he observes, may be read with interest and advantage, and the latter, he mentions as likely to please those who conceive railery to be licensed to say any thing. Whence we gather that a Frenchman may please his fancy at the expence of truth, and be interesting and instructive to his readers; but an Englishman for doing the same thing is to be accused of imposing upon the credulity of the public.—A French free-thinker also may be allowed to glory in the suppression of his work, while a candid and liberal Englishman is to have his characterized as meeting with as much success as it deserved. M. Bourgoing then assures us, that the main object of his performance is to be just and impartial; and that he may neither offend the nation whose picture he draws, nor violate the truth, he studies to avoid insipid eulogium on the one hand, and severe satire on the other; yet at the same time valiantly sets out with declaring, "That he will brave the danger of deviating on either side, being convinced that he who strives to secure the suffrages of all parties deserves the support of none." All which amounts to little short of this, that he will trifle with or violate truth, that he will impose upon the credulity of his readers or set facts before them as they really are; that he will praise or abuse according to his own fancy

fancy and conception, but, notwithstanding, he will be just and impartial: This is true Gallic consistency; we shall find means, perhaps, of exposing it in the delineation of his picture; meanwhile, we shall give a sketch of the frame in which the picture is placed. The author enters Spain by Bayonne, whence he proceeds to Madrid, branching off from the direct route wherever any thing worthy of notice demands his attention. Arrived in the capital, he makes his observations upon the government, customs, and manners of the Spanish nation. Hence he goes forward to the southern parts of the kingdom, returns to the capital, visits the surrounding provinces, &c. and returns into France by the kingdoms of Valentia and Catalonia.

The first volume consists of thirteen chapters; we will give a slight sketch of each, in order that none of our author's just or unjust, partial or impartial, observations may escape us. An account of the carriages, inns, and roads; a succinct description of the lordship of Biscay; remarks upon the freedom, privileges, and patriotism of its natives, with some mention of its chief towns, make up the first chapter. Here we find the following sketch of the political character of the Spanish minister, M. de Florida Blanca.

"This minister," says our author, "might have proved himself an invaluable friend to his country, possessed as he was of authority almost unlimited in its nature, but he was ever irresolute and indecisive. From the year 1777 to 1789, he was not so constant a friend to our alliance as he professed to be. His irascible temper and national jealousy were more than once productive of injurious consequences to our interests; and, at last, he became one of the most violent opposers of our revolution, nor was it his fault that it was not stifled in its earliest stage."

In our humble opinion this indecisive minister, by which epithet we conclude his circumspection is misrepresented, proved himself a much greater friend to his country, than even the arrogant and peevish Prince of Peace has done, by so liberally laying aside that national jealousy which is often requisite to guard two neighbouring powers from mutual encroachments, and to preserve the independence of both entire. Had the former continued in power, the monarchy of Spain had never become the sport of a republican premier, nor had the nation been degraded into a dependent province of France, and its alien usurper; but to prove his impartiality, M. Bourgoing gives the Ex-minister much credit for his care of the public roads, although he finds himself bound as a republican to blame his cautious administration of the public affairs. He then abruptly breaks out into the following crude declamation upon the alliance of courts.

"These," says he, "are as transient and uncertain as the vagaries by which they are induced to form or break them. Family interests, still more absurd, influence the greater part of their decisions. A popular government, when well fitted together in all its component parts, is never actuated but by the most powerful motives. The intrigue, the insignificance of etiquette,

etiquette, the stilted aims of vanity, have no effect upon the resolution of such a government, and while many sources of dispute are thus got rid of, its responsibility secures it from the inconsiderate levity of caprice. It does not discern its sense of injury, but it seeks to revenge those only which are of the most serious import. And, I am of opinion, that when all things are considered, it is more to the advantage of a monarchical cabinet to be connected with such a government, than with one whose form approaches nearer to its own, but whose alliance is less to be depended upon, and more likely to implicate it in difficulty. Thus it is not the personal likeness, but similarity of character which preserves the harmony of a married couple.

We verily think that *Monf. B.* has here forgotten his justice of remark which he promised us at setting out. If we rightly comprehend the component parts, or rather separate principles, of his popular government, we think we see much less dependance to be placed upon it, much more intrigue, and that of a lower kind, much more caprice, much more impetuosity, much less permanency, much more inveterate pursuit after revenge, much more danger in its connection, than we have been able to trace, either in the history of nations, or in our own experience throughout the conduct of monarchical states. But what does the example of Spain, in its present situation, enforce? A very impressive instance of the evil consequences of such an unnatural coalition, and a very serious warning to every prince or people that may feel disposed to form a similar connection. Look at her relative situation as a nation—her independence is gone, or, at least, broken with the family compact, which enabled her to maintain an importance in the world that now she has no pretension to. Her throne is degraded by its being the footstool to the Usurper of that of the Bourbons—her government is neither that of the monarch nor the people, but of an oligarchical cabinet, overawed by the republican dictates of a foreign adventurer—the military tyrant of Frenchmen. What Spain has gained by the alliance of France, under its present despotic form of government, so falsely called popular, let her humbled prowess declare. What she has lost by rejecting the alliance of this country, let her impoverished commerce shew. And as to the account of difficulty, we cannot help thinking that her monstrous connection with the regicide cabinet of France determined the balance greatly to her disadvantage.

The author closes his first chapter with a political sketch of Biscay, which he has given in the true spirit of what he calls a "lover of liberty and political economy." These are vague terms, and were we to apply them according to his apparent acceptation of them, we must substitute republican arrogance for rational freedom, and vulgar abuse of established systems for pertinent remark. In our next we shall continue our enquiry into the author's political sentiments. The narrative of his travels in our opinion furnishes no other representation of the manners and customs of the Spaniards than what has been often and better given by our own countrymen. And as scarcely
a single

a single page of this work is without some direct or indirect democratic reflection, we shall follow him chapter by chapter. Our time and limits will not now permit a farther extension of this article.

(To be continued.)

Considerations sur l'Organisation sociale appliquées à l'état civil, politique, et militaire de la France et de l'Angleterre, à leur Mœurs leur Agriculture, leur Commerce et leur Finance à l'Epoque de la Paix d'Amiens. 3 tom. 8vo. A Paris. Chez Migneret. 1802.

Considerations on the Organisation of Society applied to the Civil, Political, and Military State of France and England, to their Manners, Agriculture, Commerce, and Finance, at the date of the Peace of Amiens.

WE have here before us a work replete with good sense and ingenious remark. The language in which it is written is temperate, the observations are for the most part candid and just, the information is considerable, and the character which the author gives of it, in his advertisement, is strictly true. "The principles of social organization which it suggests are neither vainly theoretical, nor unfounded in practicability."

We learn from the author's note that it is the fruit of fifteen years observation in different parts of Europe, and we perceive in the work itself much testimony of a thinking mind and accurate judgment; indeed so very different is its style of expression, its mode of treating the several subjects it comprehends, and so calm, yet so conclusive, are the deductions, that we regard it as a prodigy of the Parisian press; for we much suspect that no philosophising republican can lay claim to the excellent matter contained in these three volumes. There is throughout an evident progress of thought which consists only with deliberate reflection. A plain but effective ratiocination is displayed in every part, and truth is spoken with the decisive tone of experience and conviction. Not the impetuosity of innovation, but the steadiness of enquiry meets us in every line, and we can read the motto

Quid verum atque decens curo et rogo et omnis in hoc sum,
whatever page we turn over.

We would trust that the gratification we have so unexpectedly received from the French press in this work does not induce us to express our approbation in any unwarrantable excess. Surprized as we may be we will endeavour to prove that our judgment cooperates with our feelings, by laying before our readers some extracts from these "Considerations."

First, however, we will copy the author's Table of Contents, which will sufficiently mark out the plan of the work.

The

The first volume contains—the Introduction, consisting of seventy-six pages of judicious and sensible remarks on the primary sources of society, and the original and progressive state of the French nation, from the establishment of the Franks to the present period; this the author concludes with the following bold avowal.

“A celebrated writer* has asserted that ‘the machine of any powerful state never fixes itself so firmly, or settles into so secure an equilibrium, as after having sustained any violent shock.’ It is a very satisfying reflection, that according to this idea, grounded as it is in the experience of all ages, France is approaching that moment in which she will be put in possession of all those advantages to the enjoyment of which Nature has almost in vain called her attention for so many centuries. Moreover, whatever be our destiny as a country, the author of this work deems it incumbent upon him to declare, that throughout the whole of his performance, truth has been the main object of his inquiry, and that he has pursued his search with an ardour which the love of his country, and his attachment to freedom and humanity would naturally inspire. If he has fallen into any error the deviation has been involuntary; and should the effect of his labours be only to recal the remembrance of some maxims forgotten, or little understood, he shall think himself amply rewarded. He is well aware that his opinions do not coincide with those of many of his readers, but although, perhaps, he must not hope to gain the approbation of all, he trusts that he shall not be considered as having no claim to a free declaration of his sentiments in a country which is itself desirous of being free, and he also conceives, that in the following passage, from Mably, he shall be permitted to justify himself.

“I should feel great regret,” says this writer, “were I to be esteemed capable of regarding him as a criminal disturber of the public peace who has courage enough not to flatter his country, and to express a wish for such changes in its government as would make it happy. When the sentiments of truth bring punishment upon a writer, be assured the laws have been framed to suit the disposition of men who find their account in keeping those whom they govern in error, and who have the art to profit by public abuses and general vices; such laws prepare and announce the ruin of an empire.”

This Frenchman's love of his country, and thirst for freedom, if we are not very much mistaken, indeed, are of the old court; his claim to free discussion in a country *desirous of being free*, and his quotation from Mably,† strongly confirm our opinion. The 1st chapter treats of the origin of societies in general; the 2d, of legislation; the 3d, of government; the 4th, of religion; the 5th, of the administration of justice and measures of police; the 6th, of public force; the 7th, of public instruction; and the 8th, of manners. These constitute the first volume. The second volume contains seven chapters, on the subjects of agriculture, arts, manufactures, and

* La Harpe's Eulogium of Charles the Fifth.

† *Principes des Loix.*

luxury, colonies, fisheries, the productions of the mineral kingdom, commerce, and population. The third volume comprehends justice, public works; mendicity, hospitals and prisons, confiscations, proscriptions and arbitrary trials, national feasts, the liberty of the press, and political relations with other powers, and concludes with a general recapitulation and summary.

The first chapter, on the origin of societies in general, is written with much acuteness and discriminating reflection; it sets the question of liberty and equality in a very satisfactory light. The following idea is just; it is contained in a note at the conclusion of the chapter.

"Liberty is the right of doing all things which injure not another.— This right equally obtains in a state of society as in a state of nature, for in both justice as well as reason forbids doing any injury to another.

"As for equality, it has been modified and perfected in the social state. Men in an uncivilized state knew no other difference than that which resulted from superiority of force, address, or courage, but as this is a difference which subsists among all individuals alike, it follows, that in such circumstances absolute equality does not exist. In society, on the contrary, it is necessary that this superiority of force, address, and courage, should exist to prevent the weak from being oppressed. Equality, therefore, consists in that which the law punishes or rewards equally, and as laws ought to be framed for no other purpose than the furtherance of public and individual benefit, we may come to this conclusion, that free men are equal, and that their actions ought to proceed from the laws alone, notwithstanding the different claims and privileges which obtain in the social state, and without which it would be impossible to support the cause of freedom."

In the chapter on legislation we meet with the following ingenious critique.

"J. J. Rousseau," says our author, "defined law by saying that it is the expression of the general choice; and Montesquieu, that it is a consequence necessarily resulting from the nature of things. The first of these definitions is weak and vague, for it is possible that the general choice may counteract fundamental truths at the very instant that it declares itself, and thence this act of general choice retains not a single character which is necessary to constitute the utility and the firmness of the laws. Montesquieu is more exact, but too abstract in his definition, and leaves too wide a field open for the exercise of the fancy. Few people are capable of comprehending all the various relations of things; but there are more simple means to direct the legislator, and to discover what is meant by this word law.— Law is an act of legislative power, evidently founded upon first principles, that is, upon the nature of things; and so applied to public and individual interest, that it is regarded as a declaration of the public and individual choice. When law possesses not these characteristics it cannot be regarded as any thing else but the fruit of ignorance or of oppression: its effect becomes injurious instead of useful, and no obedience is due to it. But as this sentiment, when wrongly applied, may, in various circumstances, tend to spirit up the governed against their rulers, it is expedient that the legislative power should be so constituted that it can make no other than good laws,

laws, and the executive power, at the same time, restrained from violating them. These are advantages which are not to be obtained by simple declarations called constitutions; but we are confident of possessing them when the political institutions of a state mutually balance and support each other, by a combination of common interests, and when public bodies are formed which are particularly interested in the preservation of the constitution, and of sufficient authority and influence to insist upon its observance."

The reader will perceive, in the foregoing, much reasoning which applies to a mixed monarchical form of government rather than to that tyrannical usurpation under which France bends and groans at this moment. The true sentiments of the writer, notwithstanding the distant terms in which he has expressed them, are sufficiently apparent to justify us in our suspicion that he is either a returned emigrant thus anonymously striving to rouse the rational convictions of his countrymen, or that the work was written in this country and printed in Paris. This chapter, on legation, is valuable for its depth of research and accuracy of decision, but we are more particularly gratified by the note subjoined to p. 101. It is rather long, but, as we consider it peculiarly useful at the present moment, we shall translate it into our Appendix, for the purpose of giving more currency to the pointed and pertinent observations which it contains.

"The English government," says our very respectable author, "is, in general, so ill understood in France, and the French revolutionary writers and orators have so greatly disfigured it to our view, that any one judging from what he hears and reads only upon the faith of others, is convinced that this government is as arbitrary in its nature as those of other parts of Europe, and that in Great Britain the sovereign power is absolute. 'First, they tell us that the election of members of parliament is venal, that the mode of representation is bad, because it is an absurd system for an University, or a borough town, to have two or more representatives while considerable cities have none.'

"They assert, also, 'that the two Houses of Parliament are corrupted by the Court, and that the opposition party have no influence in the debates.'

"We are told 'that the suspension of the Habeas Corpus Act, upon the single demand of ministers, in many circumstances, annihilates the liberty of the subject, because with such power vested in their hands they can throw whomsoever they will into prison.'

"The pressing of sailors is represented as an abominable act of tyranny. That the king has all private and public property at his disposal, in consequence of parliament submitting to the demands of ministers for repeated taxes, the enormous amount of which, and of the national debt, gives the finish to the wretchedness of the people, and that the increase of the poor rates proves the daily increase of poor; and, finally, we are told that the freedom of the press is much trenched upon by ministerial influence, and that all these causes co-operate in producing as a necessary consequence a servile dependence and wretchedness among the people.

"A few short answers will demonstrate to our inconsiderate writers, that what they conceive to be a series of grievances, constitute, on the contrary, just ground for eulogy on the British constitution.

"First then, 'the elections are venal,' say they. It would certainly be a very great misfortune if the people had it generally in their power to make a bad choice and there existed no counterbalance to this presumed vepality; but, as they cannot choose any other for their representatives than landholders, and the candidates cannot themselves expect to obtain any votes but in proportion to their talents for distinguishing themselves in the House of Commons, and as the hereditary right of peerage, as well as the prerogative of the Crown, temper and regulate the proceedings of those whom the people elect, it necessarily follows that the people cannot, in general, choose any other persons than such as are well known for their talents and their patriotic principles, and that if in the great number of elections there should happen to be some instances of bad or indifferent choice, they are not numerous enough to have any influence upon the general body of representation. Be it also observed, that in a government of landholders there must necessarily occur many occasions in which they are brought nearer to a level with the people in common, so that they contract a natural concern for the consideration and respect which are due to their constituents; nor does any thing produce a better effect upon their conduct, than the mode in which elections are carried on in England. On the one side every attention is paid to the electors in order to procure their votes, and the more expence the candidates incur to bring them over or to please them, the more are they made acquainted with their real importance. On the other hand, every elector discusses freely the conduct and the pretensions of the candidates—whilst the ministerial party, and the friends of opposition, strive, by every means in their power, to direct the public opinion towards their respective favourites, and whatever manœuvre or venality they may make use of in endeavouring to accomplish their purpose, it does not escape the observation of the people that their rights are at stake; and the representatives are conscious of those duties which they are expected to perform, well assured that if they once lose sight of them, they would never, in any future election, retain the least degree of popular influence.

"This, however, is not the case where men have a power of nominating persons who are not possessed of any real estate or property of any kind; they then make a sort of league of all those who have no possessions against those who have, and, as the majority is in the favour of the former, the most impetuous, and those who hold out the most democratical expectations to the multitude, will be alone the objects of public choice. Thus it appears that the venality of elections in England only proves the necessity which the candidates lie under of taking pains to obtain the suffrages of those they wish to represent, and that the common people in England have a degree of consequence attached to them, and wherever this consequence does not exist, they are not thought worth the pains of purchase.

"The mode of representation, it is also said, is bad in itself, because upon the face of things it appears absurd, that a university or a borough town should have several representatives, whilst the most populous cities have not so much as one.

"It, doubtless, would be more regular if the representation of the country were established in exact proportion to the extent and population of the territory represented; and, indeed, it constituted the wish of a great many well disposed English reformists that this should be the case.

"But as in a free country innovations and changes of this nature cannot be safely had recourse to, but in a state of public tranquillity; and in order

to avoid those commotions which the ardour of opinion, and the influence of personal interests would naturally produce, at the same time holding it more prudent to retain for awhile some few irregularities in the fabric of society, rather than to subvert its foundations by aiming at improvements, the wisest among the politicians of England have rightly judged that the time for reform has not yet presented itself. Besides, it consists with the principles of the British constitution, that the representatives of a borough are those of the nation also; and it is held as a maxim that they ought not to be guided by any other motives than such as have a view to the general concern; and, indeed, the great number of public institutions which demand their consideration, prevent them from being confined to more local partialities. And after all what does it signify by whom we are represented, so as we be well represented.—Moreover, the general course of the national representation in Great Britain has not varied, in the smallest degree, at any time, ever since the year 1688, and during that whole lapse of time the interest of the nation, which must necessarily be made up of the interests of individuals, has been its uniform object.—Surely then the mode of representation is not quite so faulty as it is thought to be by some.

“ It is also urged that the two Houses are corrupted by Court influence, and that the opposition cannot be of any weight or importance in parliament. This, in truth, is the favourite argument of all the adversaries of the British constitution, and as it cannot be denied that places and other favours, of which the Crown has the disposal, form one of the means by which its interests obtain the support of a great number of the members of both Houses, it is thence concluded that all their deliberations are alike corrupt. To make the absurdity of this popular objection fully apparent, we must first inquire in what manner the legislative and executive authorities balance each other. It is very evident that the chief of every state cannot govern it but in proportion to the support which he receives from the ruling party, and without such support there could not be any uniformity of plan or action in the conduct of government, and instead of continuing the governing power it would be itself governed, and very soon overthrown by the exertions of individual interests.

“ It is also equally certain, that whatever may be the probity and the integrity which we may suppose the members of the legislative body to possess, they cannot cease to be men, and subject to human passions and weaknesses, nor will their personal interest be altogether lost sight of even when no other interest but the public one should excite their exertions; and at the same time if this interest does not attach them to the government they will be induced by it to act in opposition to it. It is, therefore, absolutely requisite, in order that the King may retain the government of his country in his own hands, that he should be secure of a constant majority in the two Houses of Parliament; and that such a majority may be placed within his reach to preserve the Crown from the ambition of the principal members of the legislative power, it becomes in all things requisite that the throne should have the disposal of the public places and offices. We cannot but admit, however, that this power of disposal, although necessary for the preservation of the constitution, may grow into that corruption which, on the other hand, would bring ruin upon the kingdom, and annihilate the freedom of the country, were it not for that happy combination of these same individual interests which constitute and support the opposition party. This party, so well known by its severe strictures upon all the operations

of government, is generally composed of all those men who, by their characters, their opinions, or their jealousies, are confessedly the opponents of ministerial authority, or who endeavour to turn out ministers that they themselves may come into power. This party, so alluring by the popularity which it enjoys, by the ambition with which it fills the hopes of its partizans, and, in fine, by that sentiment which is so natural to freemen, not to submit to any other authority than their own, rouses the patriotism of their countrymen, defends the public liberty, throws light upon the path of government by the continual contradiction which it exercises against the measures of ministers, preserves the tranquillity of the country, by assuring the nation of the preservation of its rights, and not unfrequently opens the way to the promotion of those who upon the anti-ministerial benches have given proof of their abilities. Their writings, their speeches, and their usual exaggerations, have not, however, much influence upon the public mind so long as ministers proceed within the limits of constitutional principles; but no sooner do they begin to deviate, than the opposition, however small, becomes the very same instant the predominant party, and ministers constrained to yield to the force of public opinion, are immediately stripped of their influence over the majority in parliament, and of necessity give up their situations to the leaders of opposition, who instantly command the majority in both houses.

"In order to be able to conceive by what means this quiet kind of revolution conduces to the public benefit, it must be recollected that in the British parliament there is found a third class, or party, consisting of independent members, who are generally country gentlemen, whose fortunes and habits of life keep them equally out of the reach of the intrigues of court, and the sophistries of opposition. These very respectable members usually vote with ministry, that they may give a salutary support to government, but no sooner does the public opinion, the voice of the nation, or the warning of their own conscience, point out to them that the measures of the minister are becoming injurious to the country at large, than they shew themselves the first to withdraw their support and concurrence from him, and this step is quickly followed by the greater part of the minister's friends, because this old majority, restrained by the irreversible principles of the laws of the country, know that the British government cannot act in opposition to the wish of the nation.—From this mutual coincidence, this exalted accord of the policy of the state and private interests, the members of the two houses of the British parliament, whatever be their respective talents, their virtues, or their vices, or the party which they espouse, are thus of necessity, as it were, forced to concur in the same purpose, and to consult with equal earnestness the weal of their country, and the preservation of its liberties. If to these considerations be added, that of the king's inviolability in his person and privileges, his not being able to act but through the medium of the ministers of his throne, the accountable responsibility to which all their actions are subject, their liability to be impeached, which for many abuses of power they often have been, we shall be convinced that notwithstanding the first principles of the constitution place the regal authority out of the reach of every attack, they prevent the rights of the people from being encroached upon, defended as they are, by the vigilance of the opposition party, by the impartial public prints, and by continual appeals to the people to preserve their liberty, and support their rights and individual interests. The English have yet another safe-guard of their rights, namely, that inquiry made at the

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commencement of every reign into the extent and exercise of the prerogative of the Crown during the reign preceding; by the means of which investigation the people are enabled to determine whether the king's prerogative has been kept within constitutional limits, and what measures must be taken to prevent any future encroachments; and this admirable established rule in affording additional security for the preservation of the liberties of the nation, leaves every agent and acting power in the situation which the constitution allots them. Nothing, therefore, can be so ill-grounded as the assertion, that the regal power in England is arbitrary; since it cannot do a single thing without the concurrence of ministers, who are responsible for all they do, nor can they proceed to take any step without the support of the majority in both houses, neither can they retain this majority unless they strictly fulfil the duties of their office.

But we are next asked, Does not the suspension of the Habeas Corpus Act give a mortal blow to the freedom of the country, since by the means of such suspension ministers are empowered to cause private persons to be arrested and thrown into prison, only by issuing their simple order to that effect? There would be no answering this in the negative, were it not very well known to every one, that at all times, in all countries, such very critical periods occur whom probable effects cannot be provided against but by extraordinary measures, as they expose the common safety to danger, and, therefore, require such steps to be taken as are prompt and decisive.—The Greeks and the Romans, and different governments, in more recent times, have sometimes found it requisite, under certain circumstances, to have recourse to arbitrary means, and in the titles of generals, dictators, captains general, &c. have invested with absolute power men distinguished for their abilities, or for their perseverance whenever any danger seemed to threaten the existence of the constitution; and they considered themselves as sufficiently happy if these dangerous leaders after having put a stop to the evil did not produce a greater, by retaining and abusing the power they had been invested with. To avoid which bad consequence, and to prevent the constant continuance of such unlimited authority, the English have recourse to the expedient of suspending the Habeas Corpus Act, by which suspension a kind of dictatorship is affixed to the power of the Crown, and as the King must necessarily be more interested than any person in his dominions in the preservation of the public peace, and is placed in too elevated a situation to be moved with private pique or personal hatred, or any other narrow-minded motive, it certainly is much better to entrust him with this power than to consign it to the management of any single individual among his subjects, or to any parties of men possessing power or influence, or who would be likely to make the most of these opportunities. True it is, that during the whole time of this suspension ministers have a power to imprison every person whose public conduct appears to be regulated with any mischievous design; but, besides that these prisoners are detained under certain regulations which sufficiently testify that government knows how to respect their persons, even when it appears expedient to take harsh measures against them; ministers are bound to produce a list of those who are confined, and of the causes for their arrest, to a committee of the House of Commons, an obligation which completely prevents all unnecessary violation of humanity and candid consideration; whilst, in the mean while, those who are imprisoned are allowed, together with their parents and friends, to manifest their innocence to the world, through the medium

of the public prints; and the circumstances which lead to the imprisonment must, of themselves, be of a very serious nature, if the detained be not immediately admitted to bail and released. Nothing then so little resembles the arbitrary proceedings of other governments, than the consequences of the suspension of the Habeas Corpus Act; and it is well worth attention, that England has supported herself, under all her difficulties, by the most moderate measures, amid all the unheeded attempts made by the French Government to destroy her, whilst that very Government was, in its turn, forced to make use of the most compulsory means to secure its own safety.

“Next, we are informed, that the pressing of men for the navy is an abominable act of tyranny. Before this expedient is blamed it will be as well to consider whether any better can be suggested, or whether that which other countries have recourse to claims a superiority over that which is adopted in this.

“The safety of the British empire depends upon her navy, her ships are her bulwarks and her strong citadels; and as voluntary offers of service, although more advantageous in that country than in any other, are not always sufficient for the immediate manning of the different squadrons, it is sometimes found necessary to take the men out of private ships by force, to employ them in the public service of the state: an expedient, which violent as it may at first appear, is much more compatible with civil liberty, than the modes of clashing the people in France, and in almost all the other maritime countries in Europe, in which a sailor has not so much as the opportunity given him of disposing of his services as he wishes. The register in which he is enrolled, almost from his infancy, places him at once under the positive controul of navy agents. From which comparative consideration, it appears, that the pressing of sailors, an action in itself but of short continuance at any time, is far less inimical to the interests of seamen than some writers have conceived.

“It is likewise maintained that all public and private property is at the mercy of the Sovereign, in consequence of the ready acquiescence with which Parliament meet the demands of Ministers for supplies, and the taxes which they levy to procure them.

“It certainly is true that the proposal of taxes comes from the Ministers of the Crown, as having in their possession all the various clues of Government, and therefore more able to decide upon the amount of supplies required for the public expenditure; but as every demand made is regulated according to the expences of the year preceding; and all extraordinary sums provided for by loan, ministers also being obliged to lay before Parliament an exact account of all monies issued from the Treasury, before they can move for fresh supplies, it necessarily follows that the Members as well as those whom they represent, are alike enabled to decide on the nature of the situation of financier, with a perfect intelligence of every leading circumstance attached to it; and that the Sovereign, who has not the power of disposing of a farthing that belongs to his civil list, has not at his command the smallest portion of either public or private property.

Again, “the enormous amount of the national debt, and of the taxes in general, is said to complete the distress of the English; and the increase of the poor-rates is an incontrovertible proof of the daily increase of poor.

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"On a first view, the national debt of England does really appear to be enormous; but when it is recollected that its progressive diminution is made certain by a continually increasing sinking fund; that every new loan carries with it the means of removing the burthen which it produces; that England, as it were, moves upon its own axis; that its trade, immense as it is, is not sufficient to employ the general capital, and that the use which Government makes of the overplus is a secure investment of stock; and when it is also considered that all the extraordinary expences which the nation is at, uniformly have for their object the augmentation of its own commerce and of that of its colonies, when I say these things are taken into consideration, the national debt of England, so far from appearing to be an evil, is, on the contrary, beneficial to the nation; and, indeed it may be concluded that the greatest misfortune which could happen to the British empire, would be the possibility, or the inclination, of paying off this debt at once, for then there would no longer exist any proportion between the circulating capital and the demands which the agriculture and the commerce of the country are continually making upon it; an event which could not fail to produce a lamentable alteration in the value of all commodities; and to drive the English to invest their property in foreign funds.

"The payment of the interest upon this enormous sum does most certainly give rise to a considerable augmentation of taxes; but it does not appear that the consequent burthen is greater in England than in any other country. Indeed Mr. Gentz has irrefragably proved that their real proportion to the wealth of the nation is very small; and as all these contributions are relative, and seldom, if ever, are imposed otherwise than according to what each individual is able to bear, it may be confidently asserted that no where are taxes more easily supported than in England; an assertion which the progressive increase of national and private wealth every day demonstrates.

"As to the poor-rates, doubtless their increase would be very striking did we not know that it is the effect of the prosperous condition of the nation. This prosperity, by increasing the consumption of almost every commodity, and, at the same time bringing a great deal of money, or money's worth, into the hands of the opulent part of the nation, has produced a great rise in the price of every necessary of life; whence it follows that the allowance to the poorer classes must be increased in proportion. The certainty of the aid which this affords, encourages the poor to marry, although, on the other hand, it may, perhaps, indulge idleness in some few instances. Another consideration on this head, is, that war or various political modifications of treaties, &c. not unfrequently, very sensibly affects the sale of certain English manufactures, the consumption of which depends altogether on foreign demand; this is a cause which tends, among many other things, to increase the poor-rates. We admit that this tax may be regarded as a continual thorn in the side of British prosperity, and most seriously demands the attention of the legislature. In other countries the indigence of the common people is but little attended to; and very rarely is any tax imposed for their relief; but in England it is never forgotten for a moment, that these poor subjects of the empire are men and Britons.

"Lastly, it is objected that the liberty of the press is too much limited by ministerial authority; and, in fine, that all these grievances which we

have been treating upon, must together necessarily tend to enslave and impoverish the people.

"It is only necessary to read the English newspapers and the numerous pamphlets, that are every day issuing from the press, to be thoroughly convinced that in no country is the public opinion, or that of individuals, expressed with more freedom upon every subject; and that the influence and authority of men in power, are kept in constant restraint by this very salutary curb upon them. It is true, calumny cannot pursue its object without being liable to a legal prosecution; but it is well-known how impartially the British tribunals decide on every cause, and that neither rank nor fortune can bias an English jury.

"That liberty of the press, the impregnable rampart of public liberty and civil freedom, and without which neither can long exist, is enjoyed in England to the full extent in which it ought to be tolerated. It is the corner stone of the constitution; it is the nation's guarantee in all those privileges which its polity provides, and which have rendered Britons a people more free and opulent than any other under Heaven. May the blessings they enjoy be impressed upon the convictions of all men, and secure the preservation of a form of government which has not its parallel in the universe; and which has alone given to human nature ideas of liberty and prosperous power, in all things compatible with the social state of man. May all countries at length attain the same point of national felicity as Great Britain enjoys, by adopting those of her principles of Government, and her statutes, which can be adapted to their respective local situations; and, finally, may this happy empire never abuse the wealth and power that belong to her, but continue to afford the world an unobscured example of moderation, patriotism, industry, and moral conduct."

To the prayer of this very honest and truth-speaking Frenchman, we most cordially say—Amen. We have inserted the whole of his honourable testimony, that we may shame those crafty and turbulent natives of our soil who so disingenuously seek to depreciate and destroy the satisfactions of their countrymen; and, at the same time, we are not without hope that this sensible exposure of their cavillings will teach the wavering to hold fast the good they enjoy; and see in cloud that sunshine, in which they flourish, with morbid discontent and sullen rejection of popular comforts.

In the chapters on government and religion, there are many very useful and appropriate reflections on the present state of the author's country. He certainly writes without fear, because he speaks the truth boldly, wherever existing circumstances require it. But in the first note to the chapter on religion, we think he has suffered his feelings to get the better of his judgment, and has himself been blinded by the time-serving simulation of a wily tyrant. "Since this chapter was written, religion has been re-established in France, by the measures of the First Consul, and through the anxious solicitude of the head of the church." We are happy to perceive this distinction, although we do not admit the pre-eminence, but at all events the author has made a better disposal of the keys of the sanctuary, than if he had consigned them to the hands of a wretch stained with repeated murders

murders and usurpation; yet we are aware the distinction, in itself, is but a bare nominal, for the forbearance of a despot, or the tolerance of his misguided accomplices, are not to be relied on with unflinching confidence. The wolf may, for a while, suffer others to feed the flock; but when he pleases he will devour them.

"May glory and grateful acknowledgement ever await those who have restored to us the faith of our forefathers, that religion which comprises the most necessary instruction, and the most effectual consolation. The plan which has been adopted for the execution of this important measure has been framed with consummate wisdom, the spirit of union and peace has perfected every part of that arrangement which has given so complete a triumph to the cause of religion; a just toleration of the Protestant persuasion has convinced its members that persecution no longer exists in France, either against them or ourselves; and that Frenchmen are all alike desirous of being united in the faith of the gospel. All that is now required is to establish this restoration by every auxiliary expedient; and from this consideration it is that we have made no alteration in the sentiments contained in this chapter, under the hope that they may be found useful towards the promotion of so beneficial a cause."

The author felt himself happy at the idea that he could once more, without fear of martyrdom by the guillotine, worship his God in the land of his fathers, in the long established principles of the national faith; and, as is very natural, suffered the gratification which his heart experienced, to absorb every idea or apprehension that the source of it was not equally pure, or the continuance of it certain. In the moment of joy we do not easily permit the intrusion of sombre presentiment, or of serious reflection, otherwise we are of opinion that this warmth of self-gratulation had been, in some degree, chilled by the conviction, which every man of thought must feel, that the Corsican, by this temporising restoration of the national worship, had nothing so little in view as the glory of God, or the comfort of those whom he has bent to his iron yoke; and, that the same conveniences which he consulted by this incipient shew of tolerance he will not permit to be in the slightest degree intruded upon when once the continuance of the licence he has granted becomes inimical to the interests of his despotism. Nor can any thing be so improbable as to suppose that sincerity can dwell for a moment in the heart of a man (and that man invested with every power of enforcing obedience to his giddy caprice), who has broken, unhesitatingly, through every restriction which religion insists on; in tolerating the existence, therefore, of public worship, he reserves to himself the right of violating every sacred obligation of its fundamental principles. How far glory is to be ascribed to him for the restoration of a religious faith, who has, in the face of the world, blasphemed and denied the author of it; nor how far confidence is to be placed by the ministers of that faith in his favour, who has professed himself a Turk and infidel, as best suited his ambitious views of self-aggrandisement, by murder and pillage,

pillage, let the common sense of every man, and the common connections of causes and effects determine.

The remarks on religion which this chapter contains, are certainly judicious; but we doubt the author must not expect such pure principles as he lays down, to be included in the selfish system of government which Bonaparte seems resolved, at all events, to uphold, so long as the vengeance of France sleeps. We shall, for the present, take our leave of this work, but shall resume our observations and extracts in our next review, the length of the note we have inserted having obliged us to exceed the limits we usually allow to our respective reviews of foreign publications; for as we now confine them to the Appendix, we are desirous of including, in each number, as many as we well can, with justice to their authors and to our readers.

Lettre de Charles Villiers a George Cuvier, de l'Institut National de France, sur une nouvelle Theorie du Cerveau, par le Docteur Gall; ce Viscere etant consueéré comme l'Organ immédiat des Facultés Morales. A Metz, chez Collignon; et se trouve a Paris, chez Levrault, Freres.

Letter from Charles Villiers to George Cuvier, of the National Institute, upon Dr. Gall's new Theory of the Brain, in which the Brain is considered as the immediate Organ of the Moral Faculties. 8vo. PP. 82.

WHO this Charles Villiers or this George Cuvier is, we do not find out in this pamphlet, but that both are of the sect of materialists is pretty apparent. The doctrine of Kant is too well known for us to notice its extraordinary tenets, and this performance professes to detail an improved theory, built upon the fundamental principles of Kant's philosophy, by a Dr. Gall. The correspondence, as far as we can gather from casual expressions, is between two young surgeons; the one resident at Lubeck and the other at Paris; and both advocates for the infidel dogmata of the philosophizers of the day; who, by their shallow hypothesis, and still more futile systems, vilify the omnipotence of the Creator, and the operations of his hand. While, however, we are shocked to see men so perversely degrading the noblest energies of their nature, as to voluntarily rank themselves with the beasts that perish, we cannot help admiring the blindness of their understandings when we see them searching for the seat of the soul in the dried brain of a dead carcase; dissecting muscles and nerves which have long ceased to exert their functions in life, for the discovery of the local residence of the moral faculties, and attributing certain effects of the intellect, when operated upon by the corporeal senses, to the affinity and juxtaposition of particular membranes and integuments of a lifeless trunk. This very sapient Charles Villiers, or rather this great doctor of doctors,

tors, Doctor Gall, whom he quotes, and on whose absurdities he, with tolerable self-sufficiency, enlarges, after a strict search among carcases of dead clay, for the domicilium of the soul, finds her nestling in the center of the brain, like a toad in a stone. It is not to be wondered at that such visionary pursuits of metaphysical vanity should drive from the heart all humble belief in the Mosaic history of creation, otherwise, we conceive, that the transaction recorded in the seventh verse of the second chapter of Genesis, would go some way towards satisfying these dabbles in physiology, that the "breath of life," is not to be scooped out of the cranium with a dissecting knife like an oyster out of its shell. We are taught by our Bible that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Man was, therefore, formed before he had power to act upon that form; but we are induced to suppose that the Almighty would not have left any part of that form imperfect, and that the whole of man's material part was created at once, whence we would conclude that the brain was made at the same instant with the rest of the body; but if the soul, or as these cavilling materialists subdivide their monstrous conceptions, if the properties of the soul, (which, we presume, constitute the essence of the soul, or the soul itself, for what is a spirit divested of its properties), are found existing in the brainular substance of this form, there were action and volition existing in the form before God breathed the breath of life into it, and thence it must necessarily follow that the same spiritual vitality must also exist in the body after death, when this breath of life leaves it, which, in spite of all that metaphysical subtlety can adduce to the contrary, is a contradiction to the general acceptance of terms, to the convictions of common sense, to every hour's experience of fact, and to the express revelation of the Word of God. For we read that when this breath of life was breathed into man, and not before, "man became a living soul;" but the materialist insists upon the converse; that when the breath of life leaves the human body, man becomes a dying soul; for if the rational part of man exists in or by, (for it is the same thing in effect), the vital action of any part of the corporeal frame, necessarily it must cease to exist when that vital action no longer animates this frame. We are well aware that this "breath of life," is, by some, understood to be the sensitive and animal life alone. But, on this head, we think, Dr. Horne, in his sermon on creation, will afford us pretty strong reasons why we should understand it to designate the immortal soul of man.

"This expression, (says the learned prelate), certainly is sometimes used in the lower of these acceptations—'Cease ye from man, whose breath is in his nostrils. All creatures, in whose nostrils was the breath of life, died by the flood.' By these texts it appears that the terms *spirit* and *breath* are used to signify that animal life, which is supported mechanically, by respiration through the nostrils." "But they are likewise used for the rational and immortal soul; witness those words of the Psalmist, adopted

by

by our Lord when expiring on the cross, "Into thy hands I commend my spirit." So again, "The spirit shall return to God who gave it." And "The spirit of man is the candle of the Lord."

If Mr. Charles Villiers, or Mr. George Cuvier, or any of their metaphysical brethren, will condescend to read what follows from the same divine, we are bold enough to conclude that they will find their baseless fabric of atheistical presumption completely thrown down.

"Spiritual essences and operations come not under the cognizance of those senses which during the present state of probation God has been pleased to make the inlets of our ideas. They must, therefore, be represented and described to us, in the way of comparison and analogy, by such language as is commonly styled figurative or metaphorical. Of animal life, begun and continued by respiration, we have a proper and a sufficient knowledge. From a contemplation of that life, and the manner in which it is supported by the air, we are directed to frame our notions of an higher life maintained by the influence of an higher principle. For this purpose the terms which denote the former are borrowed to express the latter, and we find the words, translated *spirit*, and *breath*, sometimes used for one and sometimes for the other. But when we consider that man, as other Scriptures do testify, has within him a rational soul, an immortal spirit, which, on the dissolution of the body, returns to God who gave it; that in this original description of his formation we may reasonably expect to find both parts of his composition mentioned, and that a personal act of the Deity, that of inspiring the breath of life, is recorded with regard to him, which is not said of the other creatures, we can hardly do otherwise than conclude, that the words were intended to denote not the animal life only, but also another life communicated with it, and represented by it; in a word, that man consisteth of a body so organized as to be sustained in life by the action of the material elements upon it, and a rational immortal soul supported, in a similar manner, by the influence of a superior and spiritual agency."

We have indulged ourselves in making this long quotation for the purpose of shewing how clearly a man argues who reasons from a pious conviction of the omnipotence of God, and the truth of his word, and how easily he overthrows, by a few perspicuous and rational deductions, the perplexed and perplexing systems of man's invention, too weak to support itself without revelation, and yet too proud to acknowledge its dependence—"God made man upright, but he hath found out many inventions;"—and among the most degrading to human nature, the most destructive to the happiest interests of society, the most ruining to the eternal hope of man, the most blasphemous against the decrees of the living God, is that of materialism. Every friend of his fellow creatures, therefore, every honest member of society, every pious follower of his God, will oppose a doctrine which begins in the pride of scepticism, and ends in the blasphemies of Atheism; but which, groundless as are its leading principles, and senseless the ratiocination required to support it, from its flattering the presumption and the vanity of the human mind,

has

has not wanted advocates among the inexperienced young disciples of science, and the crafty apostles of infidelity. This monstrous system is the corner stone of illuminism, which has for a long time deluged the Continent with impiety and immorality; its torrent, however, has been for a while stayed, and we trust and hope that every government will narrowly watch and provide against its inroads upon the peace and subordination of its people. In Germany it first burst forth, and its overflow has reached every nation in Europe in its turn. In Germany it still resists the barriers which the civil power attempts to oppose to it, as plainly appears from the insolent sentiment with which this Mr. Charles Villiers winds up the contents of his atheistical pamphlet.

“ This then constitutes that theory against which the Court of Vienna has thought proper to level its anathema, and whose doctrines it has prohibited and excluded from the public education of the country, because forthwith ‘ it tends to introduce materialism.’ In this methinks the members of the Austrian government suspicious in the extreme, and prompt in their censures, have shewn themselves but very indifferent metaphysicians, which, indeed, is the case with almost all other governments.”

Mr. Charles Villiers will permit us to add to this sentence—who are disposed to render happy as a people, and as individuals those whom they govern.—We think the reason assigned by the Austrian government allsufficient to justify the suppression of this wicked theory; for whatever tends to introduce materialism among a people, has a direct tendency to introduce irreligion, of which the natural consequence is violation of the laws of God and man, an universal prevalence of vicious practice, subversion of political order, and the overthrow of all established good; and, therefore, in humble imitation of this wise provision of the cabinet of Austria, we give it as our decided opinion, that whatever attempts are made to defend a system so replete with impious and immoral principle, so productive of temporal and eternal misery, should share in the same execration as the object of their defence. For this reason we pronounce this letter of Charles Villiers to George Cuvier execrable in design, in principle, and in execution, and to the condemnation and detestation of every good man we consign all such theories, all such attempts, all such teachers, and all such disciples.

REVIEWERS REVIEWED.

HAWEIS'S CHURCH HISTORY.

TO THE EDITOR.

SIR,

YOUR professions of candour and impartiality lead me to conclude you will have no objection to insert the following observations in your next number.

T. HAWEIS.

A

As an author, Dr. H. thinks himself called upon to repel three different attacks of his Church History in the Anti-Jacobin Review. To the charges he wishes to make the shortest and most explicit reply. To gross and general abuse he makes none. But if during the last five and forty years any person ever heard him preach *unconditional reprobation* let them testify when or where; or if in the voluminous publications, which are open to the critic's eye, a single sentence can be produced that speaks this opinion—or any language *calculated either to plunge men in despair, or to intoxicate them with spiritual pride*, let him be convicted by fair quotation.* He might retort the coarse language employed. But such are not the weapons of our warfare. He avows himself a Calvinist, according to the literal and grammatical sense of the 17th Article of the Church of England.

Respecting the Fathers, he honours their excellencies, and censures their credulity. In point of ability preferring the writings of the moderns; if he errs it is with the learned Moheim, the able Jortin, and highly esteemed Professor Campbell, and a host of men of distinguished talents, whose *prejudice, pride, and ignorance* bear some proportion with his own.† He cannot fill a letter with quotations,—one shall serve as an explicit declaration. Jortin's Eccles. Remarks, vol. iv. 19, 20. "Two capital errors were generally adopted; 1st, that to lie and deceive becomes a virtue if religion can be profited by it. 2d, that wrong notions and mistakes of men in matters of faith, if upon admonition they are not renounced and anathematized, are to be chastised with bodily pains and punishments." It is hardly possible to *enumerate* the number of ridiculous legends, false reports, and pious lies which were propagated. A curious and critical examiner of the actions and writings of the most eminent and pious doctors of this

* "All the eminent men among the reformers concurred in the fundamental truth of God's eternal purpose and predestination of an elect people, and those comparatively few, ordained to life and glory" Ch. Hist. vol. 2. p. 301.

But Calvin was an eminent man among the reformers, and he taught (Inst. L. iii. c. xxiii.) "Quos ergo Deus præterit, reprobât." Agam, "Non enim pari conditione creantur omnes: sed aliis vita æterna, aliis DAMNATIO ÆTERNA PRÆORDINATUR.—Quos ergo in vitæ contumeliam et mortis exitium CREAVIT (Deus), ut IRÆ SUE ÆRGANA forent, et severitatis exempla, eos, UT IN FINEM SUUM perveniant, nunc audiendi verbi sui FACULTATE PRIVAT, nunc ejus prædicatione magis EXCÆCET et ORSTUPEFACIT." (Inst. L. 3. c. c. 21 & 24.) But you have made this horrible doctrine your own, by writing thus;

"It was to escape the sword of this persecutor (Francis I.) that the famed Calvin, a name never to be mentioned by a protestant but with reverence, fled to Basil, where he published that noble defence of THE EVANGELICAL DOCTRINE, in a treatise, called *Christian Institutes*.—He read the Scriptures with the greatest solemnity and diligence, and no sooner examined, than he embraced THE DOCTRINES OF TRUTH." (Ch. Hist. vol. 2. p. 388.) Reprobation is therefore a doctrine of truth; for you have no where represented it as one of Calvin's errors.

† Their ignorance bears much the same proportion to your's, that the mathematical ignorance of Newton, when he wrote the *Principia*, bore to that of a school-boy, who had, with difficulty, mastered the first six books of Euclid's Elements.

ago,† will, I fear, find almost *all* of them infected with this leprosy, not excepting Ambrose or Hilary, or Augustin, or Gregory Nazianzen, or Jerom. Let our *younger Clergy* read Dailé on the use of the Fathers, Mosheim, Jortin, Campbell, &c. and it will be seen by the authorities to which they refer, whose notions are most *correct*, the author's or those of his Anti-Jacobin reviewers.§ Can any man of the present day exalt the miracles of Gregory Thaumaturgus? or the religious character of Constantine? will the subject bear a dispute? He appeals to the facts produced respecting the men and their miracles.

Whether he is more a Christian than the infidel Gibbon would hardly demand a reply, if the profane treatment of the word *providence* did not call for censure. He thinks it an instance of a very *kind providence*, that he was placed under the tuition of that excellent man, the Rev. Mr. Walker of Truro; he shall think so to his dying hour, with whatever ridicule such a sentiment may be treated.||

The learning of Conybeare, Warburton, and Watson, he highly esteems. That it was *useless* is an inference of his censurers.¶ It certainly had its use, as far as *learning* and *moral suasion* can go * in making a man a *REAL Christian*. It is here our lines of divergence begin. He earnestly wishes this subject better considered and understood. It is respecting the *faith* once delivered to the saints in which the essential difference will be found between those usually denominated *rational divines*, and those called *evangelical* or *methodistical*. Nothing is more necessary in every matter of dispute, than that the terms should be well defined,† and explicit, else, though we use the same word, we annex to it different ideas.

‡ That is, the end of the fourth century, by which time many abuses and erroneous opinions had, indeed, crept into the church; but highly as we respect the learning of Dr. Jortin, we have no hesitation to affirm that the picture is here overcharged.

§ This will never be discovered without reading the works of the Fathers themselves; to which it is a shame for such of the clergy as have leisure, to be so great strangers as you seem to be. Dailé and Campbell are obviously party writers; and if you think Jortin free from the influence of party, we trust you are ready to subscribe the character which he gives of the peculiar dogmas of Augustin respecting predestination and grace: "They form," says Jortin, "a religious system, representing human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy."

|| By whom has this sentiment been treated with ridicule? In your history you speak not of the tuition of Mr. Walker; but arrogate to yourself a superiority over your brethren, because, forsooth, "*in providence you had received your education!*" What treatment but ridicule does such cant deserve?

¶ Fairly drawn from your words.

* This is saying more than we would choose to do; as we believe there have been greater masters of *moral suasion* than even Conybeare, Warburton, and Watson.

† And nothing is more true than that the *evangelical ministers* never define their favourite terms.

He.

We always use the word *faith*, as a *DIVINE conviction* † of the *truth* as it is in *Jesus*. We suppose it of a different nature from *OPINION*, § grounded on *mere rational evidence*, or *moral suasion*, however strong, or conclusive. ¶ We judge the *faith* we plead for, to be quite different in its *essential properties* and effects. ¶ That it is the *fruit of the Spirit*,—*The gift of God*,—*Of his Operation*,—*The faith of God's elect*,*—We consider the Holy Ghost as the giver of *spiritual life*, the Teacher, the Comforter, and the Sanctifier of all the elect people of God.† It is no enthusiastic reverie, or fanatic impulse for which we plead, but for the necessity of the *same divine spirit* to open our understandings to understand the Scriptures, as indited them; and this we suppose constitutes the essential difference between the *opinion* formed by the most ingenious and subtle reasoner, who is a natural man, and the *faith*, or *spiritual discernment*, which is alone to be ascribed to the gift, favour, and influence of *God the Holy Ghost*.‡

As different are the effects. *Opinion* or nominal *faith*, maintaining and vindicating the doctrines termed orthodox, may be found without any divine reality of the life of God manifested in the tempers or conduct. The *faith* we contend for necessarily produces *good works*,§§ as it always *works by love*—*purifies the heart*—*crucifies to the world*, and *the world unto us*,—leads to all *goodness*, and *righteousness*, and *truth*, and if these effects are not produced, it is but a *dead faith*, and *the truth* is not in us. And here we contend, that this is the criterion by which the genuineness of our profession must be proved. Nothing therefore can be more palpably false than the calumny so often suggested, that we make *faith* all, and *good works* nothing, despise them, depreciate them, when the very reverse is essentially connected with the *faith* for which we plead.*¶ And I may venture confident-

† This term ought to be defined; for it is susceptible of different meanings, of which one at least savours of blasphemy.

§ So do we; though

¶ We know not what is meant by *faith* which is not grounded on rational evidence. “If I had not done among them the *works* which none other man did, they had not had *sin*,” said our blessed Saviour, who surely understood the grounds of a true *faith* better than any *evangelical preacher* of even the *elect lady's* connection!

¶ From what?

* What is the *faith* of God's elect? Is it the *faith* of *assurance*? If so, it is not *faith* at all.

† So do we. Without the manifold graces of the Holy Ghost even Adam himself would have been a mere *natural man*.

‡ May not a subtle reasoner be under the influence of God, the Holy Ghost? This question deserves a categorical answer; for, in your history, you seem to say that he cannot.

§§ Why then do you absurdly contend for *justification by faith alone*; since *justifying faith* cannot exist alone?

¶ That is, *good works* springing from *belief* in Jesus Christ as the Son of God and the Saviour of the world (we beg your pardon—the Saviour of the *elect* in general, and of each of yourselves in particular) are what you term *justifying faith*! Your insatuated followers, however, do not always understand you in this sense; and therefore we would advise you to substitute in your sermons the definition you have given here, for the term defined, to prevent all future mistakes.

ly to affirm, that if we did not insist as strongly as we do, on the necessity of a spirituality of temper[¶] and devotion, on deadness to the world and its objects, and growing devotedness to God our Saviour in all things, which our enemies are pleased to brand as *the austere and gloomy tenets of Calvinism*, but which we call a life of communion with God and of enjoyment which the world never gave, and which all its abuse and malignity can never take away; I say if this was not the case, we might hold what faith we pleased, Popish, Gentoo, Mahomedan, or Calvinistic, and pass through the world very quietly.* But when we testify against it, that its deeds are evil, that the whole world lieth in wickedness, and that there are few which can be saved, if the authority of the Bible is decisive: † this wakens up all the rage and enmity—away with such a fellow!—This subject deserves the most serious consideration. ‡ The whole rests upon the fact, whether the Holy Ghost is really now given,—and actually exerts his mighty influence on the dead in trespasses and sins,—and that we are born again not merely by a baptismal regeneration, but by a divine nature communicated through the power of the Holy Ghost, without which the outward sign would profit us nothing. § And to the sign it is not ne-

¶ Define *spirituality of temper and growing devotedness to God*, and then we shall be able to judge whether they be part of *the austere and gloomy tenets of Calvin*, or constitute indeed that *happy communion with God*, of which you boast as the exclusive privilege of your sect.

* As clergymen of the Church of England? Of all the calumnies which you have published against that church this is perhaps the grossest; but it is by calumny that converts are made to methodism.

† The Bible gives you no authority to say whether many or few shall be saved; and when the question was put directly to our blessed Lord, he gave such an answer as ought to have checked for ever all such presumptuous inquiries. Calvin, however, has determined the point, having ascertained that only *one* out of *four* professing Christians can possibly be saved, and *not a single individual* of the many millions who never heard of the name of Christ! On this subject we recommend to your serious consideration (if you be capable of serious consideration) the reasoning of Dr. Kipling, in reply to Mr. Overton and a *Presbyter of the Church of England*, who, if not the *author* of the concise and *impartial* History of the Church, is undoubtedly an admirer of that work. He has fallen into the same mistake with you respecting the tendency of Edwards's book on *free will*; he has adopted your favourite expressions as well of praise as of sarcasm; he talks lightly, as you do, of the sin of schism; and he has even transcribed the very words of your translation of part of the correspondence of Luther with Erasmus!!!

‡ Which you seem incapable of giving to any subject but the jargon of methodism.

§ No, Sir! It does not rest upon this fact, which we believe as firmly as you do, though probably upon very different evidence. The question between you and us is, "Whether the influence of the Holy Ghost be resistible or irresistible." We believe with St. Paul that it may even be *quenched*: you and your fraternity affirm that it *cannot*; but *sub judice lis est*. Be pleased to divest yourself if you can, of prejudice, and read with some attention our review of Overton's *True Churchmen ascertained*.

cessarily and universally annexed. ¶ Anti-Jacobin reviewers will not be displeased if we pray for them, that God would give them his Holy Spirit, the spirit of love and of a sound mind, and then all bitterness, and wrath, and malice, and clamour, and evil speaking will be put away from them as becometh saints. ¶

He proceeds.** The expression of Cyprian, "That but one bishop ought to be in a Catholic Church, as there is but one Holy Ghost," as if this was as essential an Article of our Creed, this he continues to censure, as favouring of blasphemy and contradictory to the express word of St. Paul.†† At Philippi, there was a number of bishops.‡‡ Phil. i. 1.—

B&B

¶ See the Declaration of the Church at the end of the Office for the ministration of public Baptism, and reconcile to it this strange assertion.

¶ So far from being displeased, they pray in return, that God will give unto you and every evangelical minister grace, "not to think of yourselves more highly than you ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;" and especially that you may be restrained from "doting, in your sermons and church histories, "about questions, and strifes of words," without meaning, "whereof cometh envy, strife, railings, and evil surmising" against your fathers and brethren in the church.

** Who proceeds? the historian or his reviewer?

†† The expression is *not* Cyprian's, but that of the penitent schismatics of Rome, upon their return from the faction of Novatian into the bosom of the church. The reader will find it in the 37th page of Pamelius's edition of the works of Cyprian, published at Paris 1616; and in the English translation of those works by Marshall, part 2, page 117. It is contained in a letter from Cornelius to Cyprian, informing him that *Maximus, Urbanus, Sidonius, and Macarius*, with other schismatics, coming into the Confistory; "Nos, inquit, Cornelium Episcopum sanctissimæ Catholicæ Ecclesiæ, electum a Deo omnipotente et Christo Domino nostro scimus. Nos errorem nostrum confitemur: nos impostoram passi sumus; circumventi sumus perfidia, et loquacitate captiosa. Nam et si videbimur quasi quamdam communicationem cum schismatico et hæretico homine habuisse; sincera tamen mens nostra semper in Ecclesia fuit. Nec enim ignoramus unum Deum esse, unum Christum esse Dominum, quem confessi sumus, unum spiritum sanctum, unum Episcopum in Catholica Ecclesia esse debere."

Were this expression therefore "full of blasphemy," as you have affirmed in your history, upon what principle do you impute that blasphemy to Cyprian? Do you likewise impute his piety to the Roman penitents? This indeed is carrying the notions of Calvin respecting imputation, to their utmost extent. The expression, however, is harmless, and the words, to which you object, instead of even savouring of blasphemy, have a peculiar propriety, as the Holy Ghost is the bond of mystical unity to the church. They do not indeed savour of methodism, or of such conduct as you have sometimes pursued at Bath.

‡‡ Very true; but if you know not that those church officers, who, in the Cyprianic age, were called *presbyters*, were, in the apostolic age, called indifferently either *presbyters* or *bishops*, and that the Cyprianic *bishops* were then denominated *apostles* or *angels*, you are very ill-qualified to write a

succinct

But whilst he strongly objects to an expression so exceptionable, the whole character given of Cyprian will prove in how different a light he regards him from being intentionally a blasphemer: make a fair representation, and if he errs, his reviewers will not be as eager to detect, as himself to amend it.*

As to *ordination*, and to whom this exclusively belongs, the reviewers will perhaps be hard pressed by Rome and her satellites;† but the subject here would be a volume. The author of the Church History contends for ordination and by the imposition of hands.‡ But that all who have ability may preach or prophecy he thinks evident from 1 Cor. xiv. 24. § and he has a father's suffrage. Hilary on Eph iv. 11, 12, says, "ut igitur presbiter, et multiplicaretur inter initia concessum est, Omnibus et evangelizare, et baptizare, et scripturas in ecclesia explanare."¶

It would ill become him to say how far his reading extends, perhaps as far as that of many of the Anti-Jacobin reviewers, who must be greatly at a loss for accusation, to have recourse to the *b* before *g* in Abgarus, and the *o* instead of *e* in Monothelite;¶ had they read as far as p. 155, they would see he spells it exactly as they do; ** but he can assure them he has read

succinct and impartial History of the Church. As you are preparing a second edition of your valuable work, permit us to recommend to your attention Theodoret in 1 Tim. c. 3. from which, though the work of a Father, you may derive clearer conceptions on this subject than you seem to possess at present. But as you are accustomed not to read, but only to look into original authors, we can save you even that trouble, by pointing out to your view pp. 120, 121, of our ninth volume.

* We have made a fair representation, and call upon you to fulfil your promise. You will not by doing so forfeit the tythes of your parish.

† How so? Do you believe the Nag's head fable? It is what no candid Romanist now believes.

‡ Whose hands? If you contend for such ordinations as that which took place among your missionaries at Otaheite (see our 14th vol. p. 244) your contention is very idle.

§ It is indeed very evident from this verse that such as are miraculously endowed with the gift of tongues may preach or prophecy: but are your missionaries so endowed?

¶ Is it Hilary, or only "the highly esteemed Professor Campbell" quoting Hilary unfairly that you have on your side? Consult Hilary himself; which we more than suspect you have never yet done; or, if that be too much trouble, look into our ninth vol. pp. 15, 16, 17, and you will find that no man gives you less support than the Roman deacon.

¶ And do you indeed expect to impose so far upon the readers of the Anti-Jacobin Review, as to make them believe that these are the only instances of heedless ignorance that we have proved against you? Let them turn back to pp. 239, 240, of our 13th vol. and they will find such a list of palpable blunders, as, we verily believe, never before disgraced the pages of an ecclesiastical history.

** Spelt what? We have again read with attention the 155th page of your first volume, but cannot find in it either Abgarus or Agbarus, monothelite or monothelite. We have found, however, what we supposed to pass

read both Greek and Latin authors with diligence and delight. Will they esteem it schismatical to acknowledge, that the Classics have probably somewhat depreciated the Fathers as authors? †

He closes his observation on their first review, with his repeated avowal, that he thinks the scriptures better understood, and their doctrines and influence more clearly expressed, and the life of true godliness as generally exemplified in the present age, as in the best since the Apostles' time; and if he is mistaken herein, he may appeal to authority at least equal with the reviewers ‡.

He ever thought it not presumption, but obligation, to correspond with the great design for which the Son of God came into the world, and that the last and the least of the Ministers of Christ ought to make this their primary object. §

Respecting miracles, he is still of the same opinion as ever, that they never did, nor can convert any man to true Christianity, and that it was not *the miracle*, but Peter's preaching, to which the miraculous cure of Eneas was designed, and most suited to engage attention, which produced the happy change at Lydda. How a miracle can *create* a new heart, and put a right spirit within any man, would be difficult to show. ||

That there is something *well told*, is a commendation he hardly expected. He can assure the reviewer, he endeavoured to tell the whole story as well as he could, to speak truth, the whole truth, and nothing but the truth, ¶ and if he lives to finish the work for a second edition, they shall see in the margin the authorities for the leading facts which they require,* which only to avoid swelling the work, were omitted in the first.

If you have read the state of the controversy you must have known that

unnoticed before, though we never met with it any where else, mention *thrice* made, in that page and the following, of Ignatius's epistle to the Magnesian! We mention this now with pleasure as an additional proof of the *diligence and attention* with which you read Greek authors!

† Certainly not; but if you build histories of the Church of Christ upon the authority of such *heathen men* as Horace and Virgil, we shall be tempted to think you beside yourself.

‡ The reviewers have never called this opinion in question. On the contrary, they think the scriptures better understood at present, not only than they were by Cyprian and Augustine, but even than they were by Luther and Calvin; though they are still of opinion that much instruction may be derived from the writings of the Fathers as well as of the first reformers.

§ But the *first* and the *greatest* of the ministers of Christ would not have dared to compare himself, as you have done, to his Saviour.

|| Not more difficult than to shew how the preaching of Dr. Haweis or Mr. Overton can *create* a new heart. Of the importance of miracles in the conversion of men to true Christianity, we have laid before you our blessed Lord's doctrine; and while you continue to differ from him, God forbid that you should agree with us.

¶ In your endeavours to speak the *truth*, the *whole truth*, and nothing but the *truth*, how much is it to be lamented that you have so woefully failed?

* It is to be hoped *original* authorities, and not references to mere modern authors, such as Mosheim, and Jortin, and Dailie, and Campbell.

Cassir.

Calist, not *Castodorus*, as you suggest, was the Semipelagian, as St. Augustin's followers always reckoned him. You must have seen that his opinions trenched close on those of Arminius, which we judge the prevailing heresy of the present day. It will be found that his sentiments are truly represented in the Church History. He differed from the Pelagians, and wished to soften down the most objectionable features of their heresy.† He supposes you meant *Peccata* for *Peccata*, and if you will be equally indolgent, the C shall stand before Racow, and make *Cracow* in the *palatinate* of *Sandomir*.

To be taxed with *arrogance* and *ignorance* are no arguments. They who know him best will hardly impute to him the latter;‡ and as to the former, if the proof is drawn from his Calvinism, many better men will share it with him.§ Though even here he calls no man master, and values Calvin, only as Calvin contended for the truth. His sentiments have been always *Sublapsarian*,|| and as he believes, in real coincidence with the 17th Article. You, with a great majority of the modern Church of England, are Anticalvinists, though with the different shades from Arminianism, down to Socinianism,¶—affirming that Christ in his last discourse, the Acts, Paul's Epistles, and the whole Scriptures, with the 17th and all other Articles of the Church of England are decidedly Anticalvinistic. He, with a respectable body, in which may be nearly reckoned all the reformers with their successors in the Church of England for more than a hundred years, hold the Church of England to be *Calvinistic* according to the scriptures. Toplady's *historic proof* must convince every man who exercises an unbiased understanding, and who does not read with a resolution not to be convinced.* Nay, even the Bishop of Lincoln confesses in this point, "The Popish Church is with us, as well as the Greek." Is it then any proof of *arrogance* and *ignorance*, if after more than fifty years' diligent examination,

† That is, he rejected every article of their doctrine which can with truth be called heretical, and was indeed *Pelagianorum hostis acerrimus*. Yet in your *true* history you have the impudence to affirm, that "he revived and new modelled the doctrine of Pelagius, and diffused more abundantly the pleasing *poison*, too congenial to the pride of human nature not to find numerous advocates."

‡ This is your own testimony in your own behalf; and you know who hath said, "If I bear witness of myself, my witness is not true."

§ They will; for we never knew but one Calvinist, and we have known many, who seemed to be truly humble.

|| What, Sir? After the unqualified approbation which you have bestowed on Calvin's *Institutes*!

¶ No Socinian can be a true son of the Church of England; and you have only to look into our volumes to be convinced that we abhor Socinianism at least as much as you or any *evangelist* in your corps.

* That is, every man who thinks not as you do, must have his understanding biased against the truth! Is this allegation a proof of that humility, of which you so often boast? But, Sir, we shall always look for the doctrines of the Church of England in her *Articles*, *Liturgy*, and *Homilies*; not in the writings of any individual reformer, and far less in those of *Toplady* and *Dr. Haweis*.

the author of the Church History should. *different yet in opinion*. † Will abuse ever make him a convert, and turn him from the evil and error of his ways? He earnestly wishes that a different temper and conduct should speak for his good intentions; whatever may be the defects of his understanding.

He believes few men have drudged through all the writers of the middle centuries. Gibbon perhaps was as laborious in this task as any man. It would wondrously confirm him in infidelity: but if Dr. H. has misrepresented what Mosheim, Jortin, Gibbon, and others have said, or they have led him into error, he is ready to stand corrected. ‡ The story of St. Eloi came not from Lord Kames, but from an author he more respected. It is no matter whence it came, if authentic, and to the purpose.

You have admitted, the History would be *valuable, as the facts are perspicuously detailed*, if authorities supported them § He hopes they will be shortly, and in the mean time a reference to Mosheim, Jortin, Campbell, Dailly, Dupin and others, which as the work is divided into centuries, the chronological dates will not render difficult to any man, may be made. ¶ He meant to make no display of his knowledge of French or any other language; why impute it to him? ¶

If he could have found more than obscure traces in the ninth century of the Moravian Church, he loves and esteems his Moravian brethren too highly not to have produced them; a more profound investigation may shed some gleam through the darkness. His opinion is, that though they derived their doctrine and discipline from the Greek Church by Methodius and Cyril, they continued to improve in both; as much error in these dark ages always mixed with the truth itself.

He is no man's judge; but if opinions are maintained, and a contest pursued, which to him manifest a heart unawakened to a sense of sin, unhumbled, and pharisaical, he would be unfaithful not to say so. Respecting the individual mentioned, he acknowledges a very wide difference in

† Certainly not; but it is some proof of a rogance and ignorance in the rector of All Saints, Aldwinckle, to pronounce with absolute confidence, as he constantly does, that the scriptures are better understood by *him* than they were by *Laud*, and *Hammond*, and *Taylor*, and *Bull*; and we cannot much admire his Christian charity when we find him pouring forth his Calvinistic anathemas against the faith of such men.

‡ Gibbon is rather a singular authority for an historian of the Church of Christ; but the truth is, that the works of neither Gibbon, nor Jortin, nor Mosheim are *authorities*.

§ God forgive you for this calumny. We have indeed admitted that *some facts are perspicuously detailed*; but we are so far from deeming the history valuable as a *whole*, that we think it one of the most worthless books that have fallen under our review; and have accordingly endeavoured to guard our readers against its pernicious tendency.

¶ That is, the purchaser of your history must likewise purchase *Mosheim's* and *Dupin's*, besides *Jortin's Remarks*, *Campbell's Lectures*, and *Dailly's Discourse on the proper use of the Fathers*, as commentaries on it! This is really a modest demand; but do you indeed think it worth while, after reading *Mosheim's* history, to read *your's*?

¶ If you know not why, we are persuaded the reader does.

judgment

judgment from Mr. Jones of Nayland, on the subject of predestination and grace; but with much greater men than Mr. Jones or the reviewers on his side. Archbishop Leighton, Archbishop Usher,* and a host of prelates which might be mentioned, ought at least to weigh something, with the admirers of the Church of England. Yet not authority but the Bible must decide between us. It is well if with meekness and fear, we are induced to make more diligent enquiry into the subject.

He is obliged to those who seem more willing to censure than commend, that they own some parts at least of the history are extremely well written.—

These indeed had no particular efforts made to distinguish them from others branded with ignorance and insufficiency. But he is to pass in their next review a more severe examination.

For this he waited, and cannot but remark, that indeed the threat is fulfilled; and Luther himself first receives the scorpion scourge. "*Luther in his private opposition to the corruptions of the age was animated not by zeal for truth, but either by avarice, or by mean envy of his order, neglected by a preference of the Dominicans.*" And if you, Dr. H. presume to hint that this smells a little popish, and savours of malignity and hatred to Gospel truth,—(Be prepared reader for the polite cavillation, written in Latin for the sake of greater energy and euphony) *mentis immoderata*, which is in plain English, "you are the most rascally liar that ever spake with a tongue."—What can be replied to such a knock-down argument? The author of the Church History loves and honours the great reformer, and is persuaded that neither avarice nor envy dictated his opposition to Tetzel.

As to the character of Erasmus, it has been judged by men not incapable of judging, a strong likeness, and he is persuaded neither Protestants nor Papists abroad will suppose he has been injuriously treated. But never meaning to misrepresent a man to whom the reformation was so much indebted, he will be ready to receive the conviction of error, and hasten to make the amende honorable.

May he not commend Melancthon and Zuinglius, without adopting all their opinions;† as he has said that the best of men are but men at the

* Did Archbishop Usher die a Calvinist? You dare not say so; because a declared renunciation of his Calvinistic tenets has been preserved by Collier in his history, a work to which you never refer. But this is not a fair state of the question between you and us. With a degree of malignity almost unparalleled, you have more than insinuated (vol. 2. p. 128.) that his faith in the Trinity cannot be found, who believes not the Calvinistic doctrine of predestination! To shew the falshood of the insinuation, we instanced Mr. Jones of Nayland; and here, instead of acknowledging your error, or attempting to defend your opinion, you shuffle the accusation brought against you, out of sight, and draw an impertinent comparison between the greatness of Mr. Jones on the one hand, and of Archbishop Usher and Bishop Leighton on the other! To involve the doctrine of the Trinity with that of Calvinistic predestination seems to be one of the arts employed at present to excite prejudices against the church; for your dear friend the anonymous presbyter insinuates that the Bishop of Lincoln believes not the Trinity, because he is no Calvinist!

† Even so.

‡ We think not, after hurling his unhallowed anathemas against all who are not Calvinists.

best. He was better acquainted with Zuinglius, perhaps than the reviewers, and always honoured him, and the brave Zúca for dying in the cause, they espoused; if his country's defence called for like exertions, he would count it duty to follow their example. §

If the *History of the Reformation* is a well-written sketch, || he must have been pretty conversant with the authors of it. Indeed their writings, activity, and sufferings, have often animated him. Had you read the History of the Church with attention, you ought to have found that he disclaimed making Luther, Calvin, or Zuinglius his oracles. ¶ He supposes true Christian union may be found among good men of very different sentiments. You might have seen, vol. i. p. 385, that he suggests only two fundamental truths as necessary. 1st. The Deity and vicarious substitution of God our Saviour. 2nd. The powerful agency of the Holy Ghost to produce a real saving change in the human heart.* And if, with our reformers, and the 17th Article, his own sentiments go further, he does not esteem them points of equal weight, nor such as should exclude from Christian communion any person who gives evidence that he is born of God.

You seem to suppose St. Paul has led to all the Calvinistic opinions, † and that he is hard to be understood, and only fit for the perusal of scholars, and that in the other scriptures no traces of the doctrine of predestination appears. It is not here the place to produce the numberless scriptures from the Gospels, the Acts, the Epistles, the Old Testament as well as the New, which have been a thousand times brought forth. The last prayer of our Lord in St. John is peculiarly worthy attention. Had the Apostle supposed the unlearned could not have fully comprehended the doctrines he taught, to what end would he have addressed them to the churches of Galatia, ‡ which probably consisted of none, or very few but such?—

The

§ Non tali auxilio, nec defensoribus istis

Tempus eg'it.

But the question is not about defending your country, but defending your faith. Would you put off your gown and callos, and care yourself in steel to fight for Calvinism?

|| How often will you calumniate us in this manner? We never said no, thought your history of the reformation well written, though parts of it are extremely well written.

¶ What, Sir, after affirming (vol. 2. p. 388.) that Calvin "read the scriptures with the greatest solemnity, and no sooner examined than he embraced the doctrines of truth?" Such a man is well entitled to be your oracle, unless you have determined to reject the doctrines of truth.

* Cassian taught all this, and yet you call him a vender of prison!—Every English Arminian, such as Laud, Taylor, Bull, &c. &c. has taught the same truths; and yet you pronounce such Arminianism the heresy of the age!

† We suppose no such thing; though the pupils of the oracle of Geneva, "wresting some passages in St Paul's Epistles, as they do also the other scriptures to their own destruction," have endeavoured to make him the patron of unconditional decrees.

‡ Do you really think the readers of our journal such idiots as to be misled by nonsense like this? or is it possible that you are, not, yourself, aware

The original Greek however is incapable, I think, of the meaning you give it, and St. Peter no where says St. Paul's *Epistles* were hard to be understood, & or more so than other scriptures on the subject to which he refers. The relative *αὐτῶν* cannot agree with *ἡτοιμάσθαι*, But with *the things* he is speaking of, the coming of Christ, to destroy the Jewish polity, or at his final appearing, the time and circumstances of which prophecy could with difficulty be understood till the event fulfilled it. || See a literal translation of the Greek Testament, by the author of the history, who may not be found so ignorant of the original languages as the reviewers would insinuate.

As to poor Luther, his commentary on the Galatians and other works shall defend himself and his sentiments. In learning, and in the scale of judicious interpretation of the scriptures, every good Protestant will probably prefer him to Anti-Jacobin reviewers; and their disrespect of so great a character will confer little honour on their own.

How humble the Calvinists are, their avowed enemies ought not to be the judges. || Consistent with their principles, they should be the last and the least in their own eyes. However, their revilers, so far as regards a lowly sense of human infirmity and ignorance, will not seem to have acquired any singular superiority in the exercise of the grace of humility.

The charge of endeavouring to excite rancour against the *reverted order of bishops*, can hardly be supposed true, when every where the order is contended for, as most conformable to the apostolic model, and almost necessary from the very nature of society; and if such bishops as Timothy and Titus, Leighton and Usher, and a host which could be named, presided in the church, she would then be a glory in the earth; * but Anti-Jacobin

aware, that many customs and opinions familiar to the most illiterate member of the church of Galatia, can now be known only by scholars, and even by them imperfectly?

§ We have no where said that St. Peter represented the *Epistles* of St. Paul in *general* as hard to be understood; and when you set yourself again to correct our interpretation of the original Greek, you will do well previously to read that interpretation.

|| And are you very certain that *ἡτοιμάσθαι* is not the antecedent to *αὐτῶν*? Be pleased to look at St. Matt. xxv. 19; Rom. ii. 14; Col. ii. 19; and Rev. xvii. 16, and you will find that the relative often agrees with the antecedent not in *gender* but in *sense*. That the case here requires *ἡτοιμάσθαι* for the antecedent seems obvious, because *αὐτῶν* are *things* or *passages* which the unlearned and unstable wrest as they do also the other scriptures. Now, though *things* or *passages* in St. Paul's *Epistles* are certainly scriptures, we know not by what mode of interpretation you can consider the time and circumstances of Christ's coming to judgment as scriptures. It would be impertinent in us to inform a TRANSLATOR of the New Testament, that the reading in some manuscripts is *αὐτῶν*; but there may be readers of the Anti-Jacobin Review, who will thank us for the information.

|| Nor ought they to be the judges themselves of their own humility; as by their fruits they will be known."

* But she cannot be a glory in the earth while such bishops as his lordship

Jacobin reviewers would be smitten by them with the rod of reproof,† which they deserve. He appeals to Burnett, and the Bishop of Lincoln's theology will confirm it, that the *Jure divino* claim is abandoned except by a few high churchmen;‡ but this sketch admits no opportunity for a discussion of this subject. However, it would seriously become the reviewer, if he is a communicant, to consider the characters which are declared in the warning before the Communion, *to eat and drink unworthily, provoke God's wrath, and incur their own damnation*, in whatever sense that word should be taken.

Kenan, I apprehend, was not an *Armenian*, but an *Arminian*, and more favourable to the Dutchman's error, than the Syrian's. He will not suppose men so ignorant as not to know this difference; it probably is an error of the press.§

The abuse of King William is just what would have been expected from those who call themselves *Anti-Jacobins*, but are not *Anti-Jacobites*.|| To William of glorious memory we owe, under God, every blessing we now enjoy in the succession of the House of Hanover. The establishment of civil and religious liberty, and that noble toleration, which *Anti-Jacobins* so often express their ardent wish to infringe. There is still a race of *Jure divino* men, who grieve for the fallen glories of arbitrary power and oppression with the House of Stuart, and hate the very sound of generous toleration;¶ but I avoid all politics.*

Sir,

ship of Lincoln preside in her; and while her bishops "have dominion over districts, and pre-eminence over provinces!" Say upon the faith of a Christian that this is *not* your meaning, and we shall then know what to make of this feeble apology for your numberless sneers at *episcopal men*.

† Probably not, as Timothy was too well instructed to "reprove, rebuke, and exhort with all *long-suffering* and *doctrine*," to tread in the steps of the disciples of Calvin.

‡ The declaration of any one bishop is of no value whatever on this question, so long as the church herself affirms the contrary. The Bishop of Lincoln has declared, and, which is of more consequence, has proved, that the 17th Article does not impose upon the clergy the doctrine of unconditional decrees. If you admit his interpretation of the language of the church in the one case, why do you reject it in the other?

§ Yes, Sir, it is *probably* an error of the press! We thank you, however, for your candour in allowing it.

|| And this illiberal sentence is just what might have been expected from an individual of a society of missionaries, who call themselves *Anti-Jacobites*, but are not all *Anti-Jacobins*.

¶ Does every man "grieve for the fallen glories of arbitrary power," who questions the parity of the motives which impelled *William of glorious memory* to invade England after the birth of the Prince of Wales, and never to meditate such an invasion before that event? Then indeed there is such a race as you describe; and that race is even increasing in number, as the real character of William is daily becoming better known; but this is like your ridiculous inference, that no man can be a friend to the reformation who does not love and honour Luther as you do!

* As a missionary you do not even exhort your followers to "fear the Lord

Sir, the tale you call *improbable*, is however, I believe, *truly* true.†—Count Zinzendorf communicated with the Lutheran Church to his death. But against him, as against all men who dare to resist the torrents of error and corruption, the *blackest calumnies are circulated*. This race of calumniators is evidently not yet extinct.

When the most unequivocal evidence is given in the description of his most honored friends, that he has not concealed their inimities, even this is turned to his reproach.‡ Let those who know them better, describe them, and shew wherein a feature has been misrepresented.

The stale calumny, produced with novel embellishments, respecting Aldwinckle, was refuted years ago in the most public manner before the University of Cambridge in the Senate House,§ when that truly great character the Lord Chief Baron Smythe, testified his acquaintance with the transaction alluded to, and his fullest approbation of the author's conduct on that occasion. This you must, or might, have known. To love a lie is nearly as criminal as to make it.||

The respectable body of the Missionary Society needs no defender.¶—The *imbellitulum* of such antagonists excites not resentment but pity.

The review closes with the acknowledgment, that an impartial History of the Church, is yet a *desideratum* in English literature. The author of the concise and impartial Church History, which has provoked the cen-

Lord and the king, and not to meddle with them that are given to change."

† We believe it to be a direct falsehood upon much better evidence than you have yet produced for its truth. But there are Moravian clergy, and we believe a Moravian bishop, in London. Let them give us a history of Count Zinzendorf: and if they contradict the account that we have given, the name of our informer shall be produced to the public.

‡ Whilſt reproach? Look again into our reviews, and you will find that we have no where reproached either the Count or his friends; unless you deem it reproach to say that they were countenanced by so high a churchman as Archbishop Potter! But perhaps we should have read Haweis for Zinzendorf. If so, you will do well to consider whether you have not reproached the Count, by leading your readers to confound him with such an author.

§ It may still be worth your while to refute it to the world, since you are so little pleased with our refutation of it. We shall venture to assure you, that by doing so in the new edition of your history, you will render greater service to the cause of methodism than by your account of Lady Margaret Hastings's marriage and consequent sensations!

|| Except when the lie is loved and repeated by a Calvinist; and then it becomes virtue! If this were not your opinion, you could not have published the incredible, the almost *impossible* tale of Bishop Warburton and Dr. Machaine. But pray, good Sir, what calumny have we revived, or what lie have we loved? We have proved from the principles, which you profess, that, had you been so unfortunate as to enter into a financial contract for the living of Aldwinckle, you would have made a complete reparation for your error. Is this a lie or a calumny?

¶ You are one of that body, and you are a Calvinist of a humbled heart! Jura

spres. of the Anti-Jacobin, has, certainly at least made an effort; * his readers, not these reviewers, will best decide how far he has succeeded, and at least examine it till a better is produced; † and his labour will not be useless should he merely act as Horace says *Vice Cois*. He would only suggest that such a history cannot come from the pen of an Anti-Jacobin reviewer. ‡

MISCEL-

* We said that, notwithstanding your three volumes, an impartial history of the Church is yet a desideratum in English literature: what new effort have you made to supply that desideratum?

† Till a better is produced! Dr. Maclaine's translation of Mosheim's, though far from faultless, is worth a thousand of it; and for the first 300 years Cave's *Lives of the Fathers*, though likewise not faultless, is preferable to both.

‡ Why so? Anti-Jacobin reviewers would not indeed misrepresent facts, nor distort opinions to serve the cause of schism or of Geneva; they would not exhibit the most eminent fathers of the four first centuries as *fools and knaves*, and then draw a sneering comparison between them and *episcopal men* of the present day; they would not compare the Christianity of a modern *bishop* of great learning and at least apparent zeal, to that of *Julian the apostate*, and then complain that their own Christianity had been compared to that of Gibbon; and they certainly would not pronounce all, who differ from them in any abstruse opinion, as "destitute of common sense, insulting their readers, at the same time, with proud boastings of their own humility! These, to be sure, are great defects in the estimation of those, who have looked into the writings of the Fathers, only to adopt the greatest faults, with which Jortin and you have charged those burning lights of the primitive church; but notwithstanding all this, there are writers among the Anti-Jacobins, whose learning and impartiality would suffer disgrace by being brought into comparison with those of the rector of Aldwinckle. One word more, and we have done.

You have, in this letter, admitted, that he who believes the divinity of Christ with the atonement made by him for the sins of men, and who is convinced that nothing but the powerful agency of the Holy Ghost is sufficient to produce a real saving change in the human heart, may, without danger to himself, think very differently from you respecting the peculiar dogmas of Calvin. Now, Sir, are not you aware that ninety-nine out of a hundred of the established clergy not only believe these fundamental articles of the faith themselves, but also inculcate them upon their hearers, with a zeal and ability at least equal to any that is commonly displayed in the conventicle of the independent, or in the tabernacle of the methodist? and yet you have repeatedly stigmatized as heretics all the clergy who are not Calvinists! The present writer, no matter whether clergyman or layman, carries his notions of *free grace* much farther than you seem to do. In various parts of your history, you have so expressed yourself, as if you thought unfinishing obedience would have a *claim of right* to eternal life; and your anonymous friend, in his scurrilous attack on the Bishop of Lincoln, has positively affirmed that it would. Now, though it is of no *practical* consequence to man what unfinishing obedience would have a right to claim;

MISCELLANEOUS.

REVOLUTIONARY PORTRAITS.

PORTRAIT II.

DEDICATION.

To THE CITIZEN WHO KNOWS IT TO BE DESIGNED FOR HIM.

Tu veux regner, toi ! et tu cheris la gloire ;
 Tu voudrais que ton nom vecut dans la memoire !
 Il portera ta honte, a la posterité,
 Etre a jamais hai ! Qu'elle immortalité !

VOLTAIRE.

IS it a compliment to dedicate the life of a rebel and an apostate, *to a citizen* whose whole life has been one series of debauchery, vice, and scandal ? *To a modern patriot* who has never ceased to prostitute his moral, political, and religious principles ? *To a philosopher of the Gallic school*, who has alike admired La Fayette and Brissot, Marat and Robespierre, Barras and Buonaparte, because they were and are all alike traitors and rebels, atheists and regicides ?

But to invite your attention, to excite your ambition, and to rouse your patriotism, I shall use the unusual and interrogatory stile of your idol, the Corsican despot over Frenchmen.

When all true Britons are united, when their united efforts, their united vigour, their united talents are necessary to preserve the independence of their country, why do you remain a partizan, an instrument of faction, a

claim; yet the question is of importance in the *theory* of religion; because till it be answered, we never can comprehend the extent of that *grace*, about which you are constantly raving, and often to very little purpose. In the opinion of the present writer nothing can be more opposite to the general tenor of the divine dispensations, or indeed to the nature of things, than this assertion of the anonymous presbyter. Man had no claim of right to life; and were his obedience absolutely perfect, how could he have such a claim to *eternal* life? The covenant made with Adam was a covenant of *grace* as well as the covenant of the gospel; and were you to inculcate upon the good people of Aldwinckle, that no created being has a claim of right to eternal life; that the influence of the Holy Ghost was absolutely necessary to fit Adam for that state to which he was destined by the terms of the first covenant; and that the same influence cannot be less necessary to produce in us dispositions suited to the society of angels and archangels, and all the company of heaven; it is submitted to yourself whether you would not give them as clear notions of the extent of divine grace, as you do by representing human nature as a mass of sin and corruption—*perdita massa*,—and the decrees of God as capricious and arbitrary!

depreciator

depreciator of the public exertion, and a corrupter of public spirit? Why at St. Stephen's continue the despised, despicable, and degraded courtier of St. Cloud? Why, when you speak of continental connexions, use the same arguments as the usurper has done to dissuade the Continent from any connexions with England? Why not tell *this truth*, that the advantage is reciprocal? Why say such connexions are only useful for England? Why not say, that for the three last centuries, the alliance with, and the assistance of England, has preserved the Continent from the Spanish, the Austrian, and the French yoke? Why not say, that in 1742, England prevented the ruin of Austria, and in 1756, the destruction of Prussia? Do you not know that England, and England *alone*, has prevented the partition of the Turkish empire? Do you not know that England, and England *alone*, saved the world, in 1793, from Robespierre's anarchy; in 1797, from the Directorial tyranny; and in 1801, from the Corsican despotism? Do you not remember that all the former and late aggrandizements of France took place, when the Continental connexions with England were broken?

Have you not read that *some English patriots in French pay* served the intrigues and the ambition of Louis XIV? Are you not persuaded that *some factious and rebellious persons of Great Britain have served and yet serve* the views and ambition of the Corsican upstart?

Pray remember you were at the head of the discontented in England when the Corsican was at the rump of the rebels in France? Pray remember that his proconsuls in Italy, Holland, and Switzerland are but his first slaves? Do you think an English pro-consul would be any thing more? Pray remember *your sovereign—the sovereign people*, so cruelly dethroned and enslaved by this Corsican despot?—Be content for once! and if you submit to be the *slave of Buonaparté in France*, do not pretend to be a *friend of liberty in England!*

Pray forget the compliments of rebels, the dinners of regicides, and the feasts of the whole pack of Jacobins, Septembrizers, Noyeurs, and other Revolutionary gentry!—Forget your *liberty* with Buonaparté, your *equality* with Talleyrand, and your *fraternity* with O'Connor! Be, if possible, a loyal subject to your king, an enemy to his enemies, a true friend of your country, a defender and not a deserter of your country's cause, and cease under British colours to wear any longer the livery of the Corsican slaves.

ANTI-CATILINE.

THE POLITICAL LIFE OF CHAS. EM. TALLEYRAND DE PEREGORD.

La Revolution Française a produit plus de Philèpes que d'Alexandres.

MALLET DU PAN.

WHEN the kings of France, Henry IV. Louis XIII. and XIV. caused a Duke de Birou, a Prince de Chalais,* and a Duke de Montmorency to

* Prince de Chalais is the title of the eldest son of the first branch of the Talleyrand de Peregorde family.—The present Prince de Chalais, Talleyrand's first cousin, is as good and loyal as his cousin is wicked and disloyal. The Prince's worthy brother, the Viscount St. Albert, is married to an English lady, and has resided in the country since the beginning of the Revolution.

perish on the scaffold for conspiracy and rebellion, they were stigmatized by the factious, discontented, and ignorant part of all nations, with the appellation of tyrants; few historians, if any, have dared to declare that those traitors to their respective sovereigns deserved their fate, or that by permitting justice to take its course, these kings, or their ministers, most probably prevented a revolution, or at least a civil war, which must have cost thousands their lives.

Had Louis XVI. in 1789, followed the advice of his best friends and counsellors, and made an example of twenty of the principal rebels of the States General, which he might then have done, an unjust posterity would doubtless have called him a tyrant, and the rebels who perished would have been represented as victims to the cause of liberty; by this time, however, we have learned, that such an act of vigour and justice would not only have preserved his own life, and the lives of his queen, his son and sister, but would also have prevented fourteen years of Revolution, ten years of war and misery, and the loss of millions of lives; and these men who were then marched out as rebels, have proved by their subsequent conduct that they well deserved whatever punishment could have been inflicted upon them.

What can be the reason, that in all countries, and at different periods and ages, when any civil commotions or wars break out, we commonly read the same names amongst the discontented or rebellious nobles? We believe it to be the fault of history, which, from a regard to certain families, conceals the truth, or makes it doubtful, and therefore the descendants of those noble rebels think it an honour, and perhaps a duty, to be foremost among the discontented, or to become the direct opposers of the government of their country, however just that government may be.*

The Biron, the Talleyrands, the Montmorencys, the La Rochefoucaults, the La Fayette, are found among the rebels to Louis XVI. as their ancestors ranked among those to former kings. Some of this rebellious posterity have already received from the hands of their sovereign mobs a just chastisement for the crimes they committed against their lawful monarch; the Duke de Biron has been guillotined, and the Duke de la Rochefoucault has been murdered; while their accomplices, La Fayette, Liancourt, Matthieu, Montmorency, &c. undergo a still severer punishment by being constrained to bow beneath the iron sceptre of a Corsican upstart and usurper, and to see that rebellion which they began in the name of liberty, terminate (as such rebellions usually do) in the most abject slavery.

Talleyrand de Perigord is descended from one of the most ancient families in France; his ancestors three centuries ago were sovereigns of a country in the south western part of France, called Perigord; his father was a younger brother, who, from the extravagance of his ancestors, had little else to leave his younger son than his claim to high birth. †

When

* From Dalrymple's Memoirs, we learn the intrigues and plots which a Lord Ruffel, a Sidney, &c. carried on with France. Had past historians known, or told the official truth, we should not, perhaps, have recently witnessed their descendants degrading themselves by assisting and associating with the lowest and most iniquitous of all mobs—the mob of a Burdett.

† Count de Perigord, Talleyrand's brother, has been a superior officer during the war in the British service; his loyalty was never suspected; he

When a young man, in company with some of his debauched associates of his own age at a public brothel, Talleyrand being involved in a quarrel, refused to give his adversary the satisfaction demanded, the consequence of which was, he was thrown from a two pair of stairs window into the street, and both his legs were broken by the fall, the fracture produced a lameness from which he has never recovered.* This accident, joined to his narrow income, induced his parents to advise him to take priest's orders—he complied with their advice, and before he was twenty-five years of age, he received, from the liberal bounty of his king, preferment to the amount of 20,000 livres per annum; before he had reached his thirtieth year, he was made bishop of Autun, which increased his income to upwards of 100,000 livres; but large as this sum is it was far from being sufficient to supply his extravagance in gambling and women; † and when, in 1789, he was elected a member of the States General, for the clergy of Autun, it was supposed that his debts amounted to upwards of one million of livres.

Some years before the revolution he had connected himself with several brokers, stock-jobbers, and usurers, for the purpose of making speculations in the public funds, in hopes of being able by such means to pay off the debts in which his vices had involved him.—But Talleyrand was yet a novice, and his speculations enriched his associates and impoverished himself, while, by engaging in matters so unbecoming his order and rank, and continuing to lead a life as dishonourable to the episcopal character, as it was disgraceful to that of a gentleman, he lost the favour of his sovereign, the regard of his family, and the esteem of every good man among his countrymen.

Thus overwhelmed with debt, in himself despicable, and despised by others, Orleans and his faction seemed to him his last resource—that resource which was always open to all descriptions of men of vicious propensities, or of desperate fortunes and characters; and to the intrigues of this faction Talleyrand owed his situation as deputy to the States General, since called the Constituent Assembly.

A revolution, or rather such a series of revolutions as we have witnessed

was lately banished 30 leagues from Paris, because he refused the hand of his daughter to an upstart proposed by Buonaparté.

* When Talleyrand was proposed to Louis XVI. as a great financier, and successor to Necker, the king answered, "Non, Talleyrand n'ira jamais droit."

† Among his numerous mistresses was the Countess Hanault, by whom he had a son, born sometime before the revolution, and named after his father, Charles. This young man had the misfortune to be deaf, but by the humanity of Mr. Windham, and other gentlemen of the same generous and loyal spirit, he was sent to the Emigrant School, at Beaconsfield, where he was not only educated, but cured of his deafness. In the winter of 1800, I met him at Berlin, in the character of aid-du-camp to Louis Buonaparté, and, notwithstanding the English education, which had been nobly bestowed upon him, I found him one of the most ungenerous Anti-Anglo-men I ever knew. The Countess H. his mother, left England some time after her bon ami (Talleyrand) was ordered to quit it, and resided till the year 1800, at Altona.—She is the authoress of *Adele de Lenaupe*, &c. and is a very accomplished woman.—Her husband, Count de H. was guillotined in 1793.

in France, could alone render a man in Talleyrand's degraded state, an object worthy the notice of present or future biographers and historians; but,—d'être a jamais hais quelle immortalité—and successful crime, when in place and power, may interest the inquiry, but never can command the esteem of posterity.

Of all the noble rebels who, in 1789, raised the standard of rebellion against their God and King, Talleyrand is the only one who, by his place, shares, but shares with fear and trembling, the sovereign power with the Usurper—a word from Buonaparté will send him to the scaffold of Cayenne; he knows that Fouché has furnished his kingly compeer with numerous proofs of his political integrity and disinterestedness, proofs of such a nature as to afford more than sufficient cause for a despot to get rid of a troublesome or disagreeable minister, and were Joseph Buonaparté as ambitious as his brother, he would have already occupied Talleyrand's place.

Did we know, or were we to recount the trifling and vicious origin of most of the remarkable epochs of the present revolution, our narrative would scarcely be believed. Most of the accomplices of the infamous Duke of Orleans were like himself—in debt and destitute of all credit. To get money it was absolutely necessary to confound the already deranged finances of their country with their own, which were in a still worse state of derangement; to procure the means, therefore, to settle the latter, great measures must be taken to average the former. Thus it was that Talleyrand was considered as a necessary acquisition, and then, for the first time, this man appeared in *public capacity*, as a rebel.

In the conciliabula of the Orleans faction, Mirabeau proposed, and his proposition was adopted, that his worthy friend, Talleyrand, should be fixed upon to bring forward, in the National Assembly, a motion of confiscation, to which the possessions of the clergy were to be made national property. The motive which actuated Mirabeau in this instance was twofold; to humble the whole body of French clergy by the means of one degraded bishop; and, by making him the mover of the question, to quiet, if not silence, the scruples of a great number of people whom he well knew, even in the then state of France, would regard such a confiscation as nothing less than sacrilege.

Accordingly, on the 2d of Nov. 1789, Talleyrand made the proposed motion, it was carried, and the National Assembly immediately decreed the sale and confiscation of the property of the French clergy. Yes; posterity will scarcely believe that it was by Talleyrand, a noble and a bishop, that the first sap was made to undermine property in France; and that this man's motion occasioned so abominable a decree, a decree which, in the time of Robespierre, was extended to a general proscription of all men possessing property: to this motion it is, therefore, that we are to ascribe all the proscriptions and murders of so many thousands of people, innocent of every other crime but of that of being men of property. Let Talleyrand reflect upon this, and then let him sleep soundly on his bloody political laurels, if he can!

That this decree should meet with great opposition from the clergy, is not surprising, but that it did not alarm all other men of property in France plainly proves the insatiation and self-confidence of the French people, and this so much the more strongly, as the clergy offered to pay 400 millions of livres, a sum more than sufficient to restore the balance and establish the credit of the Royal Treasury. Had this offer been accepted, the

revolution had been at a stop, or rather at an end; but the interest and ambition of the rebels required the contrary. It was not enough to plunder the clergy of their possessions, it was necessary to admit the greatest part of the nation to a participation of the plunder. Assignats were decreed, and the plundered property was to be disposed of in assignats; but those which were to pay the national debt, were converted to the payment of no other debts but those of Talleyrand and his associates. From this period are to be dated Talleyrand's pretensions to the reputation of being a great financier; he cajoled Neckar, wrote libels against his enemy, Calonne, produced plans of reform, and even offered a carte blanche to the Queen, could he be made superintendant of the finances; in this, perhaps, he might, in the end, have succeeded, notwithstanding the great aversion the King had for him, assisted moreover as he was by Mirabeau, who had the same pretensions to being made foreign minister; but a decree of the National Assembly, moved by the aristocratic party, as it was then called, forbade all the members of this Assembly to accept of any place or employment under government for some years after this Assembly had ceased.

Vexed as Talleyrand was at this disappointment, he found some consolation in being by turns member of the ecclesiastical, diplomatic, financial, and other profitable committees of the National Assembly; and when, in 1790, Spain was apprehensive of hostilities with England, on account of the Nootka Sound business, Talleyrand shared with Mirabeau the Spanish dollars which produced the decree that declared the family compact of the Bourbons, a national alliance between France and Spain.

By confiscating the property of the clergy, the *French philosophers and patriots* ruined only the temporal affairs of that body; a new decree of the National Assembly proposed and expedited by Talleyrand, ordered all bishops, curates, and other members of the clergy, to take an oath to be faithful to a constitution not yet half made up, and to acknowledge no other authority in spiritual cases than that of the nation; an oath which was as cruelly oppressive, as it was contrary to the former oaths of the clergy and the duties and rights of the Gallican and Roman Catholic Church; those who obeyed the dictates of their consciences were deprived of their benefices and preferment, which were given to young debauched abbés, and freethinkers, of Talleyrand's own character. This infamous and impolitic decree may be regarded as one of the principal causes of all those civil troubles in different parts of France which gave rise to the numerous cruelties perpetrated in La Vendée, and other provinces, and notwithstanding Buonaparte has compelled the present weak Pope to interpose his authority for the purpose of putting an end to those disturbances, they yet continue between the constitutional and nonjuring clergy and their adherents. Talleyrand, and other disciples of Voltaire and Rousseau, (men who wrote very ably in defence of toleration, philosophy, and patriotism) proved themselves (as indeed is ever the case with such intemperate advocates of unconditional freedom) the most inhuman and the most intolerant of all fanatics in every instance where they had occasion to apply their principles of philosophy and patriotism. These words require an apology, so shamefully have these sacred names been polluted in modern times by French sophists and sceptics, as the word republic has been by French assassins, madmen, levellers, and despots. The present generation must pass away before either of the above terms can resume its pristine and native honours.

In April, 1791, Mirabeau terminated his infamous career in the arms of his friend Talleyrand, who, of all Mirabeau's accomplices, was the most worthy of such honourable distinction. The last words of this deceased traitor are well known, but it can do no harm to repeat them here: addressing himself to Talleyrand, he exclaimed, "*J'emporte avec moi les fondemens de la monarchie Française—Les factieux se déchireront pour ses lambeaux—Je mon ami à trop d'esprit pour ne pas avoir la part.**"

After Talleyrand had paid his debts, and per fas et nefas was become a man of property, the court found it an easy matter to bribe him to their cause, particularly as the jacobins and republicans were gaining ground very fast, and were in their turn eager to seize their share of the national treasury and government. It has been said that Talleyrand was privy to but betrayed the king's departure for Montmedy in June 1791; from good authority, we know that infamous action belongs to La Fayette; and, on the contrary, it was to Talleyrand and his faction that the king was indebted for the favourable alteration made in the constitution, as well as for the attachment which the constitutional faction manifested towards the king when it withdrew itself from the Orleans party, the rump of which it is well known continued its intrigues under the direction of Sieyès as chief, until having no farther occasion for the name and influence of Orleans, it brought that murderer of his king and brother to the scaffold.

Rebels are never disinterested; when Talleyrand made his peace with the court, he took care to make it upon advantageous terms to himself. The constitution, indeed, did not permit him to accept of any ostensible employment, but by the same constitution the king retained a civil list, and he had it in his power to dispose of large sums of money without any controul. Talleyrand was assured of 100,000 livres per annum, until the king could, constitutionally employ him as a minister of finance; a situation which, impelled equally by his avarice, interest, and ambition, he ardently wished for; but his insatiable thirst for money in the mean while, suggested another source of enriching himself: by fresh intrigues at court he procured a man to be nominated ambassador to the King of Great Britain, whose inexperience was known, and whom he could govern as he pleased. This man was Chauvelin; and Talleyrand had the business of the embassy to negotiate; the former at the same time receiving instructions not to do any thing without consulting the latter, and always to follow his advice. It has before been observed that Talleyrand speculated in the public funds; he was now in a situation to do it with safety and advantage; and, if we may believe his accusers in France, from November 1791, to December 1792, he by these speculations did not make less than 50,000*l.* sterling.†

* When Mirabeau, in 1789, assisted Talleyrand to plunder the clergy, himself accusing the court *frignons* of being the cause of this plunder, the following quatrain appeared:

Puis ton éloquence vehemente mirabelle

Ecrafer les fripons qui jettent nos affaires,

Un voleur converti peut prêcher sur l'échelle

En pendant ses confrères.

† The Journal des Jacobins, July 13, 1793, says, two millions of livres, but the Gazette de France of July 5, makes the amount no more than 1,500,000 livres.

Talleyrand expected that on his arrival in England with his pupils he should be received by the English nation with honour and applause; concluding, as most of his accomplices had done, that from some speeches of the opposition members, and from the deputations of the Corresponding and other select societies, the French revolution was not only much approved of but greatly admired in England: in this, however, he was disappointed, for he found the contrary to be the case; and except among a few men of similar principles to his own, he was received with deserved contempt by all the English nobility and gentry; to this contempt insults were frequently added; to which circumstance, and not to his being afterwards ordered out of the kingdom, we are to date his constant hatred to England and to Englishmen.

A short time after Talleyrand's arrival in this country Petion was invited over by some of the principal of the English jacobins: since the return of the king from Varennes this man and Talleyrand had no longer been of the same faction, but they were both alike jealous of the prosperity of England. The honourable reception which Petion met with not only from the opposition members, but from the jacobins Tooke, Cooper, Sharpe, East, and Co. and their associates, induced Talleyrand to court his friendship; and the more so, as Petion at the very same period was chosen by the intrigues of the French jacobins, Mayor of Paris. Through this man's introduction to the above and other factious and dissatisfied jacobins and republicans, Talleyrand afterwards formed those plots, which, had it not been for the vigorous measures of Mr. Pitt and his administration, and the impolitic declaration of war by the French Convention, might have caused a rebellion if not brought about a revolution in this country.

As the opposition had its official paper, the Chronicle, so Talleyrand procured the jacobins of different English societies their's, called the Argus; but not satisfied with a morning paper, an evening one called the Courier was, by the advice of the famous intriguer Beaumarchais, established in 1792; and in these prints every thing that was hostile to government and subversive of the established religion found ready admission. Nothing that was looked upon as likely to promote dissatisfaction towards the one and contempt of the other was rejected. The Argus, which, if possible, was more virulent than the Courier, was distributed in all places of resort, frequented by the most ignorant, which usually make up the most numerous class of society. In this faithful and loyal occupation Talleyrand was assisted by Beaumarchais and several depraved English, Scotch, and Irish jacobins: he had also for a coadjutor Abbé Noel, formerly a sub-tutor in a college; at present a prefect, but then a most extravagant revolutionist.— This man had during 1789, 1790, and 1791 been the editor of a French paper called *La Chronique de Paris*, the official paper of Talleyrand and the constitutional faction until the Courier was gained over by the court party. Noel from his arrival and during his stay in England, associated with all the literary men of jacobin principles, and if not the writer was at least the planner of most of the seditious pamphlets both in prose and verse, which in the same manner inundated the English press in 1792, as had been the case with the French press in 1789.

When Louis XVI. was persuaded by his ministry to assist the American rebels, he was too young to foresee the consequences of the measure: when he came to mature years, and dear bought experience had made him wiser, he was wont, when among his confidential friends, to speak with abhor-

rence

rence of those ministers or of any other who encouraged discontent and rebellion; the conduct of Talleyrand, therefore, was of course displeasing to him; but as he had no power to order Talleyrand to return to France, his intention was, so early as in February 1792, to recall Chauvelin, and to send in his stead M. Delessart, who possessed abilities too considerable to suffer himself to be governed by any body. This intention of the king was frustrated by the means of Talleyrand's correspondence with his new friend Petion; after a motion made by Brissot, to whose faction Petion belonged, the National Assembly passed a decree of accusation against Delessart, and sent him prisoner to Orleans.

Amid the various changes in the French ministry, in March, April, and May, 1792, the king could not find any man whom he could confide in, and who would accept of the situation of ambassador in England. It was offered to Count de Mountmorin and several others who declined it. Talleyrand, who through the medium of his friends that were the king's council, was informed of the opinion which the king entertained of him and his conduct, perceiving that the jacobins were preparing a new revolution, at once threw off the mask, and a second time joined the rebels against his sovereign and benefactor.* By his advice Petion invited over to France several members of the different rebellious English societies; these persons arrived at Paris in the beginning of June 1792, and some of them were lodged with Petion at the Mairie. Petion was there all-powerful, and presented these soi-disant English patriots to all his friends, and caused them to be received members of the Jacobin Club at Paris.

In a secret deliberation held at Petion's house on the 18th of June, 1792, at which were present Brissot, Roland, Condorcet, Guadel, Manuel, Sautterre, &c. some of those English patriots were admitted, to whom the question was put whether they thought it probable that England would declare itself a republic, and unite with France in the design of forming an universal republic, if France were to set her the example, by destroying monarchy with the monarch? Their answer was given in the affirmative; and indeed it was considered by the conspirators themselves the more probable, as not only the private letters from Talleyrand to Petion, but all official letters from French emissaries in England, in the possession of the late minister Roland, represented the English people as ripe for rebellion, and a revolution in England as certain. It was then determined upon to cause a revolt at Paris, to attack the Thuilleries, and in the confusion to murder the king and the royal family, and to declare France a republic. This projected revolt took place on the 20th of June, but the firmness of the king and the want of courage in Sautterre rendered this day's plot unsuccessful.†

Among

* These particulars I had from young Sarbine, a friend of Talleyrand, but a greater friend to his king: he left England for France, in May 1792, having received some intimation from Talleyrand that there was a chance of his being employed; but this hope was held out to him for no other purpose than to give Talleyrand an opportunity of getting rid of a suspected friend, to whom he was obliged.

† I dined with two of the English patriots in June 1792, at the Duke de la Rochefoucault's, who both lodged with Petion, and some days after saw them.

Among Talleyrand's travelling agents one of the most active was Achilles Charles Audibert, from Calais: this man spoke good English, and was sent by Talleyrand more than once to Manchester, Birmingham, Glasgow, and other places, where seditious societies were established. When a convention was decreed in August, 1792, Talleyrand sent over Audibert to his native city, Calais, to get one of the principal English rebels, Thomas Paine, elected a member of the French Convention. This step was intended to show the English patriots, that he and the rest of the French patriots continued faithful to the promise which they had made at Pétion's house the June preceding, of fraternizing with them and supporting them in their conspiracies in this country.

When Audibert had seen Thomas Paine safe at Paris, he, either in conformity with orders from his principal, or only on his own account, joined some other patriots in the robbery of the king's Garde de Meubles; and, after the double disgrace of his patron Talleyrand, both in France and England, he went to Hamburg, where, with part of his plunder, he set up as a merchant; but in 1799, after taking in several merchants, who were for the most part English, to the amount of 10,000*l.* he made a fraudulent bankruptcy, and absconded; and his name, after being burnt by the hands of the common hangman, is now affixed to the pillory on the 'Change at Hamburg. *This short narrative of one of Talleyrand's agents may be justly applied to many of them.*

After what we have related of Talleyrand's conduct, it is not surprising, that when the news of the arrest of the royal family, on the 10th of August, arrived here, Chauvelin or rather Talleyrand should accept employment under those rebels who had dethroned his king; but it certainly does not surprize us that he should have the impudence to wish his pupil Chauvelin to be acknowledged as ambassador not only from rebels, but even from the regicides after the murder of the king. Nothing but his firm opinion that a revolution would take place in England could induce him to offer so great an affront to the English monarch and to the English nation; so certain was he of this revolution that when Chauvelin was ordered away, he said, in the presence of Chauvelin's secretary, Rbenard, and of two other persons,—“The King of England has ordered you away, but depend upon it, my friend, the English republic will soon call you back again and revenge you.”

No sooner had Chauvelin quitted this country, than Talleyrand retired with his *bonne amie* the Countess F. to Kensington, where he took a house, together with some other emigrants as loyal as himself. The successes of the combined powers during the campaign of 1793, and the public spirit

them arm and arm with him; with red caps upon their heads. I afterwards supped with one of them at the banker Perrigau's, when, rather in liquor, he told us these and other particulars;—that the plan of the Brissotins was to form a republic and to murder the king and family in a revolt, and not by a legal murder, which they knew would expose the regicides to the horror of succeeding ages. This patriot more than once cursed Santerre for his want of spirit on the 20th of June, in consequence of which the plot miscarried. He told me he was to return home in a few days with dispatches from the French republicans for Talleyrand, whose advice and assistance the English republicans wanted.

and loyalty of the best part of the English nation, proved to him how false his calculations were respecting a revolution in England, and an universal republic; he had too hastily assimilated the character of Englishmen with the cruel and degraded one of his own countrymen; but this was not his only vexation; his friends in France, the Brissotins, were in their turn proscribed, and Talleyrand was included in this proscription: he more than any other rebel had deceived all parties; the royalists, who had only found in him a philosopher and a republican, under the habit of a bishop; and the jacobins, who only saw a bishop under the cloak of a philosopher and republican:—thus proscribed in France, which he had served at the expense of his honour and duty, he could not long expect protection in England, which, by all possible means, in violation of the laws of hospitality as well as those of nations, he had laboured to injure; while in this country he had no public or privileged character, and his plots and intrigues carried on in Chauvelin's name, were as guilty as they were infamous, as cowardly as they were despicable; and in any other country but England the name of another would never have sheltered him from condign punishment; the generosity of that government which he wished to overthrow, and those very laws which he had violated saved him from merited destruction.

At the time Talleyrand was ordered to quit England his first accomplices, La Fayette, the two Lameths, La Tour, Manbeurge, &c. were confined at Spandaw in Germany; and in every part of Europe the constitutional rebels were as much detested as the jacobin regicides, because these had never murdered the king in 1793, had not the former taught them to insult and despise him in 1789 and 1791. Talleyrand had therefore no other alternative left than to go to America. Moreau, St. Mery, and all those Frenchmen who had been either rebels to their king or had forsaken the jacobin cause, and who had been obliged to emigrate in order to save their plunder or their lives, were there before him. In America he was certain of finding many of his countrymen as fond of La Fayette's sacred rights of insurrection as himself, as much attached to that part of the system of equality which consists in levelling the properties of others to the standard of their own, and equally detested by all honest and good men of every country.

Fortunately for the citizens of America their presidents at this period were no friends to French innovation, and too independent and loyal to suffer themselves to be bribed by French emissaries or influenced by French intrigues.

At the period of Talleyrand's arrival in America a treaty was negotiating between that country and England: he had frequent intercourse with Mr. Jefferson, and several other Americans who had situations under government or were members of the two houses of the States; men either gained over to France, or who, from hatred to England, were such political fanatics as to prefer risking the ruin and destruction of their country, by adopting the French revolutionary policy, to its glory, advantage, and preservation by a treaty with England.—Talleyrand calling himself the friend of La Fayette, to whom many Americans think they owe their independence, succeeded in his intrigues against England to a much greater extent than could have been expected from a proscribed emigrant, and one who was despised throughout Europe. It is true he did not succeed in preventing that treaty between England and America from being carried through,

but he created such opposition to it, that by one of the last acts of the regicide French Convention, as a reward for their intrigues, his entire career was annulled, and his rights as a French citizen restored to him.

A French politician seldom, but a French priest who is a politician, never sacrifices his resentment to the good of the state or of mankind. Experience proves this remark, and it was strongly evidenced in Talleyrand; who, to revenge himself of some individuals who opposed his plots in America, determined to ruin the commerce of the Americans, notwithstanding his benefactors and friends, had he succeeded, must have suffered equally with his opposers and enemies.

When he returned to France in 1796, the French Directory and the two Councils, were divided into two parties, the Jacobin, calling itself the republican party, made up of the rump of the regicide Convention, and the moderate party, suspected to incline towards a constitutional monarchy, consisting of many persons both of the Constitutional and Legislative Assemblies, and with whom Talleyrand had formerly been connected. He, however, joined neither, but for some time, that he might have leisure to reconnoitre his ground, lived retired with his new mistress, the present Madame Talleyrand.

In the beginning of 1796, a new paper money, called mandats, was issued instead of the assignats, which had lost all credit. Mandats were by law forced upon the people for the value of cash. A financial memorial comparing the finances of France with those of America, in 1788, was presented to the Directory by Talleyrand's friend, Barras; this was the first step that introduced him to the Directory's notice. The memorial was found to contain so many just observations and hints that it was sent to the Financial Committee of the Council of the Five Hundred: the Minister of Finance knew that Talleyrand had more than once intrigued to get at the head of that department, his jealousy therefore was excited by this memorial; he was, however, mistaken as to Talleyrand's views in this point; the French finances were at this period in the greatest confusion, and the Minister was the object of the hatred of all the state creditors, and of the national armies, who were not paid, and the Directory was not yet powerful enough to protect him from the resentment of the public; fond as Talleyrand ever has been, and still is of honours and profit, he always forms his plans so as to obtain them without risk, and enjoy them in safety. Some time after, when it was publicly known that Lord Malmesbury was to go over to France to negotiate a peace, a new memorial† was presented by Talleyrand to the Directory, in which the negotiation and the negotiator were made the subjects of his remarks: by this memorial its author at once manifested his deep rooted hatred to England and Englishmen; and could Newbel have devised any method to get rid of his friend La Croix, the Minister of the Foreign Department, Talleyrand had been chosen for his successor.

* Talleyrand's enemies said it was written by St. Aubin, a well-known revolutionary financier.

† Both this man's memorials were printed in extracts in the *Pedacteur*, the official paper of the Directory. Segur, who had been French Ambassador at St. Petersburg, at the time of Lord Malmesbury being at that Court, assisted Talleyrand in this last composition.

As the negotiation was broken off and the particulars of it printed from the report of Lord Malmesbury, La Croix's ignorance was so manifest as to determine the Directory never more to employ him in any negotiation, and Talleyrand took care, by several keen observations, from time to time inserted in the public prints, to remind the Directory of this ignorance, and to keep their determination in view.

In June 1797, Lord Malmesbury was, for the second time, sent to negotiate a peace with France, and Barras, Carnot, and Barthelémy, forced Rewbel to give up his protégé La Croix, and give his sanction to the nomination of Talleyrand to his place.

Had not the English opposition been blinded to every thing else but the indulgence of their factious principles, the promotion of Talleyrand, at this period, to the foreign ministry in France, a man whose hatred to England is proverbial, not only in France but in every quarter of Europe and America, would have enabled them to conclude that the French Directory had no intention to make peace with England*, but that their whole design was to amuse the attention of the people of France preparatory to the new revolution which three of its members were then planning in favour of Jacobinism.

Before, however, we enter into any particular discussion of Talleyrand's ministerial career, we must observe that he was one of the Diplomatic Committee of the Constituted Assembly, which he, by misrepresentations induced to decree, on the 2d of May, 1790, *that the French nation for ever renounced all conquests and consequently all wars leading to that object*; and such is the consistency and rectitude of this man, that he has not negotiated a single peace, except the last with England, without indirectly obtaining some acquisition to France by conquest and exaction; and not a war has been declared by France since he has been Minister, whose sole object was not conquest and plunder: nay, even without any declaration of war he has wrested from the allies of his country, various possessions; among the rest Louisiana and Parma from Spain, and the Isle of Elba from Tuscany, and had not the bravery of Englishmen interposed, Egypt had been torn from the hands of another ally, the Turks.

Talleyrand may, perhaps, for some time, continue to retain some degree of consequence, but he never can be a great man. That power which rebellion and intrigue have invested him with, he has used with a *coward's craftiness* to plunder and insult the unprotected, to oppress and weaken, more and more, those whom the oppression of others and their own exposed condition had already rendered incapable of resistance. In all the attacks made by Buonaparte upon Germany, Italy, Switzerland, and Holland, he has shared in the blood-thirsty avarice which projected them: and an impartial posterity will class him among those human monsters who are sent by an offended Providence to punish the age which brings them forth.

Knowing the intentions of the Directory to continue the unpopular war with England, and apprehensive that the odium of the unsuccessful con-

* The Directory well knew that the then British Ministry would never consent to conclude a peace in the remotest degree dishonourable or likely to prove ruinous to their country, and no other would Talleyrand consent to,

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clusion of the negotiation would be cast upon him, at the same time unwilling to expose himself to a comparative view with so able a negotiator as Lord Malmesbury, Talleyrand procured the place of negotiation to be changed, and Lisle to be substituted for Paris. As a Minister he could not absent himself from the residence of the Directory, when Tournéur, formerly of the Directory, and Preville, the Minister of Marine, were nominated negotiators on the part of France, and Maret was appointed Secretary.

Citizen Maret was an old acquaintance, or rather accomplice of Talleyrand, having first been a member of the constitutional faction; and afterwards changed his party and joined the Brissotines. When France was declared a Republic, during the autumn of 1792, Maret made several voyages to England, was acquainted with all the famous English as well as Talleyrand, and, like him, detested England. After the murder of the King of France, and the dismissal of Chauvelin, Talleyrand, by his intrigues, procured this man the Convention's mock commission to negotiate with England, and he accordingly arrived at Dover; but such were the pacific intentions of the regicides, that before it could possibly be known at Paris that Maret was forbidden to go on to London, they declared war against this country.

Maret is a man of some abilities, but, like most of his countrymen is very assuming, and is not over delicate in what manner he is employed; neither Talleyrand nor the Directory were ignorant how unfit the two negotiators, whom they had sent to Lisle, were for the business they were sent upon; the Directory, however, did not trust their new Minister so far as to employ his friend Maret, and persons were set to watch his conduct. Le Tournéur and Preville were the nominal negotiators, but Maret was the real one. The particulars of this second negotiation with France are well known.*

The Parisians, said Talleyrand, had, during the whole summer of 1797, many severe battles to fight with the English guineas on one side, and the Prussian Frederic d'ors, Dutch ducats, and Spanish dollars, on the other; and whether the English guineas got the better of their adversaries, or the offers of England were such as Talleyrand thought humiliating enough for this country, and sufficiently advantageous to France, it is a fact, that on the 19th of August, 1797, Talleyrand proposed to the Directory to accept them, and in all the French newspapers it was declared that the peace was actually signed.

Ambitious men of all countries will suffer many affronts before they will give up place or power, but there is no meanness, no insult of ever so vile a nature, which an ambitious Frenchman will not submit to rather than resign. When Talleyrand made this proposition to the Directory at its public sitting, in the presence of the five Directors, and of La Garde, their secretary, Rewbell, after reading over Talleyrand's memorial, to himself, threw it in his face, saying—*Sacre Pretre ! ou tes un imbecile ou un coquin*

* This negotiation was called in France the telegraph negotiation, because all correspondence was carried on between the French negotiators and the Directory, by the telegraph between Paris and Lisle; and often when Lord Malmesbury pressed Le Tournéur for an answer to different proposals, his constant reply was—*Le Telegraphe n'en dit encore rien.*

gagné parler Anglais—call upon me after our sitting is over, and I will prove to you that you are either one or the other." Talleyrand of course submitted to the strong argument of his Sovereign, and the next day made some new demands upon England, on the part of the Directory.*

Whether Talleyrand published this scandalous transaction to be revenged upon Rewbell, or whether the latter did it in order to humiliate Talleyrand, whom he suspected of having received a bribe, which he did not wish him to share, is unknown, but in twenty-four hours after the transaction it had not only been circulated through the directorial parties, but had found its way into several newspapers.

Talleyrand, in this instance, was very near losing his place, and it required all his readiness in manoeuvre to avoid the vengeance of the Directorial trio, Rewbell, La Mave lier, and Barras, particularly when it was known that Barthelemy had read and approved of Talleyrand's memorial before it was presented to the Directory, and he had told several members of the two Councils, that the triumvirate had their own private reasons for not making a peace with England on any terms whatever; and had not Talleyrand been previously trusted with the confidence of Barras, as to the revolution of the 18th Fructidor, even his intrigues would not have saved him. Through the persuasion of Barras, Rewbell accepted an apology, in which Talleyrand accused his friend Maret of having misled him; him, therefore, he gave up to the vengeance of the Directory; and no sooner did the revolution of the 4th of September following, or as it is called, the 10th Fructidor, take place, than Maret, with Le Tourneur and Preville, were recalled; and as long as Rewbell continued in the Directory Talleyrand no more dared to propose any employ for Maret, whom the directorial trio had assuredly transported to Cayenne had not one of the mistresses of Barras used her influence to prevent it.

Some time after this infamous revolution, the fortunate Bonaparté forced upon the Emperor the peace of Campo Formio, which was drawn up by Talleyrand. We have nothing to add to what is so well known respecting this transaction, and the intrigues, insolence, avarice, and bad faith of Talleyrand, and the French Directory, during the negociation at Rastadt: these require no comments from us.

No nation at war with France had less provoked its attacks, or had oftener negotiated for a peace with her, than Portugal. The interest and the money of Spain at last procured permission from the insolent Directory, to send a Portuguese negociator to Paris, and after many humiliations and great pecuniary sacrifices, a peace was signed a short time after between France and Portugal; but soon, to the surprise of all Europe, this

* This politico-comical scene is mentioned in the *L'Eclair*, *Le Thé*, and other papers of that period, and when Barthelemy was asked at Altona, in 1799, by the former *bonne amie* of Talleyrand, the Countess F. whether it was true, he confirmed it.

About the same time copies of some letters from Rewbell to Talleyrand, in 1799, were handed about at Paris; in those the then humble attorney Rewbell, speaks to *Monsieur*, the Bishop Talleyrand, of nothing but his *haute sagesse*, *profond savoir*, & *talents inapreciables*, &c.; nobody but Talleyrand could have published them, but he accused his enemies of having done it with a view to embroil him with his then sovereign—Rewbell: nego-

negotiator and ambassador was sent as a prisoner to the Temple, by the express order of Talleyrand. This arrestation, so contrary to the laws of nations, took place in consequence of a discovery having been made by the then minister of police Sottin, that Talleyrand had received a million of livres, besides the two millions he had shared with the directors; all this he denied, and, in his turn, accused the ambassador of having received bribes from England, to make such representations to his court as induced it to refuse to ratify the treaty made with France. It was only by sacrificing more money that this ambassador obtained his liberty, and was not detained a prisoner until a general peace, as was the wish of Talleyrand, and the design of the first resolution of the Directory.

* That the foreign diplomatic agents at Paris should see with terror the so often repeated violation of the rights of nations, in the arrest of ambassadors from independent princes and states, is not to be wondered at; they trembled for their own personal safety and liberty; but that this insolent violation did not cause a general alarm among all those sovereigns who were either at peace or war with France, posterity will scarcely believe, when it is known that Ministers from Tuscany, Venice, Genoa, from the Pope, from Switzerland, Geneva, Portugal, Bavaria, Sardinia and Naples, were in the character of diplomatic ministers or agents from sovereign princes and nations, and acknowledged as such by the French government, arrested and sent prisoners to the republican Bastille, the Temple.

A government that with so little scruple could openly break through all the rights of nations, could not be expected to regard the rights of private treaties; in consequence of a memorial from Talleyrand, the Directory, by a decree of the 2d of December, 1797, declared all ships of any nation whatever on board of which should be found any species of English goods, lawful prizes to the republic. Denmark, Sweden, and Prussia made humble remonstrances, but the French privateers captured their ships, the French tribunals condemned them, and Talleyrand and the French directors shared the prize-money.†

If Talleyrand really thought to injure the English commerce by this law, we must doubt his abilities as a politician or as a statesman, because, in consequence of it, the trade of England with neutral nations from being passive became active. English ships, under convoy, carried them the various articles they stood in need of; before this they fetched them in their own ships, whence to other profits which England derived, freightage was

* In July, 1798, I was charged with dispatches from a neutral ambassador at Paris, to a neutral ambassador in London. The same day on which I got them, domiciliary visits were decreed, and at one o'clock in the morning this ambassador called upon me and burnt the dispatches in my room, saying, "although those dispatches contain nothing but what I am justified in writing, yet were they discovered I should be sent to the Temple." Such was the terror of friendly ambassadors in France. This gentleman represented a nation that never was at war with France.

† When the French government dared to behave thus to the neutral maritime powers, at a time when the French navy was nearly annihilated, what would it have done had it been as powerful by sea as by land? its conduct in Germany, Italy, Switzerland, Holland, &c. answers this question.

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added. There is no room to doubt of Talleyrand's having intended by this decree to vex and insult the neutral powers, and there is as little doubt of his and the Directory's wanting some pecuniary contributions to be offered them by these nations: but whatever was the cause of this decree being passed, it was certainly an infraction against and annulment of former commercial treaties between France and the neutral powers; but so much had the world been accustomed of late to the insolent and treacherous conduct of France, that notwithstanding the French men of war and privateers captured upwards of 1400 merchantmen, and condemned upwards of 800 belonging to the Swedes, Danes, Prussians, Americans, &c. none of those nations then armed against France to defend their rights and property, but they one and all contented themselves with timid representations, made through the medium of their respective ambassadors at Paris.*

What the insolence of the regicides did not effect, Talleyrand's intrigues with some national jealousy of England's prosperity effected some years after, when three of these nations entered into an armed league against England. One would think indeed from present circumstances that most of the European states would rather pay a forced respect to the reign of terror and violence in France than submit to the justice of the English councils and government, which always invariably conforms to the acknowledged laws of nations.

Ambition and gratitude seldom are found cordially to unite in the same heart; but from the heart of a rebel ambition entirely excludes gratitude, or changes it into hatred. No sooner was Talleyrand in place and power, than, in return for the hospitable protection which he had received in America at a time when he was every where proscribed in Europe, fresh orders were issued to capture all American ships without any declaration of war being previously made, and contrary to existing treaties between France and America. The late treaty between England and America was the assigned cause for those orders, but the real cause was vengeance and plunder. Upwards of 400 American ships were captured in the West Indies, and in different parts of Europe before America had time to send ambassadors to negotiate with France. After much political chicanery, Talleyrand persuaded the Directory to receive them in France, but not to acknowledge them as ambassadors or negotiators; a distinction as novel as unjust in transactions between independent nations; it was also very humiliating

* Most of the judges of the French prize tribunals were owners of the privateers, and of course judges in their own cause. In Spain, Italy, and other countries under the French yoke, the French consuls fitted out the privateers, and were the only judges in the first instance in such prize causes as came under their cognizance.

A Danish ship was condemned, because in the cabin was rolled up an English carpet for the cabin floor. Another, because one of the sailors had on board a new pair of English boots. A Swedish ship coming direct from Sweden was condemned, because on board was found a barrel of Swedish strong beer, which the French said was English porter. In these and many other similar cases the insolence and injustice of the French were surpassed by nothing but the base meanness of the neutral powers, who suffered and so tamely submitted.

to the Americans, who, to gain the favour of Talleyrand, had chosen citizens of known probity and impartiality in American politics, and one of them the intimate friend of Talleyrand when in America, where and when his friendship was useful: they were not, however, permitted to be presented to the Directory, and Talleyrand called upon them once or twice, but he let them always understand that it was not in an official capacity. Some low subaltern intriguers, the very refuse of Talleyrand's political spies, were the honourable persons to whom the Directory and Talleyrand had trusted this negotiation, if it can be so denominated; and it is well known that after various impracticable, absurd, and degrading propositions, when the American ambassadors spoke of the value for their captured ships, this ridiculous negotiation was at an end; because instead of paying the Americans, the persons employed by Talleyrand demanded, in his name *d'argent beaucoup, d'argent* for him and for the Directors, and the American ambassadors not being on their parts prepared for such a demand, nor having any orders or means to satisfy it, this political farce of Talleyrand's composition finished here.

Two years afterwards, when Buonaparté had usurped the sovereign power in France, and Talleyrand, by swindling Louisiana from Spain, found himself possessed of the means of revenging himself upon America, by the agents and propagandists which this new colony will vomit among the citizens of the United States, *there was a peace concluded which no declaration of war had preceded*; America restored the French ships it had captured from France, and France kept the American vessels which it had already disposed of. By this treaty Talleyrand's vengeance against America was rather augmented than decreased; because he received no money as he expected, and although he was supported by all the American jacobins, and the royal jacobin of Prussia, he could not persuade the American government to join the armed neutrality. In the course of twelve months' better acquaintance between Talleyrand and the directors, he became necessary to them. No minister was more submissive to their despotism, and no minister treated other nations more despotically: he and the directors now understood each other, and shared with fraternity the plunder of weak and insulted nations.

When the Directory was amusing itself and the jacobins of Europe with an exposure of the meanness of the negotiating princes at Rastadt, and impudently proclaimed that it offered to the world the olive-branch of peace, Talleyrand persuaded it to attack Switzerland, a country yet unplundered by France.

None can more admire and pity the brave and loyal inhabitants of Switzerland than we ourselves do; it has suffered and still continues to suffer most grievously, in consequence of the vexatious intrigues and tyranny of France; but when its government did not revenge their countrymen so cowardly butchered by the French on the 10th of August, 1792; at a time moreover when they might have done it with honour and success; it could not expect, after having submitted to such a gross insult, but that France, at some favourable juncture, would to fresh insult add attack, and itself and the nation fall the victims of its former impolitic conduct. Republican France never yet wronged any nation which it did not afterwards wish to weaken, to conquer, or annihilate. Spain and Austria are terrible examples of this French policy; the one injured, when the political rival of

France.

France, may be now considered as a French province, and the other has only the will and not the power left to resist the dictates of France.

When the brave Lyonese defended themselves, in 1793, the Swiss government let another opportunity pass by of avenging the innocent blood of its countrymen; but at this period Switzerland was become the entrepot of commerce between France and other nations; and its citizens were *merchants* instead of *soldiers*. That this commerce was very advantageous there is no doubt; but *any nation sacrificing its honour and duty to a momentary profit, or rather that sells the former for the latter to a neighbouring nation more powerful than itself, such a neighbour as France will repay with interest the wages of its dishonour and infamy.*

Vague accusations and known falsehoods against the Swiss government and nation preceded the attack of France, whose aid to establish *liberty and equality* was besides demanded by some Swiss vagabonds of no property or interest in their own country, and who for years subsisted only upon the salaries which as spies they received from Talleyrand and others of the French government; among those worthy Swiss patriots were La Harpe and Andermatte; (of the former we shall speak by and by.) Andermatte, the late commander in chief of Buonaparte's Helvetic government troops, was formerly an officer in the service of the unfortunate King of Sardinia, which his *suspected conduct* was the cause of his quitting: in 1799 he had the impudence to appear at Augsbourg, and to offer his services to Mr. Wickham, who was *organizing* the Swiss regiments, which were in plain English fold. His offers were not accepted; but *during his stay among the Austrian and Russian armies as a Swiss emigrant, he rendered so much service to France*, that Talleyrand caused him at his return to be made *Commander in Chief of the Helvetic troops*.^{*} But the intrigues of Talleyrand in Switzerland, previous to the invasion of the French in 1798, and their fatal effects, to the Swiss, to Austria, to Russia, and indeed to all Europe, are well known, and it is a fact, that upwards of two millions sterling, in money, were carried away from Switzerland, and divided between their director, their general commissaries, and their minister Talleyrand; and this exclusive of the plunder of the subaltern commissaries, officers, and soldiers, who called the campaign of 1798, in this ill-fated country, *une campagne d'or*.

During Talleyrand's stay in America, he had renewed his acquaintance with Hamilton Rowan and Napper Tandy, and projected with them a plan for an insurrection in Ireland: when he returned to Europe in 1796 he landed at Hamburgh, where he found Lord Edward Fitzgerald and Arthur O'Connor arrived before him, and waiting for him. Among his former revolutionary accomplices, Madame Genlis and her son-in-law, General Valence, resided at Altona near Hamburgh, and belonged to the

* It had been fortunate for England had Mr. Wickham been more particular about the persons he employed. One d'Osserville, known to have belonged to the police at Paris, and who was deported by the directory as *improper to be employed*, we do not believe did the cause of the combined powers any service. Loyal men of abilities were often refused, when men were accepted who had served and betrayed all parties, but whom their boldness and intrigue, supported by the French government, pushed forward; the official correspondence published by France, and seized by the loyal Prussian government at Bareith and Aispach, proves this assertion.

Irish rebel committee at that place, where all the particulars were arranged for establishing the total independence of Ireland and its future republican form of Government.

That done, Talleyrand went to Paris and communicated to his friend Barras, his revolutionary transactions with the Irish rebel chiefs; and General Hoche was in consequence sent in disguise into Switzerland, there to meet Lord E. Fitzgerald and Arthur O'Connor, in the latter part of the summer of 1796; after agreement with them, the expedition under Hoche to Bantry Bay, took place in December following; but fortunately the seeds of rebellion and sedition had not yet rooted themselves in Ireland. The miscarriage of this expedition caused the Directors to mistrust the reports of the Irish rebels at Paris, in 1797; and, whatever Talleyrand did to the contrary, when Minister, he could not, at this time, persuade the Directors to send any but partial armaments, nor even procure his friend Valence an erasure from the emigrant list, or a French commission as an officer, by way of protection, notwithstanding this man's offer, to go over to Ireland only with about 100 non-commissioned Danish and German officers, whom he had engaged on the part of France, for the purpose of teaching the Irish rebels military exercise and manœuvres.

No sooner was Buonaparté the sovereign of France, and Talleyrand his Minister, than he caused Madame Genlis and Valence to be recalled, and the latter was made a general. No man has been a more active agent for France in keeping up the correspondence with the English and Irish rebels than Valence, and several of his emissaries, who have been arrested, have owed it to the lenity of the English laws relative to treason, and to the generosity of the English Government that they have not been more severely punished. One among others, a Swedish rebel officer of the name of Jagerhorn, was sent by Valence to England in 1798, and there arrested. This man's military abilities would have been useful to the rebels had he been permitted to go to Ireland, as was intended.* If Talleyrand paid his emissaries well in foreign countries, foreign rebels, especially the Irish, who had escaped and fled to France, were there left to starve; a fate which they richly deserved, and nothing more than they might have expected from such an unprincipled man when he had no further occasion for their services.

Had the fleet that carried Buonaparté to Egypt in 1798, escaped in safety, it was to go to Brest, and Talleyrand had then a promise from the Directory of another great expedition during the winter of 1798, under the command of General Kilmain.

The late friendly reception which A. O'Connor and other Irish rebels met with from Talleyrand at Paris, at a time when, by threats and intrigues, he had forced the princes of the House of Bourbon to reside in Poland or

* In a pamphlet printed at Altona, 1799, by Valence, called—"Ce que J'ai fait pour ma patrie pendant l'emigration," Valence offered to a Danish nobleman, (of my acquaintance,) whose wife was his *bonne amie*, the honourable mission of Jagerhorn, with two hundred guineas for his travelling expences, but he was more loyal than to accept the offer. In 1799, when Jagerhorn was imprisoned in England, the Dane communicated the circumstance to me.

in Holland, proves he has not laid aside his favourite maxim: when defending himself in 1799, against the Jacobins, he, among other things, declared—My invariable opinion has been and is, *that both the present and future Governments of France must always hold as a standing principle, that the independence of Ireland and the conquest of Egypt are absolutely necessary to establish the power and secure the welfare of France, even should it succeed in annihilating England's political and commercial influence with the Continent.**

At a period when all Europe was at peace, and the ignorance and weakness of the British Ministers had caused the first murmurs of discontent in the American colonies, the Duke de Choiseul, Minister to Louis XV. advised his King to attack and conquer Corsica, already divided into several factions; the success of this expedition, and the tolerance, or rather the indifference, of the principal European powers, induced Choiseul to plan a much bolder conquest. Having already, by means of his emissaries, encouraged the British subjects in the western colonies to rise in resistance to their mother country, he conceived that the conquest of Egypt would endanger, if not destroy the colonial power of England in the east. Count de Vergennes, the French Ambassador at Constantinople, had his intriguings to sound the Turkish Ministers, and to endeavour to bribe them to demand the assistance of France against Aly Bey, and other then rebellious Beys and Pachas in Egypt and Syria.

Baron Hebert, the Austrian internuncio at the Ottoman Porte, discovered this intrigue, and informed his court of it, and after the representations of the Empress Maria Theresa to Louis XV. Choiseul was forced to lay it aside; his intention was, however, to carry it into effect when once the Americans should declare their independence. This measure, his disgrace, some time previous to that event, effectually put a stop to.†

This project was again discussed in the councils of Louis XVI. during the American war, after the taking of Minorca; and in 1787, when England and France were arming on account of the troubles in Holland; but the king would not consent to such an act of treachery against the old ally of France.

As the victories of Buonaparté were crowned by a peace with the continent, he was more beloved in France than any other general, and therefore more dreaded by the directory: not daring openly to disgrace, destroy, or deport him, ‡ Talleyrand was desired to find out some employment for him any where but in France.

An invasion of England was the favourite wish both of the government and of the arms, and Buonaparté was therefore declared commander in chief of the Army of England, and was mean enough to lend his name as

* *Defence de la conduite politique de Citoyen C. M. Talleyrand: L'An. 7.*

† See the Memoirs of Choiseul, Maurepas, and Vergennes. 3 vols. Baudouin. An. IV.

‡ Talleyrand, in order to keep Buonaparté upon his guard against the jealousy of the directory, sent him unknown a map of Cayenne, with the same inscription as upon the French Pantheon—*Aux grands Héroses, La Patrie reconnaissante.* At that time Talleyrand led the directory to suspect this map was sent from the royalists, but now he openly avows the deed as his own.

a guarantee for a loan upon England, notwithstanding he well knew it would no more be paid by England than it would by France.

That the ignorant directors really intended to invade and not to amuse England, as was said, there is little doubt; and we are well informed that they consulted several experienced naval officers, among others Admiral Thouet, on the subject; and that all whom they did consult dissuaded them from the attempt; Talleyrand then brought forward the old project of conquering Egypt; but previous to its being laid before the directors, he had the approbation of Buonaparte, who, trusting to former fortune, would have undertaken wider schemes than this.

Talleyrand gained by this measure two important points; he flattered the unbounded ambition of Buonaparte, and thence gained his friendship; and by turning away the object of the directory's dread and jealousy, he contracted an obligation upon the directors, by which he insured his own continuance in place.

Talleyrand may plead as an excuse for the invasion of Egypt and Switzerland the necessity of preventing a civil war in France, and of employing the soldiers who demanded the milliard promised them at a peace; it is certainly true, however, that the discontent in France, and in the French armies, was at this period very great; it is also true, that the principal cause of this discontent was the late revolution of the 18th fructidor, in which Talleyrand had been, if not the co-operator, the confident; and the infamy and crime of invading and plundering friendly nations cannot be diminished by a necessity that had for its cause 'tw great an infamy and crime as this revolution, which, to keep a few regicides in power, caused the wretchedness of millions.

(To be continued.)

TO MR. COBBETT.

SIR,

Sept. 7, 1803.

WITNESSING the independence of your spirit, even where I disagree with you as to the propriety of its application, and admitting the many firmets of your censures, even where I have reason to doubt their justice, I cannot but feel a conviction that, when betrayed into error, by misinformation, to which every public writer is more or less liable, you will be as ready to retract; as you was prompt to advance it. In this persuasion, I confidently call upon you to correct a misrepresentation which appeared in your Summary of Politics, inserted in the Political Register of Saturday, Sept. 3d, respecting Mr. Jackson, the British Envoy at Berlin. You state that gentleman to be *inexperienced* and every way *unfit* for his situation; you add, "how is it possible that he should ever gain over any one to his opinion, even supposing him to hit upon a right opinion himself?" You assert that "he has been a consul; his education has been commercial rather than political;" and you dare to say, that "his notions are confined within the narrow compass of his little *parisienne* bureau." Then, resuming the interrogatory style, you add, "can he carry conviction to the mind of an embassador, or statesman?" The rank, talents, information, and manners of an embassador, should be such as to render his society at once an honour and a pleasure. What honour should Mr. Bismarck, for instance, perceive

perceive in associating with Mr. Jackson; what information could he derive from him; how could he possibly care any thing about him."

Now, Sir, allow me to observe that, if you had not been grossly misinformed, respecting the education and qualifications of Mr. Jackson, you never could have advanced the e allegations, nor have put the e questions. Mr. J. *never* was a consul; his education was *not* commercial, but classical and political; from early youth he was destined to support a diplomatic character, and his education was rendered perfectly conformable to such destination. You will not deny, Sir, that he was educated in the best school of diplomacy, when I tell you that he was a pupil of Lord Malmbury's, whom he accompanied to the Hague, when his Lordship was sent as ambassador to Holland. He afterwards went to Madrid; and was employed as Minister Plenipotentiary, either there or at Berlin, even before he was of age. To say that so excellent a judge as Lord Malmbury thought, and still thinks, most highly of Mr. Jackson's talents and judgment, is to say sufficient in his favour to induce you, I am convinced, to alter your opinion of him. But these sentiments were not confined to that nobleman; they were adopted by the last cabinet, who sent Mr. J. *on a special mission of a very important nature* to Vienna, even while we had a resident ambassador at the Imperial Court. He was, soon after, appointed Ambassador to Constantinople, but did not go thither, on account of a difference with Lord Grenville, who thought, (and perhaps justly), that his demands for supporting the dignity of his character and establishment, (demands which certainly did not bespeak a parsimonious spirit), were too high. In consequence of this disagreement, he remained unemployed till the last peace, when he was sent to Paris, and from thence to his present residence at Berlin. As to his *rank*, he is the son of a dignitary of the Church of England, and therefore worthy to associate with the proudest Baron of the Prussian court; his *talents* are deemed, by much better judges than myself, to be of a superior cast; his *information*, acquired during fifteen years of study in the diplomatic school, is extensive; his manners are polite, elegant, and dignified; his *notions* of policy are liberal and enlarged; and his *principles* and *opinions* are most sound, correct, and just. Thus endowed, Sir, Mr. Jackson's society is both an *honour* and a *pleasure* to any man who knows how to appreciate his merit. And it is certainly no great presumption to hold, that he is perfectly competent, as he is willing, to give very important, and, as it would appear, very *necessary*, instruction to Mr. Bismarck, or to any other of the Jacobinical advisers of his Prussian Majesty. What converts he may make to his opinions, I know not; that they may be numerous is devoutly to be wished; but, if they should be few, their paucity will be imputable to their perverseness and not to his inability.

There is not in Europe a court to which a man of good principles and great talents would have such strong objections to be sent, as to the court of Berlin; because there is none in which there are so many discouraging circumstances to encounter; so many difficulties to surmount, and to little success to hope for. What *can be done* will, I feel confident, be done by Mr. Jackson, who unites zeal with ability, and principle with experience. But, I fear, Machiavel himself would produce but little effect on a cabinet which has had the baseness to render its sovereign the tool of a foreign usurper.

I shall merely add, Sir, that Mr. Jackson has invariably acquitted himself to the perfect satisfaction of every Ministry by which he has been employed;

ployed; and that more able dispatches than his have seldom been read by a cabinet; and relying on your impartiality for the immediate insertion of this letter, hasten to subscribe myself,

A LOVER OF TRUTH AND JUSTICE.

TO THE EDITOR.

SIR,

THE British Critic, in reviewing "a Layman's Remarks on Dr. Vincent's Defence," observes, (Vol. XIX. p. 654,) "The attempt to purify the classics has a specious appearance; but who does not know that the Delphin editions, where the offensive parts are either uninterpreted or removed to the end, invite rather than repel the curiosity of youth?" Surely the Reviewer is here guilty, at least, of a little inconsistency, if not liable to the charge of wishing to retain the impurities and indecencies of the classics. He appears, indeed, decidedly against any attempt to purify them, as a measure specious indeed, but impracticable; because, in one instance, where the attempt has been made, it has not only failed of success, but has proved a remedy worse than the disease. His charge against the Delphin editions, as inviting rather than repelling the curiosity of youth, by leaving the offensive parts uninterpreted, is true. But what then? because one attempt has failed, does it follow that all others must prove equally unsuccessful, or that no other attempt must be made? That that attempt should fail of success was certainly no matter of surprise, because it applied not to the root of the evil. It retained all the offensive passages, omitting only the interpretation of them; so that wherever an hiatus occurred in the interpretation, there the eye of the learner was irresistibly attracted; and if he was incompetent to understand the passage, divested of its interpretation, a Dictionary readily supplied that deficiency. But surely an obvious remedy might very effectually be applied; a remedy, indeed, so obvious, that I am surprised it did not occur to a Reviewer, I mean that of expunging every offensive passage of the author, instead of leaving them uninterpreted. Such an "expurgata editio" of the principal classics, for the use of schools, would be a more valuable present, than the laborious disquisitions of learned commentators, or the various readings and emendations of verbal critics. And where would be the loss to learning, if all such passages were to be sacrificed at the shrine of morality? Trifling confessedly as that loss would be, how would it be overbalanced, how would it shrink into nothing, when compared with the advantages that would result from it to the morals of our youth! But it will be said, are we to give up our best classics to be curtailed and mutilated by the hand of ignorance? No, not by the hand of ignorance; but curtailed they ought to be, and purged of every passage that has a tendency to cherish the corruption of human nature, to inflame the passions, to vitiate the morals, and to debauch the heart. After all such curtailment, sufficient would still remain for every purpose of instruction or illustration which the study of the classics is intended to answer. Here then the "littaræ labor" would be most commendably bestowed. Thus would the sources of instruction become pure, and the effects might be expected to appear in the amelioration of morals. Thus also would the character of the respective authors rise to a more exalted height. And surely those authors themselves would, if it were now in their power, very readily consent

consent to cancel every passage of an impure, indecent, immoral, or irreligious tendency. Lord Rochester, we know, on his death-bed requested that his lewd and profane poems and libels might not be published to the world. [See advertisement to Parsons's Sermon at Lord Rochester's Funeral.] Pope, it is probable, left directions for suppressing some of his juvenile productions, not remarkable for their decency; or, if it can be supposed that he did not leave any such express directions, his original editor, (Warburton) in the "delicacy of his friendship," and regard for the reputation of the author, or (it may be hoped) from better motives, from a sense of religious and moral duty, voluntarily suppressed them. Not so, a subsequent editor of the same poet; (Dr. Joseph Warton) he, with an unblushing assurance, has brought forward and displayed to public view, what his more modest predecessor had industriously concealed, and what the interests of religion and morality, nay, even a sense of common decency, ought to have taught a clergyman of the Church of England to conceal. [See Notes to the 4th Part of the Pursuits of Literature, and Introductory Letter to the Translation of Passages in that masterly work.] Nor is it sufficient to say, in defence of such conduct, that every, even the most trifling composition of such a poet, is worthy of preservation, or that, in order to form a true estimate of the character of a poet, every production of his genius should be brought under review. Such a defence is too puerile to deserve a refutation. Let us rather recommend to writers and editors of every description, to endeavour to deserve the same just tribute of praise, which Lord Lyttelton bestowed on one of the most elegant and moral of our poets, (Thomson.)

" His chaste muse employ'd her heav'n-taught lyre
None but the noblest passions to inspire,
Not one immoral, one corrupted, thought,
One line, which dying he could wish to blot."

Prologue to Thomson's Coriolanus.

I am, Sir, your's, &c.

August 1, 1803.

CLERICUS ANGLICANUS.

ON THE GOOD WORKS OF HEATHENS.

TO THE EDITOR.

SIR,

THE author of " Considerations on the present State of Religion, speculative and practical, in this Country," (a pamphlet reviewed in your Number for January, 1803, p. 88,) alluding to the 13th Article, observes, " Left any opening should be left, through which a ray of hope might enter, that virtuous heathens might possibly escape damnation, it was carefully inserted in the Articles, not that their good works were defective, which would have been true, but that they had undoubtedly the nature of sin, so far as they sprung not of faith in Jesus Christ, of whom they never could have heard." Here to me there appears some misconception. It may, I think, be questioned, whether our reformers considered their Articles as addressed to *heathens*, or ever had *them* in contemplation. Admitting, however, that the Article in question was intended to allude to virtuous heathens, who never could have heard of Jesus Christ,

M m 2

and

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